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السلام علیکم ورحمۃ اللہ!

اللہ رب العزت کا خاص فضل وکرم ہے کہ جس نے آپ کو اپنے پاکیزہ اور نجات آفریں کلام کی تلاوت کا شرف عطا فرمایا اور ہمیں اپنی مقدس کتاب کی خدمت کی سعادت سے بہرہ اندوز کیا۔

ایک مسلمان کے لئے اس سے بڑھ کر خوش نصیبی کا اور کون سا مقام ہوسکتا ہے کہ وہ اللہ تعالیٰ کی بابرکت کتاب کی طباعت واشاعت کے ذریعے سے اس کے دین مبین کے پیغام کو عام کرنے میں حصہ لے۔ اس نعمت عظمیٰ پر اس بندہ ناچیز کا سر اپنے رحیم اور کریم پروردگار کے حضور میں اظہار تشکر کے لئے خم ہے۔

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یہ ضروری نہیں کہ کسی غلطی کی صورت میں ہی آپ ادارہ سے رابطہ کریں آپ اپنی تلاوت میں رہنے والے نسخہ کو امعان نظر سے ملاحظہ فرمائیں۔ اس کی کتابت، حسن ترتیب، کاغذ، جلد بندی، سرورق کی ڈیزائننگ کے بارے میں کسی بھی قسم کا مشورہ خاکسار کے لئے انتہائی فرحت ومسرت کا باعث ہوگا۔ آپ کی جانب سے یہ شراکت میرے اور میرے جملہ رفقاء کے لئے انتہائی فخر کا موجب ہوگی۔

امید ہے کہ آپ اپنی توجہ سے بھی نوازیں گے اور دعاؤں سے بھی مستفید فرماتے رہیں گے۔

والسلام مع الاکرام

محمد حفیظ البرکات شاہ

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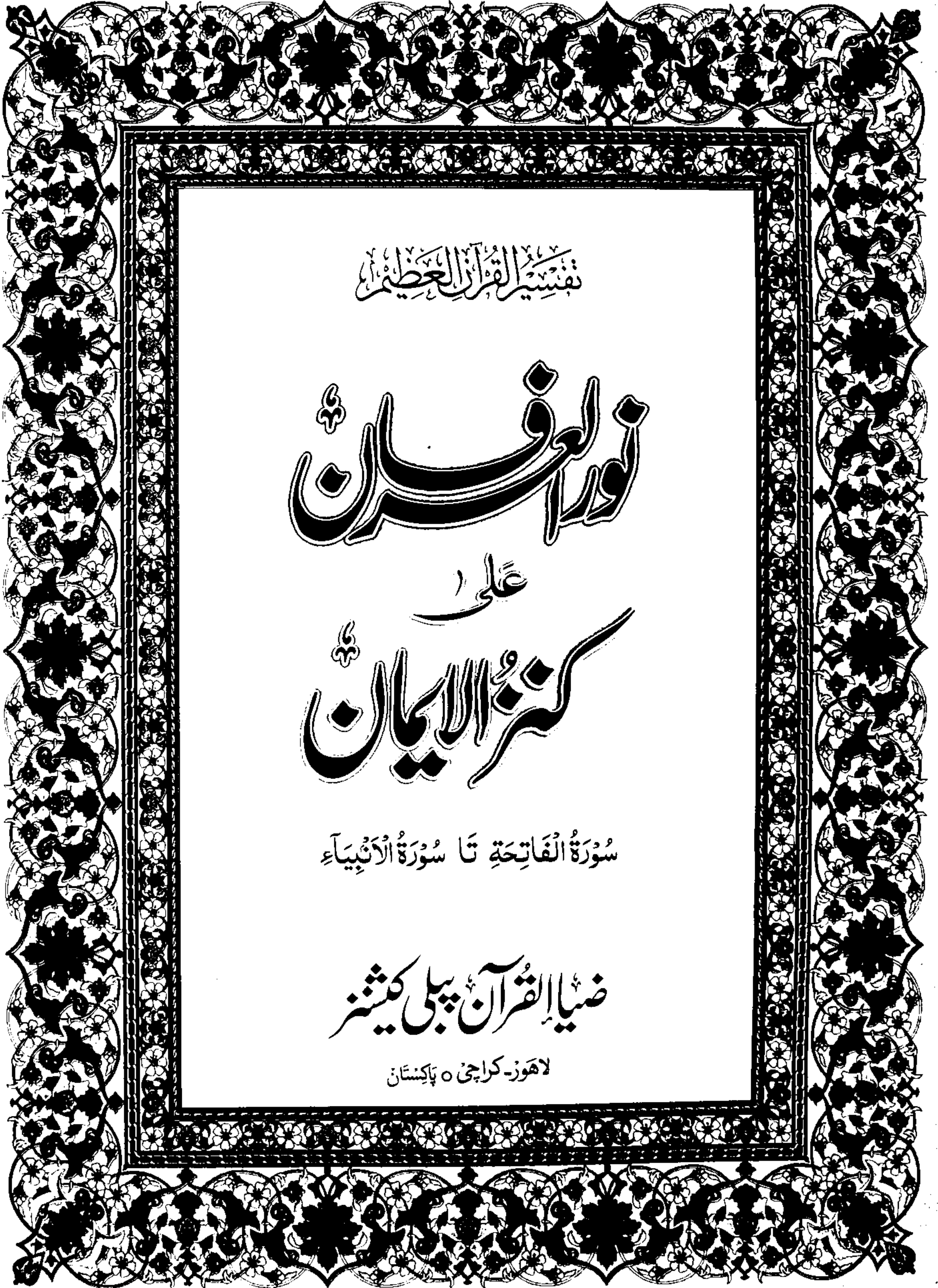
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Urdu Commentary:	Mufti Ahmad Yar Khan Naeemi
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FOREWORD

All praise and glory is due to Allah Almighty, our Creator and Master, Revealer of the Holy Qur'aan for our guidance, and choicest Darood and Salaams on Hazrat Muhammadur Rasulallah Sallallahu Alaihi Wasallam, the noblest creation of Allah Almighty, the Holy Qur'aan personified, the absolute guide for our success in this world and the Hereafter.

The Holy Qur'aan is Allah Almighty's final message for the guidance of mankind. Before one can put its message into practice, one has to understand it. Thus, it is an incumbent duty of every Muslim to read this message, understand it and then act upon it. This task is proving very difficult for us because there is no translation or commentary in English, which is Sunni orientated, other than a translation of Ala Hazrat's translation — Kanzul Imaan. This, too, is just a translation without commentary. All the other translations and commentaries that we have in English are not only scanty, but they are full of inconsistencies. In short, they do not cater for our needs. Many renowned commentators of the Holy Qur'aan like Imam Baidawi, Imam Jalaluddeen Suyuti, Maulana Abdul Haq Muhaddith Dehlvi (May Allah be pleased with them) and the like, are of the opinion that the Holy Qur' aan can only be understood if the commentator of it has a deep love for Allah Almighty - its Revealer, the Holy Prophet Sallallahu Alaihi Wasallam —its teacher, his illustrious Companions — the direct recipients of its message and the pious saints who are an embodiment of the Holy Qur' aan.

With this in mind, Hazrat Mufti Muhammad Akbar Hazarvi Saheb, the religious and educational head of the Darul Uloom Pretoria, in consultation with renowned international Sunni scholars like Flazrat Allama Shaikli ul Qur' aan and Hadith Maulana Sayed Haseenuddeen Shah Saheb, the Chancellor of Islamic University Jamia Razvia Rawalpindi (Pakistan) and Hazrat Ustadhul Ulama Mufti Gui Rahman Saheb of Birmingham (UK) showed a keen desire to have TAFSEER NOORUL IRFAAN of Mufti Ahmad Yaar Khan Badayuni translated into English, as it is a brief, but comprehensive, commentary based on the Sunni way of life. After much effort, trying to convince the officials of the Darul Uloom and the Pretoria Sunni Institute, it was finally decided to undertake this monumental task. Mufti Saheb then approached me for this important work. A meeting was then arranged between the officials, Hazrat Mufti Saheb and my self, in which this onerous and highly responsible task was placed on my shoulders.

It is purely through the Grace of Allah Almighty and the Bounties of the Holy Prophet Sallallahu Alaihi Wasallam that I have embarked on this huge task. How it came to my lot to be chosen for this blessed work, is beyond my imagination.

This translation is thus a humble effort made possible through the infinite Mercy and Grace of Allah Almighty, as well as through the constant assistance and guidance of Hazrat Mufti Akbar Hazarvi Saheb. May Allah Almighty and His Beloved Nabi Sallallahu Alaihi Wasallam shine the torch of guidance upon me to complete the task that I have undertaken. Aameen!

Mohamed Hoosain Mukaddam
A humble student of Mufti M. Akbar Hazarvi
Darul Uloom Pretoria

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The under mentioned Mashaa'ikh and Ulama share similar sentiments regarding this Translation and Commentary of the Holy Qur'aan.

Mashaa'ikh-e-Izaam

- Hazrat Pir Soofi Muhammad **Abdullah** Sahib, founder of Ghamgolia Centre, Birmingham, U.K.
- Hazrat Khwaja Pir Mohammad **Abdullah Jan**, Murshidabad, Peshawar, Pakistan
- Hazrat Pir Allama Mufti **Abdul Malik** Luqmanvi, Haripur, Pakistan.
- Hazrat Allama Pir Mufti Muhammad **Akhtar Raza** Khan Al-Azhary, great grandson of A'la Hazrat Imam Ahmad Raza Bereily (may Allah be pleased with him) the author of the orignal Urdu trnslation Kanzul Imaan.
- Hazrat Allama Pir **Allauddin Siddique**, Neiriyaan Sharief, Azad Kashmir.
- Hazrat Qiblah Pir Sayed Muhammad **Ameen Mia**, Darbar Aliyah Mahrehra Sharief, India.
- Hazrat Allama Maulana Muhammad **Ebrahim Khushtar**, Founder and Patron of Sunni Razvi Society International
- Hazrat Allama Pir **Habib-ur-Rehman** Mahboobi, Bradford U.K.
- Hazrat Allama Pir **Ameen-Ul-Hasanaat Shah**, son of Zia-ul-Ummat Pir Muhammad Karam Shah Sahib (May Allah be pleased with him), Bheira Sharief, Pakistan.
- Ghaazi-e-Miljat Hazrat Allama Sayed Muhammad **Hashmi Mia** Ashrafi, Khachaucha Sharief, India.
- Hazrat Qiblah Pir **Harun-ar-Rashid**, Mora Sharief, Pakistan.
- Hazrat Allama Pir Muhammad **Jilani Ashrafi**, Kachauchwi, Spiritual Foundation International.
- Hazrat Pir Sayed **Ma'roof Hussain** Shah Arif Qaderi Noushahi, founder and Patron Jamiat Tabligh-ul-Islam, Bradford U.K.
- Hazrat Professor Mohammad **Maqsood Elahi** Naqshbandi, Founder Islami Roohani Mission.
- Hazrat Allama Pir Sultan **Niyaaz-ul-Hassan** Sultan Bahu Trust, Birmingham UK

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- Hazrat Sheikh Khalifa **Saeed Ahmed** Chopdat, Sultan Bahu Centre, Johannesburg South Africa
- Hazrat Pir Soofi Muhammad **Saeed**, Soofi Darbar, Durban, South Africa.
- Hazrat Qiblah Pir Sayed **Shabier Alli** Shah Gilani, Chief Patron Jamaat Ahie Sunnat UK, (Choorah Sharief, Pakistan).
- Hazart Qiblah Pir **Tayyab-ur-Rahman**, Chauher Sharief, Haripur, Pakistan.

Internationally acclaimed Ulama-e-Kiraam

- Hazrat Allama Mufti Muhammad **Abdul Qayyum** Hazarvi, President Tanzeemul Madaaris Ahie Sunnat Wa Jama'at, Pakistan
- Hazrat Allama Mufti **Abdur Rasool** Mansoor, Redditch UK
- Hazrat Allama **Shah Ahmed Noorani** Siddique, President World Islamic Mission.
- Hazrat Allama Sahibzada **Faizul Aqtaab** Siddique, Principal Hijaaz College, U.K.
- Hazrat Allam **Ghulam Muhammad** Siyalvi, Member of Islamic Ideological Council of Pakistan
- Hazrat Allama Doctor Mufti **Ghulam Sarwar** Qaderi, Principal Jamia Razvia Model Town Lahore, Pakistan.
- Hazrat Ailama Mufti Muhammad **Gul Rahman**, Patron, Jamaat Ahie Sunnat, U.K.
- Hazrat Allama Sayed **Haamid Saeed** Kazmi, son of Ghazaali-e-Doraan,Allama Sayed Ahmed Saeed Kazmi (May Allah be pleased with him), Multan, Pakistan.
- Hafizul Hadith Hazrat Allama Muhammad **Hussain Abul Haqqani**, India.
- Hazrat Allama Pirzada **Imdaad Hussain**, Founder and Patron of Jamiah Al-Karam U.K.
- Hazrat Allama Mufti **Iqtidaar Ahmed Khan**, the son of Mufti Ahmed Yaar Khan (May Allah be pleased with him), the author of this commentary *"Noorul Irfaan"*
- Hazrat Allama Qari **Javed Akhtar**, Chairman International Na'at Association.
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ABOUT THIS PUBLICATION

In the Name of Allah, the Most Compassionate the Most Merciful

All Praise be to Allah Almighty and choicest blessings and salutations on the Final Prophet and Messenger, Hazrat Muhammad Sallallahu Alaihi Wasallam and upon his Family and Companions (May Allah be pleased with them).

The Holy Qur'aan is undoubtedly the Word of Allah Almighty, communicated to humanity through the Beloved Prophet Sallallahu Alaihi Wasallam and is from the Heavenly Books. It is still in its original form and is protected, and will always be protected against any change, to this effect, that not even a single dot has or will be removed form it, because Allah Almighty has taken it upon Himself to protect the Holy Qur'aan. Since Hazrat Muhammad Sallallahu Alaihi Wasallam is the Final Messenger of Allah Almighty, the Holy Qur'aan is the closing episode of Divine revelation. It is a proclamation that, now humanity has no other choice but to receive guidance from the Holy Qur'aan. The beautiful style of language and order of the Holy Qur'aan is unique and there is none second to it.

The Holy Qur'aan challenged all its opponents, Arab and non-Arab alike, to produce a single verse like that of the Holy Qur'aan, but they had to decline. It is a glittering miracle, which removes the darkness of evil and sin.

The Holy Qur'aan is certainly the most read book in the world and its many translations and exegesis have been written hitherto. Imam Ahle Sunnah Maulana Ahmad Raza Khan's (May Allah be pleased with him) translation Kanzul Imaan is considered to be the best in Urdu translations. It deserves to be translated into other languages, particularly into English. This was accordingly carried out by Professor Shah Faridul Haq of Pakistan. Maulana Naeemuddeen Muradabadi wrote brief, but valuable notes on this rendering, which were later developed by Mufti Ahmad Yaar Khan (Rahmatullah Alaihe) under the title "Noorul Irfaan". The credit for presenting this worthwhile work goes to Maulana Mufti Muhammad Akbar Hazarvi and his colleagues, especially Br. Mohamed Hoosain Mukaddam, who is the translator of this work.

Maulana Mufti Muhammad Akbar Hazarvi's origination is from Ghazi Khot in Mansehra, Pakistan. He completed his Dars-e-Nizami course at Jamia Razvia Zia-ul-Uloom (Rawalpindi) and obtained his M.A. degree in Arabic from the

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International Islamic University in Islamabad (Pakistan). On the invitation of the late Abdul Haq Saleh Muhammad of Lenasia (Johannesburg), he travelled with me to South Africa in 1988 and I was asked to allow him to stay on in Laudium (Pretoria) for the education of the Muslims there. This was done on condition that a Darul Uloom is established, and the Darul Uloom Pretoria, of which Mufti Hazarvi is Principal, is now doing remarkable Islamic work.

They have commenced with the publication of books and this translation is a masterpiece in this series. Congratulations must go to the translator Mohamed Hoosain Mukaddam for the sterling work he has done, as well as to Mufti Muhammad Akbar Hazarvi and Hafez Muhammad Ismail Hazarvi and Maulana Abdul Wahhab Wookay.

I pray that Allah Almighty, through the intercession of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts the efforts of Mufti Hazarvi, Mohamed Hoosain Mukaddam, their colleagues as well as the officials of Darul Uloom Pretoria in producing this work. May Allah Almighty always keep them safe and under His Protection. Furthermore, I advise the purchase and distribution of this Tafseer as a means of sending Esaale Sawaab on the souls of your kindred, who have departed from this world.

Abul Khair Sayed Haseenuddeen Shah
Principal, Jamia Razvia Zia-ul-Uloom
Rawalpindi,
Pakistan.

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A Brief Profile on Maulana Shah Ahmad Raza Khan

Ala Hazrat, Imam Ahmad Raza Khan, a great jurist and a learned scholar of Islam, was born in 1858 at Bareilly (India) and died in 1921.

Imam Ahmad Raza Khan was a born genius. He read the Holy Qur'aan when he was oniy four years old. Later, he became astonishingly well-versed in more than fifty branches of learning pertaining to the Ancient and Modern Sciences, Hadith, Fiqh, Islamic Jurisprudence, Mathematics, Economics and many more. He left contributions in all these academic disciplines. He was a prolific writer and wrote about one thousand books relating to various aspects of Islam. He is considered to be the most learned and authentic authority on the Qur'aan, Sunnah and jurisprudence.

Although he was well versed in scores of branches of knowledge, yet in his later years, he restricted his interest to the following branches of religious learning:

1. To support and defend the Holy Prophet Sallallahu Alaihi Wasallam.
2. To uproot and rectify the innovations prevalent in Muslim Society.
3. To issue religious decrees according to the Hanafi School of jurisprudence.

Ala Hazrat's religious works have no parallel in his time. His ability, farsightedness and depth of thought have been recognized by the Ulama of the four schools of jurisprudence. Although he has written a large number of books on numerous topics, his two most famous works are the translation of the Holy Qur'aan in Urdu and Fatawa Razvia in twelve volumes.

It is an accepted fact that the revealed Arabic words of the Holy Our'aan cannot be actually transformed in any other language. A literal translation of the Arabic Qur'aan conveying the same meaning is not only difficult, but also impossible. Therefore, the translation of the Holy Qur' aan in any other language is usually an explanatory translation.

Ala Hazrat's Urdu translation, known as **KANZUL IMAAN** is an explanatory translation. This explanatory translation of the Holy Qur'aan into Urdu was completed in 1910. It is the most famous and accepted Urdu translation in the world. In his translation, Ala Hazrat has tried to assign such meanings to the words of the Holy Qur' aan that there may not be any contradiction in the meaning of the words and verses of the Holy Qur'aan. The other thing which he has kept in mind while translating the Holy Qur'aan is that such a meaning should be selected that may not slight the status and dignity of Almighty Allah and His Prophets.

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A Brief Profile on Mufti Ahmad Yaar Khan

Tafseer Noorul Irfaan is the first complete and comprehensive exegesis written in Urdu. Its author, Hazrat Mufti Ahmad Yaar Khan, the son of Maulana Muhammad Yaar Khan was born in 1906 and passed away on the 3rd of Ramadaan, 24 October 1971 in Gujarat (Pakistan). He received his primary education from his learned father and then studied at Madressa Shamsul Uloom in Badayun, India. Thereafter, he proceeded to Muradabad, also in India, to study under Sayed Muhammad Naeemuddeen at Jamia Naeemia

Besides this prominent work, he produced several other scholarly works mentioned hereunder:

1. Naeemul Ban Fi Inshirah-al-Bukhari
2. Mirat Sharah Mishkaat
3. Jaa Al-Haq
4. IlmulMiraas
5. Shaan-e-Habibur Rahman
6. Islami Zindagi
7. Ilmul Qur'aan
8. Risala-e-Noor

A true commentary of the Holy Qur'aan requires a thorough knowledge of Arabic grammar, semantics, lexicology, tradition, jurisprudence as well as various other branches of knowledge. Sheikhui Tafseer Hakeem ul Ummah, Mufti Ahmad Yaar Khan Naeemi was no doubt qualified in all the required branches of knowledge. The author studied all previously written exegesis and his work sums up concisely the major points discussed in these commentaries. Further, he has particularly summarized the contents of Tafseer Khazainul Irfaan of Maulana Sayed Muhammad Naeemuddeen Muradabadi. A great number of religious scholars have paid tribute and benefited from his immense knowledge.

Professor G.A. Haq Muhammad
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APPEAL TO READERS

It is the Grace and Bounty of Allah Almighty that he chooses some of His servants for His work. This has nothing to do with that person's level of education, his expertise in the field or his experience. Allah Almighty chooses whom He wills.

The task of printing and publishing is not an easy one. It is accompanied by a huge responsibility of maintaining good standards in respect of quality of work, accuracy of the subject matter, cohesion in its presentation and appropriateness of its format.

Taking into account the above requirements, we have made every possible effort to present this volume to the best of our ability. Nevertheless, no one can claim perfection besides our Supreme Lord, Allah Almighty. Thus, there may be errors terms of expression and presentation If you detect any, we humbly appeal to you to bring them to our notice.

The purpose of this effort is to make the Message of the Holy Qur'aan in accordance with the Sunni Aqaaid accessible to the Muslims globally. We therefore make a request to all our readers to make Dua that Allah Almighty, through the Waseela of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts this humble effort of ours in His Supreme Court so that it becomes a source of salvation for our Hereafter Aameen.

May Allah Almighty grant all of us the guidance to become active Muslims for promoting and glorifiing of Allah's Deen! Aameen

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Gratitude

The Darul Uloom Pretoria wishes to place on record its sincerest Thanks and Gratitude to the Zeeshan Siddiq & Family UK, for having acknowledged this tremendous work and effort of the Darul Uloom Pretoria. An effort of 14 years could only be made possible to reach the greater masses is through publication df this masterpiece of work. Having recognized this effort and to ensure that this is shared with the English speaking Muslim communities, the Zeeshan Siddiq & Family accepted responsibility to bear the cost of the printing of these two volumes,

Says Allah Almighty in the Holy Qur'aan:

> ***"The parable of those who spend their wealth in the way of Allah, is likened to a grain of corn which grows seven ears, and each ear bears a hundred grains. Allah gives manifold increase to whomsoever he pleases. And Allah cares for all and He is knower of all things."***

This is certainly a means of obtaining continuous rewards (Sadaq-e-Jariah). Whosoever would be reading this valuable translation and the commentary would be a recipient of rewards as well as those who made it possible for them to read. For as long as this is existent, members of the Zeeshan Siddiq & Family will be the recipients of equal rewards.

May Allahu Ta'ala aceept this efforts of the and we request you, the reader to remember them in your kind duas.

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(Mufti Muhammad Akbar Hazarvi)

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سُوْرَةُ

١ الْفَاتِحَةِ مَكِّيَّةٌ ٥

اٰیَاتُهَا ٧ رُكُوْعُهَا ١

SURAH AL-FATEHA (The Opening Chapter[1])
(MAKKAN) Revealed before Hijrah

1 Section 7 Verses : 27 Words , 140 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name[2] of Allah, the Most Affectionate, The Merciful[3]

1. The revelation of SURAH AL-FATEHA is connected with both Makkah and Madinah. And the "Opening chapter consists of seven Verses, twenty seven words and hundred and forty letters.

2. The *Bismillah* which precedes each Surah or Chapter is a complete Verse, while that which appears with Surah An-Nahl (The Bee) is just part of the Verse. It should be remembered that *Bismillah* was not revealed with each Surah, but at one place only. It is added with each Surah to separate one from the other. It is for this purpose that Bismillah is boldly written above each Surah and not joined with the rest of the Verses. The Imam in Salaah recites *Bismillah* silently, even in those Prayers in which Qira't (recitation of the Qur'aan) is read aloud. When Hazrat Jibraeel عليه السلام brought down the First Revelation, Surah Al-Alaq-first 5 verses *Bismillah* was not part of it. In Taraweeh Prayer it is important for the Hafizul Qur'aan leading the Salaah to recite *Bismillah* aloud once, before beginning any Surah. From this it can be deduced that to commence all good deeds with *Bismillah* is a blessed act. The letter, which Prophet Sulaiman عليه السلام wrote to Bilqees - the Queen of Yemen began with *Bismillah* from the blessing of which Allah granted him Yemen and its queen. Our Holy Prophet صلی الله علیه وآله وسلم commenced the writing of the Treaty of Al-Hudaibiyah with *Bismillah* as a result of which he was granted victory of Makkah. However, when slaughtering an animal, one should only recite **Bismillahi Allahu Akbar not** the full *Bismillah* because one is not allowed to read words of mercy at the time of any seemingly cruel act. It is for this reason that the merciful name of the Holy Prophet. صلی الله علیه وآله وسلم is not recited here.

3. The letter 'BA' of *Bismillah* is a preposition which refers to seeking of help, while the preceding verb in the word is hidden therein. This would therefore mean "with the help of Allah's Name I begin. Thus, to seek the help from the Holy Prophet صلی الله علیه وآله وسلم or from the pious servants of Allah is acceptable as they too, like the Name of Allah, provide and proclaim the guidance of Allah.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○ۙ

2. All praise be unto Allah[4], Lord of all the worlds [5].

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4. If the article *"Al"* in the word *Al-Hamdu* is considered to be a Comprehensive Article, the meaning of word will be as provided by the illustrious translator Ala Hazrat (May Allah's mercy be upon him) i.e. directly or indirectly all praise belongs to Allah alone, because the praise of the creation is, in reality, praise of the Creator. But if this article is regarded as just a definite article, then its meaning would signify that only praise which is made in accordance with the teachings of the Holy Prophet صلى الله عليه وآله وسلم is acceptable. Hence, all endeavours to glorify Allah by the non-believers would be regarded as futile and non-acceptable as they do not conform to the teachings of the Holy Prophet صلى الله عليه وآله وسلم *Tafseer Roohul-Bayaan*

5. From this one learns that although Almighty Allah is the Creator and Master of everything . He should only be referred in connection with His elevated creation e.g. Lord of Muhammad and not Lord of Abu Jahl.

3. The Most Affectionate, the Merciful.

4. Master of the Day of Requital.

5. We worship [6] You alone, and beg You alone for help [7].

الرَّحْمٰنِ الرَّحِيْمِ ۙ

مٰلِكِ يَوْمِ الدِّيْنِ ؕ

اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ؕ

6. The word "We worship" collectively suggests that Fard Salaah should be performed, in congregation, for if one person's prayer in the congregation is accepted, everybody's Fard Salaah, too, will be accepted.

7. From this it can be understood that the actual or the absolute Help comes from, or is provided by Allah, just as absolute praise – direct or indirect is due to Allah. But it should be remembered, that just as all forms of worship are for Allah alone, absolute - the actual help, too, is sought from Allah. However, worldly or outward assistance can be sought from His Pious Servants. It is for this purpose that "we worship" and "we seek help" are expressed as separate entities. It should also be borne in mind that there is a distinct difference between 'worship' and 'help'. Outward or worldly help can be sought from those other than Allah. The Almighty Allah Himself says in the Qur'aan "*Without doubt Allah and His Prophet* صلى الله عليه وآله وسلم *are your helpers.* (S5:V55) In another verse Allah says: "*And help ye one another in righteousness and piety*" (S5: V2). But none can be worshipped besides Allah, neither directly or indirectly. Or, in any way if the true meaning of worship would be to accept someone as a creator then worship and obey him like a creator. To give this status to anyone besides Allah is an act of Shirk - polytheism. But if seeking help from others was an act of Shirk like worship then Allah would have expressed as a single entity meaning: 'You alone do we worship and ask for help.' Furthermore, it should also be remembered, that it is for this reason that in times of one's material or religious needs, seeking of assistance from the sources or means provided by Allah is in reality, seeking from Allah's help. Thus for the ill person to seek the help of a doctor, for the oppressed people to lodge their complaint to the governing authority or for the sinner to entreat the Holy Prophet صلى الله عليه وآله وسلم is certainly not against this verse. As by praising a human being for doing a meritorious deed are we really interfering with the Divine verse "All praise is due to Allah alone"? It should also be remembered that the pious servants of Allah do give assistance after their demise. On the Night of Me'raj did Musa عليه السلام not help to reduce the 50 prayers to just 5? To this day non-believers enter the fold of Islam by reciting the Kalimah through the blessed name of the Holy Prophet صلى الله عليه وآله وسلم. Thus, in the light of the above discussion seeking the help of the pious servants after their demise is in no way going against this verse.

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6. Guide us on the Straight Path [8].

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ ۙ

8. From this verse emerge three important facts:

i. From all the Bounties of Allah, the most revered bounty is being steadfast on the Straight Path as this is sought and supplicated in every Rak'at of Salaah.

ii. This Path is identified with the Path tread upon by the Saints and other Pious Sages of Allah, for those are the ones upon whom Allah has bestowed His Favours. Allah instructs us "*Be with those who are pious*" (S 9 : V 119) This Path can only be obtained by following the Path of the Ahle Sunnat, for all the saints of the past and present are from this Jama'at (group).

iii. True Guidance cannot be achieved by one's effort alone; as it is bestowed upon a person by the Grace of Allah. Therefore, following the path of those who are misguided and gone astray, helps only to invite the wrath of Allah. One should at no time associate with such persons nor imitate them in any way or accept any of their customs and traditions.

7. The path of those whom You have favoured. Not those who have earned Your anger [9] and nor of those who have gone astray.

صِرَاطَ الَّذِيۡنَ اَنۡعَمۡتَ عَلَيۡهِمۡ ۙ غَيۡرِ الۡمَغۡضُوۡبِ عَلَيۡهِمۡ وَ لَا الضَّآلِّيۡنَ ۝

9. Those who earned the anger refers to the Yahud (Jews) while ' Those who are gone astray' refers to the Nasara (Christians). Two points emerge from this:

i. The Jews are non-believers on account of their hatred for the Prophets, while the Christians are non- believes on account of their love for Prophet Isa (Jesus) علیه السلام which exceeds the limits of mortality. Yet, Almighty Allah has listed the Yahud amongst "*Those who earned the anger of Allah,*" while the Nasara are in the category of "*Those who are gone astray*"

ii. It is important of the believers to keep away from all types of beliefs, deeds, characteristics and friendship of the Yahud and Nasara and other types of non-believers. We should not imitate them in any way or follow any of their customs and traditions because all these acts will lead to the path of Kufr (disbelief).

IMPORTANT ISSUES:

a. It is not permissible to recite *Bismillah* when commencing any unlawful act as this leads to defaming Allah's name.

b. At the time of slaughtering an animal do not recite the full *Bismillah* but read just *Bismillah Allahu Akbar* for as explained in No.2.

c. To recite Hamd or Praise of Allah in the Jummah Khutbah is Wajib but rewardable to recite in the Marriage Khutbah, in dua or when doing any good . However, it is Sunnat Muakkidah to recite thanks and Praise of Allah after eating and drinking.

d. It is not permissible for a Muqtadee (one who follows the Imam in Salaah) to recite Surah Fateha or Qira't because *the Qira't of the Imam is the Qira't of the Muqtadee* (Hadith) as well. In terms of Allah's command it is Fard for the Muqtadee to remain silent and listen to the Imam's recitation . For further details of this issue refer to *Jaa- al-haq vol.2*.

e. When the Imam has recited Surah Fateha the Muqtadees should recite Amien silently because Ameen itself is dua. This is in accordance with the verse of the Qur'aan "*Make dua in the court of Allah softly and with humility*" (S7: V55) (The above is according to Hanafi. According to Shafa'ee *Bismillah* is part of every Surah and the Imam should recite it loudly in *Jahry Salaah*. The Muqtadee should recite Surah Al Fateha behind the Imaam softly and recite Ameen loudly).

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آیاتها ۲۸۶ ۲ سُوْرَةُ الْبَقَرَةِ مَدَنِيَّةٌ ۸۷ رکوعاتها ۴۰

SURAH AL BAQARA (THE CHAPTER OF THE COW) (MADANI) Revealed After Hijrah.

40 Sections, 286 Verses, 6121 words and 25,500 letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

الٓمّٓ ۝۱ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛۚ فِيْهِ ۛۚ هُدًى لِّلْمُتَّقِيْنَ ۝۲

SECTION 1

1. *Alif Lam Meem* (Individual letters of the Arabic Alphabet)

2.That Sublime Book (Qur'aan) in which there is no doubt [11], in it there is guidance for the God-fearing. [12]

الجزء ۱ معانقة ۱

11. From this verse two important issues become evident.

11.1 In the QUR'AAN there is no room for an iota of doubt of any kind. Whosoever has any doubt, it is because of his own ignorance. It is for this reason that Allah says in the QUR'AAN (S 2 : V 33) *"And if you are in doubt..."*. The QUR'AAN cites examples of negative and positive presence of doubt in the hearts of people. Therefore, the verses are free of any inconsistency or any form of confrontation.

11.2 One will not cast any doubt on the QUR'AAN as long as one does not harbour any doubt concerning Hazarat Jibraeel عليه السلام, the Holy Prophet صلى الله عليه وآله وسلم and his illustrious Companions, for it was Jibraeel عليه السلام who brought down the QUR'AAN the Holy Prophet صلى الله عليه وآله وسلم was its recipient and the Companions were the direct receivers from the Messenger of Allah. If there is any doubt concerning any of these three it will automatically make the Holy QUR'AAN doubtful. Thus, any person who regards the Companions as transgressors will doubt the veracity of the QUR'AAN. Hence to regard the Companions as callous and impious is just as heinous as regarding the Holy Prophet صلى الله عليه وآله وسلم or Hazrat Jibraeel عليه السلام in this light. All three have to be regarded as totally innocent and sinless. In addition, Allah Almighty, too, has to be regarded as absolutely infallible, for any erroneous belief regarding Allah will also cast doubt on the purity and veracity of the QUR'AAN.

12. The word (*Muttaqee)* denotes one who fears, or one who abstains. Hence, a *Muttaqee* is a person who fears Allah and refrains from all erroneous beliefs and impious deeds. *Taqwa* is of two types, physical and spiritual. The physical form of *Taqwa* is abstaining from sins and doing good deeds, while the spiritual *Taqwa* is the veneration of those who are dear to Allah as Allah says in the Qur'aan *"And whoso respects the signs of Allah, then it is from the piety of hearts"* (S27:V32). Here, the word *Muttaqeen* "God-conscious people" refers to the Companions of the Holy Prophet, صلى الله عليه وآله وسلم inferring that these God conscious people that you see (the Companions) are the direct result of the moulding guidance of the QUR'AAN. Is this not the greatness of the QUR'AAN? (Tafseer Azizi). The pious lives of the Companions is an indelible proof of the pristine purity and Truth of the QUR'AAN. Another important point to consider here is that the Holy Prophet's صلى الله عليه وآله وسلم guidance was not dependent on the QUR'AAN as he was already, a personification of Godliness before the revelation of the QUR'AAN. This fact can be illustrated

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by the following examples: Salaah was only given on the night of Me'raj; yet the Holy Prophet صلى الله عليه وآله وسلم had led the Prophets into Salaah in Jerusalem before proceeding to the journey ahead. Verses concerning Salaah were revealed before Hijra, but verses regarding Wudu came after Hijra in *Sura Al-Maidah*. Yet during this harsh period of persecutions in Makkah the Holy Prophet صلى الله عليه وآله وسلم performed Wudu and Salaah and taught the same to his Companions.

3. Those who believe without seeing[13], and establish [14] prayer and spend in Our path, out of Our provided sustenance.[15]

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۳﴾

13. The unseen is that which is beyond one's sensory and extemporary perceptions. The unseen is of two types:

1. That for which no proof should be established - this is known as the personal knowledge of the unseen.

2. That for which proofs/guidelines are provided - this is knowledge of the unseen which is bestowed or granted. The first type for which no proof is required refers to the Absolute knowledge of Allah. No one has any share of this, while the second type is granted by Allah to His special servants. Regarding this first type, Allah says in the QUR'AAN: "*And with Him is the keys of the unseen, He only knows them*" (S36 : V 59).

In respect of the second category, proof is provided in several verses. Allah says: "*He reveals not His secrets except to His Chosen Messenger*" (S72 : V26-27). In this verse, reference is made to the second group - knowledge regarding Personality and Attributes of Allah, Prophethood, Qiyamah, etc. Thus, without acceptance of the unseen Imaan cannot be complete, because true Imaan is belief in the above mentioned things. Belief is not possible without knowledge. Furthermore, true Imaan is implicit faith in the Prophet of Allah صلى الله عليه وآله وسلم. Thus, believing in Qiyamah, etc. after seeing them will be contrary to the faith in the unseen.

14. By "Establish Prayers" means to perform Salaah regularly, on its prescribed times and according to its proper method. This means the true excellence lies not in mere performance of Salaah but in establishing it as a Principle of Deen. From this verse one learns that Salaah supercedes all other forms of worships (IBAADAAT) and that one should also perform Fard, Wajib and Sunnat prayers regularly with absolute sincerity and humility.

15. This infers that not the entire wealth should be spent aimlessly, some should be given in the way of Allah and some should be spent on oneself and one's family. A detailed explanation of this is found in Ahadith of the Holy Prophet صلى الله عليه وآله وسلم. From *RAZAQNA* one can infer that only lawfully earned wealth should be given in Allah's way, as Allah says in the QUR'AAN: "*You shall not attain good unless you spend your favourite things*" (S 3 : V 92). Furthermore, one should not only spend once but it should be a continuous practice. Compulsory charity or Zakaat is given once per year, but Nafl Charity can be given whenever one desires. Zakaat too, should be calculated strictly but its amount could be paid little at a time. Spending of wealth can also be utilized for Meelad gatherings and Gyarwee Shareef. In short, for all pious works, as they are all included in "*spending in the way of Allah*". It is also an appropriate way of conveying reward of virtuous deeds to the departed souls.

4. And who believe in what has been sent down to you, O Beloved Prophet! And what has been sent down [16] before you and are certain of the Hereafter. [17]

وَ الَّذِيْنَ يُؤْمِنُوْنَ بِمَاۤ اُنْزِلَ اِلَيْكَ وَ مَاۤ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿۴﴾

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16. "That which is revealed" refers to the entire Qur'aan as well as the complete codes of Shariah. Ahadith too is part of this, because these too are God-inspired sayings. If this is taken to mean the QUR'AAN only, then such a long and emphatic passage would not have been addressed. Furthermore, it also means that belief in all the revealed Books too is Fard, while the beliefs in the past Books should be jointly in nature. Furthermore, it should be remembered that while it is *Fard Kifayah* to believe in the comprehensive nature of the QUR'AAN it is *Fard Ayn* to believe in the synopsis of the sacred book.

17. The word 'Hereafter' includes the grave, resurrection, Paradise, Hell, etc. and it is compulsory to believe in all these. This suggests that besides the Muslims, the beliefs of the Yahud and Nasara regarding the above is incorrect. Hence, greater emphasis and reliance is placed on "*and they are certain (of the Hereafter)*". In addition, implicit faith in the Hereafter can only reach completion when belief is complemented by action. Muslims unmindful of their duties are not giving a practical demonstration of their Imaan, hence prior mention is made about good deeds.

5.They alone are on the guidance from their Lord and they are to attain success. [18]

أُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٥

18. From this it is understood that permanent guidance is bestowed upon a person through the Grace of Allah and not as a result of his personal endeavours. Also, if such a person is guided by Allah then only will he remain steadfast on it, for a person on a mere temporary guidance can go astray. This verse further illustrates that material wealth and honour are not the true means of success, true success is to receive guidance and the will to do good deeds. Allah says in the QUR'AAN : "*Undoubtedly he attained to his goal who is purified*" (himself) (S 87 : V14).

6. Surely those who are infidels [19]**, it is alike** [20] **whether you warn them or warn them not, they will never believe.** [21]

اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝٦

19. 'Infidels' include all those non-believers who fall in the category in respect of Divine Knowledge. They will not benefit from any preaching because no matter how much you wash coal, it cannot become white. An inherently unclean person cannot be purified by mere water.

20.'Upon them' signifies that instilling fear in them about the consequences of their disbelief is futile, but not for you. Although they will be deprived of the benefits of preaching, you will be blessed for your efforts. It is for this reason that the word 'upon you' is not used. A person conveying the message of Truth to the one from whom he does not expect positive response shall be rewarded for his effort.

21. This verse was revealed in respect of avowed disbelievers like Abu Jahl, Abu Lahab, etc. who were destined to grope in the darkness of disbelief. Imaan (faith) was sealed from their hearts. It also hints that Almighty Allah has already given His Beloved Nabi صلى الله عليه وآله وسلم prior knowledge about good and bad endings of people. The Holy Prophet صلى الله عليه وآله وسلم is fully aware of everybody's eventual end, because although the circumstances of its revelation is specific, the nature of expression is more general, hence priority will be given to expression.

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7. Allah has set a seal on their hearts[22] and on their ears, and over their eyes there is a dark covering, and for them there will be severe torment.

خَتَمَ اللّٰهُ عَلٰی قُلُوْبِهِمْ وَ عَلٰی سَمْعِهِمْ ؕ وَ عَلٰۤی اَبْصَارِهِمْ غِشَاوَةٌ ۫ وَّ لَهُمْ عَذَابٌ عَظِیْمٌ ﴿۷﴾

22. Because they are steeped in evil, Allah has sealed their hearts, just as the sheep die because of the movement of the knife on its neck. The only difference is that neither are the disbelievers innocent, nor helpless of their action.

SECTION 2

8. And of mankind are some who say,[23] "We have believed in Allah and the Last Day, yet they are not believers.[24]

وَ مِنَ النَّاسِ مَنْ یَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَ بِالْیَوْمِ الْاٰخِرِ وَ مَا هُمْ بِمُؤْمِنِیْنَ ﴿۸﴾

23. Man is divided into three categories: the believers, the non-believers and the hypocrites. The believer is one whose tongue and heart is manifested with Faith; the non-believer is one whose tongue and heart have rejected faith, while a hypocrite is one who has blasphemy in his heart but merely feigns expression of Islam. The hypocrite is the worst of the three. The first deceiver was Iblees (the Devil) who was inwardly the enemy of Hazrat Adam علیه السلام but outwardly feigned friendship.
"*And he swore to them both that I am a well wisher of you both*" (S 7 : V 21). After referring to the two groups, the believers and non-believers, Allah now makes mention of the worst group - the despicable hypocrites. A fourth group is also found They are the concealed group who have faith in their hearts but do not express it with their tongues. In extreme necessity this is allowed, in fact, when in a state of total helplessness even for utterance of blasphemy, a person will not be guilty in the eyes of Allah. Says Allah in the QUR'AAN: "*Save him who is compelled and his heart is firm in belief*" (S 16 : V 106). In such circumstances one must migrate from such a place where religious freedom is denied to him.

24. The reason for not regarding them as believers is either because they have no faith in their hearts; what they are uttering is mere show of their tongues, or maybe they have expressed faith in Allah and the Day of Judgement but have omitted Prophethood from it. Believing in everything else, besides prophethood does not complete ones faith, such a person will still remain a non-believer. The classical example of this is the devil, although he was a firm believer in other requirements of faith, he still became a non believer because he rejected Prophethood. All the enemies of the Prophet صلی الله علیه وآله وسلم should take a lesson from this.

9. They seek to deceive Allah[25] and the believers, and in fact they deceive none but themselves, and yet they perceive not.

یُخٰدِعُوْنَ اللّٰهَ وَ الَّذِیْنَ اٰمَنُوْا ۚ وَ مَا یَخْدَعُوْنَ اِلَّاۤ اَنْفُسَهُمْ وَ مَا یَشْعُرُوْنَ ؕ﴿۹﴾

25. Because they are trying to deceive the Holy Prophet صلی الله علیه وآله وسلم and deceiving the Prophet is equal to deceiving Allah. The reason being, the Holy Prophet صلی الله علیه وآله وسلم is the vicegerent of Allah on earth. (Tafseer Khazain).

10. In their hearts is a disease, so Allah has increased their disease and for them is a painful torment, because they falsify.[26]

فِیْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَ لَهُمْ عَذَابٌ اَلِیْمٌ ۢ ۙ بِمَا كَانُوْا یَكْذِبُوْنَ ﴿۱۰﴾

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26. From this it is understood that deception is the worst type of vice and is deserving of the most heinous punishment. Any religion or creed whose foundation is based on deception is false. The deceivers without doubt deserve the most heinous punishment.

11. And when it is said to them, create not mischief on the earth, they say; "Nay, we are but reformists".[27]

وَ اِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِي الْاَرْضِ ۙ قَالُوْۤا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ﴿۱۱﴾

27. In that they try to please both the believers and the non-believers diplomatically, trying to portray themselves as peace lovers. This goes to show that diplomacy is a root of mischief.

12. Beware! Surely, it is they who are the mischief-makers, but they perceive not.

اَلَاۤ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ﴿۱۲﴾

13. And when it is said to them "Believe as others have believed", they say; "Shall we believe as fools believe?" Beware it is they who are the fools, but they know not.[28]

وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَاۤ اٰمَنَ النَّاسُ قَالُوْۤا اَنُؤْمِنُ كَمَاۤ اٰمَنَ السُّفَهَآءُ ؕ اَلَاۤ اِنَّهُمْ هُمُ السُّفَهَآءُ وَ لٰكِنْ لَّا يَعْلَمُوْنَ ﴿۱۳﴾

28. If the word 'People' is taken to mean Companions of the Holy Prophet then true Imaan (Faith) is that which was practised by them because the illustrious Companions are the embodiment of faith. Those whose faith is not like theirs, are imposters. But if the word is taken to indicate Muslims in general, then this would mean that the accepted way of life is that which is followed by Muslims in general. As recorded in Hadith, what Muslims choose as good practice, that is also likewise regarded by Allah as good, such as Meelad gatherings, Gyarwee Shareef, etc. are held in high esteem by the majority of Muslims, Allah too regards them likewise. From this, three points emerge:

28.1 To hurl insults at the pious is the custom of the hypocrites e.g. The Rafzis insult the illustrious Companions of the Holy Prophet صلى الله عليه وآله وسلم the Kharijiya abuse the Ahle Bait (Family of the Holy Prophet صلى الله عليه وآله وسلم. The Ghair Muqallid (those who do not follow any of the Four Imams), attack the personality of Imam Abu Hanifa R.A. and the Wahabis insult the dignity of the Saints of Allah . All these groups need to take a lesson from these verses.

28.2 That Allah Almighty Himself retaliates on behalf of His pious servants and refers to these hypocrites as thick-skulled idiots.

28.3 The Ulama (the learned) should not pay any heed to their insults because this has always been the practice of these irreligious people.

14. And when they meet believers, they say; "We believe", and when they are alone with their devils, [29] they say; "Surely, we are with you, we are only mocking at them".

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْۤا اٰمَنَّا ۖۚ وَ اِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْۤا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ﴿۱۴﴾

29. From this verse emerge three important issues:

29.1 The non-believers and the hypocrites are like the devil in the sight of Allah, hence those who show respect to please them are, in reality, honouring the devil.

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29.2 To hurl abusive language secretly in Muslim gatherings is the practice of the hypocrites.

29.3 To make fun of Shariah or those who are from Shariah is an act of Kufr (blasphemy).

15.Allah mocks[30] at them (befitting His Dignity) and leaves them to wander about in their transgression.[31]

اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَ يَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ۝۱۵

30. Allah punishes them for their mockery (disregard or undermining the dignity), and (this) punishment of their guilt has been expressed in a most lucid and an emphatic manner.

31. To adopt a vacillating policy towards Muslims and non-Muslims i.e. to regard Islam as a true way of life from position of advantage of Muslims, and to say Kufr (paganism) is on the right course from the position of wealth of the non-believers, without deciding between the two gives insight on two issues:

31.1 Close association with the non-believers is the root of hypocrisy.

31.2 Allah bestows serenity and tranquility to the Muslims, while the hypocrites are confounded in perplexities. The life of the believers becomes one of bliss and purity.

16.They are those people who purchased error for guidance[32] but their trade earned them no profit, and surely they did not know the right path of guidance.

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَ مَا كَانُوْا مُهْتَدِيْنَ۝۱۶

32. This is so because both Islam and paganism were in front of them but they rejected Islam and adopted paganism. To them it was like business - buying one and selling the other.

17.Their example is like the one who kindled a fire, so when it lit up all around him, Allah took away their light and left them in darkness, where nothing is seen.[33]

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا فَلَمَّآ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَ تَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ۝۱۷

33. This comparison briefly intimates that while the hypocrites benefitted from their external show of Islam because physically and materially they were under the protection of the Muslim soldiers, but in the Hereafter they are definite losers, for nothing but excruciating punishment awaits them.

18.They are deaf, dumb and blind, so they shall not return.[34]

صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُوْنَ۝۱۸

34. From this we learn that the eyes which did not perceive the signs (miracles) of Allah are blind; the ears which did not listen to the Book of Allah (AL-QUR'AAN), are deaf and the tongue which did not glorify Allah and sing the praises of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is dumb because these limbs did not accomplish that purpose of their creation. It is for this reason that Allah refers to the living non-believers as dead and the slain martyrs as living. Furthermore, we also learn that for the enemies of the Companions of the Prophet صلی اللہ علیہ وآلہ وسلم of Allah to follow the Path of Guidance is virtually impossible, because

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Allah has referred to them *"So they are not to return"* (S 2 : V 18).

19.Or like a heavy rainstorm pouring from the sky, wherein is darkness [35] and thunder and lightning. They thrust their fingers in their ears because of the thunderclaps, for fear of death and Allah has encompassed the disbelievers.[36]

اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّ رَعْدٌ وَّ بَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ؕ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ﴿١٩﴾

35. It should be remembered that clouds and rain are a blessing for those under shelter, but a curse for those travelling in the jungle. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the sky of Prophethood, the Holy QUR'AAN is its clouds, the laws of QUR'AAN are its rain, the verses of punishment are the thunder and verses of restrictive ordinances are its lightning. To the illustrious Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who were always within the confines of Shariah all this was Mercy, but to the unsheltered hypocrites all these are a source of punishment. What an appropriate example!

36. From this comparison it can be inferred that the Holy QUR'AAN is a spiritual rain for them, its proofs and arguments are flashes of lightning, the citing of Divine punishment is the peal of thunder for them and their blasphemous discussion are their cause of blackness. Just as darkness and thunder strike fear into the hearts of travellers lost in the jungle but which is momentarily alleviated by a flash of lightning, similar is the condition of the hypocrites. The strength of Islam makes them to lean towards them but when they have to undergo any difficulties they renegade themselves to the tormenting world of Kufr (apostasy).

20.It so seems that the lightning would snatch away their sight,[37] whenever there is some flashing they walk therein and when it is dark, they stand still, and if Allah willed, He would have taken away their sense of hearing and sight. Surely Allah has the power to do everything.[38]

يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ؕ كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَاِذَآ اَظْلَمَ عَلَيْهِمْ قَامُوْا ؕ وَلَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٠﴾

37. As a result of their evil doings, the hypocrites should really have been left in a perpetual state of darkness and deafness. Yet, this is not the case. From this one learns that the philosophy of cause and effect is solely dependent on the Will of Allah.

38. Here, the word 'thing' refers to everything within the will of Allah, excluding absurdities and obligatories. Thus, neither can any form of imperfection be attributed to Allah which is impossible and absurd nor can an eternal entity destroy itself as it is eternal. From this verse it becomes evident that to believe that Allah can talk a lie (God forbid) is indeed the height of stupidity. For further clarity on this issue consult *Tafseer Naeemi*.

SECTION 2

21.O mankind! Worship your Lord[39] Who has created you and those before you[40], so that you may become God-fearing.[41]

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٢١﴾

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39. Before Allah can be worshipped, belief in Him is a pre-requisite Hence, worship of Allah is not the responsibility of the non-believers. Or, if you proclaim belief to be inequal to worship, in which case the true meaning would be Oh disbelievers: first believe in Allah (then only are you in a position to worship Him).

40. Expressing gratitude to our ancestors is, in fact, showing gratitude to oneself. It is for this reason that Allah has mentioned them before us. Thus, the elevated status which Allah has bestowed upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم is most gratifying for us. All glory be to Allah for having created us in the Ummah of the best Prophet صلی اللہ علیہ وآلہ وسلم, a position which was not granted to the previous Ummahs (people).

41. This hope is due to man's consideration, not with regard to Allah Almighty. From this one learns that man should not be under the impression that his good deeds will be accepted automatically, rather he should hope for its acceptance and develop in him fear of Allah. This is the essence of faith. Just doing good deeds is not piety, but it is a means of obtaining piety. True piety, is developing God-consciousnes in ones heart. This state is sometimes reached through doing good deeds, but mostly it is obtained through the company of pious people.

22.(It is He) Who made for you the earth a bed (spread out) and made the sky a canopy and sent down from the sky water [42] and brought forth thereby fruits as provision for you. Therefore do not equate anyone with Allah while you know (that there is none similar to Him).

الَّذِیۡ جَعَلَ لَکُمُ الۡاَرۡضَ فِرَاشًا وَّالسَّمَآءَ بِنَآءً ۪ وَّاَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَاَخۡرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزۡقًا لَّکُمۡ ۚ فَلَا تَجۡعَلُوۡا لِلّٰهِ اَنۡدَادًا وَّاَنۡتُمۡ تَعۡلَمُوۡنَ ﴿۲۲﴾

42.From the sky or from the higher regions through atmospheric causes, like forming vapour through intense heat, or condensation through intense cold, eventually coming down as rain. Thus, rain falls only from the sky. It should be remembered that the previous verse made mention of creation and invention, but in this verse mention is made of obtaining permanent existence, which is the highest form of blessing.

23. And if you have any doubt as to what We have sent down upon Our (exalted) servant, then bring just one chapter [43] like it and call upon [44] all your helpers besides Allah, if you are truthful.

وَاِنۡ کُنۡتُمۡ فِیۡ رَیۡبٍ مِّمَّا نَزَّلۡنَا عَلٰی عَبۡدِنَا فَاۡتُوۡا بِسُوۡرَةٍ مِّنۡ مِّثۡلِهٖ ۪ وَادۡعُوۡا شُهَدَآءَکُمۡ مِّنۡ دُوۡنِ اللّٰهِ اِنۡ کُنۡتُمۡ صٰدِقِیۡنَ ﴿۲۳﴾

43.From this one can understand that there is a great difference between human invention and Divine Creation. Whatever is man-made falls under human invention, while things produced which are beyond the capability of man are Divine creation. Gas and machines are man-made as there are many factories of these, but ants and glow worms are from Divine creation as these cannot be produced by man. Hence, the above discussion is based on this principle.

44. Wherever the QUR'AAN makes reference to *'Those besides Allah'* it is meant to include all the enemies of Allah as well as those who reject Allah. In this context the word supporters will refer to the idols and the supporters of the idolators while the learned here, refers to the Yahud and Nasara priests. It does not mean to call upon Prophet Isa (Jesus) and Musa علیہ السلام(Moses) or Abdullah bin Salaam and **Ka'ab Ahbaar,** etc.

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as Allah Almighty says: "*Undoubtedly You and what you worship beside Allah all are fuel of Hell*" (S 21 : V 98). Here, too, 'Those besides Allah refer to the rejectors of Allah and not to Isa and Uzayr although both have become objects of worship. The Nasara have given status of divinity to Isa عليه السلام and the Yahud to Uzayr .

فَإِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۚ أُعِدَّتْ لِلْكٰفِرِيْنَ ﴿۲۴﴾

24.But if you fail to do so – and surely you are bound to fail – then guard yourselves against the Fire whose fuel are men and stones [45], which has been prepared for the infidels.[46]

45. Here, the word 'stones' refers to the idols which are worshipped by the non-believers. This further **elucidates** that those trees, moon, sun, the stars, etc. which the idol worshippers took as gods will all go into Hell (not to receive punishment but as a means of providing punishment for them. The Black Stone (Hajre Aswad) and Maqaame Ebrahim at the Ka'bah are excluded from these, though they may sometimes become objects of worship by the non-believers they are not idols but heavenly stones. Isa and Uzayr fall in the same category i.e. although the Nasara and the Yahud have made them objects of their worship they are both innocent and are inmates of Paradise . Thus the AL in *Al Hijaarah* is just a common article.

46. Two important issues emerge from this discussion:

1. Hell has already been created - because "made already" is in the past tense.
2. The believers will not be placed in Hell permanently, while the non-believers will not be taken out of it at all.

وَ بَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙۗ وَّهُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۵﴾

25.And give glad-tidings to those who believe and do righteous deeds [47], that for them there are gardens under which flow streams. Whenever they will be given fruits to eat therefrom; they will say "This is the same which we were fed before" [48]; whereas it was given to them resembling (in appearance). And for them, therein, will be pure wives[49] and they will dwell therein forever.

47. This also clarifies further issues:

1. Belief is a pre-requisite for good deeds i.e. First Belief then Deeds.
2. After accepting Faith, no one is exempted from doing good deeds every one is duty bound to do good deeds at all times.
3. Deeds should be performed within one's physical power. For a person who dies on accepting Islam, or Muslim infants who die in their infancy, Faith is good enough for them to enter paradise without the need of good deeds. It should be remembered that a person will enter Paradise on account of Faith, while the bounties of Jannat will be bestowed in proportion to good deeds, while the communion with Allah will be granted through His special favour. Thus, is the Law of Allah that possessors of Faith will enter Paradise but doers of good deeds will enjoy its many benefits. But what will be bestowed through

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the special favours of Allah will be something totally different.

48. Provisions of Allah are given in this world, or in Paradise (before). However, the fruits of Paradise will seem similar in shape but they will be totally different in taste.

49. These include wives one had in the world as well as the Hoories or the ladies of Paradise. The believing lady in Paradise will be with her last believing husband. This also intimates that marriage with different species will be permissible in Paradise, because the Hoors are neither human nor from the children of Hazrat Adam , yet they will be given in marriage to man. However, marriage in the world is permissible to one's own kind only.

اِنَّ اللّٰهَ لَا يَسْتَحْيٖۤ اَنْ يَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَ اَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَاۤ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّ يَهْدِيْ بِهٖ كَثِيْرًا ؕ وَ مَا يُضِلُّ بِهٖۤ اِلَّا الْفٰسِقِيْنَ ۙ﴿۲۶﴾

وقف لازم

26.Surely, Allah is not ashamed to present a parable that of a mosquito or what is[50] larger than it. So, those who believe know that is the Truth from their Lord. But, the infidels say "What does Allah intend by such a parable?" He misleads[51] many thereby and guides many thereby. And He misleads thereby only those who are defiantly disobedient.

50. The non-believers of Arabia always taunted that if the Holy QUR'AAN was really the Book of Allah it would not have included allusions of insignificant things like the bee, because insignificant examples in comparison to the lofty position of Allah are unbecoming. In reply to this, Allah revealed this verse to impress upon people that the knowledge of anything, no matter how insignificant it may seem, is not ungraceful or unbecoming in any way, even though the thing itself may be bad. This verse provides a special lesson to those who claim that poetic expression undermines the elevated positions of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم. If this does not underscore Allah's position how will it affect the position of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم?

51.This verse emphatically illustrates that every type of person will not receive guidance from the QUR'AAN as many have gone astray by means of it. Those who are connected with the living example of the QUR'AAN i.e. the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم, his illustrious Companions, the Pious Saints of Allah, etc will receive guidance through it. Those whose hearts are bereft of the love and respect of these beloved souls will not benefit anything from the QUR'AAN. The QUR'AAN is like rain. If it waters a good seed a good tree will grow from it. It is for this reason that a person is made to recite Kalimah Tayyibah at the time of becoming a Muslim and not the QUR'AAN. In his very first address to the non-believers, the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم told them to understand him and his blessed personality. Recognition of the sublime personality of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is the foremost act of perfecting one's faith. This will be discussed in the later verses.

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۪ وَ يَقْطَعُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَ يُفْسِدُوْنَ فِي الْاَرْضِ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۲۷﴾

27. Those who break the covenant of Allah after[52] solemnly confirming it, and sever that which Allah has ordered[53] to be joined and cause mischief on earth. It is those who

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are the losers [54].

52. This covenant refers to the one which Allah had taken from the souls in respect of bringing Faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم Thus, at that stage all those who did not express faith on the Prophet صلی اللہ علیہ وآلہ وسلم of Allah will not receive any guidance from the QUR'AAN.

53. From this, two important issues come to light:

1. The Holy QUR'AAN has provided guidance as well as apostasy, but those in the company of the Holy Prophet صلی اللہ علیہ وآلہ وسلم receive guidance only. Allah Almighty says: "*And undoubtedly, you most certainly guide to the Straight Path*" (S42 : V52)

2. The Holy QUR'AAN leads those people astray who have cut off all connection of love and obedience with the people of the QUR'AAN i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم, his beloved Companions, the pious saints etc. Thus, those whose hearts are filled with love for them will certainly receive complete guidance as these august souls will be there to guide them.

54. This verse elucidates two issues:

1. Allah has commanded us to cement relationship with some, and cut off connections with some. Cement and strengthen loyalty and obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and cut off all ties with the non believers.

2. To be connected with the pious servants of Allah is a source of obtaining honour and dignity while remaining aloof from them will bring nothing but disgrace and loss.

28. How can you disbelieve in Allah? When you were lifeless [55] He brought you to life; then He will cause you to die; then He will bring you (back) to life once again and then to Him you will return.

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَ كُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿۲۸﴾

55. In this verse 'dead' refers to lifeless, not to those living, who have been rendered lifeless. Allah Almighty says "*And He gives life to earth after its death*" (S30 V19). This refers to the process of creation i.e you were once just congealed blood then life was breathed in you then once again you will be rendered lifeless and eventually eternal life will be granted to you. It should be remembered that the outcome of life in the hereafter is dependent on the worldly life. If our deeds are good in the earthly life we will reap the rewards in the Hereafter, but if our life is full of evil deeds we will be punished in the Hereafter.

29.It is He Who created for you all that is in the earth[56]. Thereafter He directed Himself to the heaven and formed seven heavens[57] exactly. And He has perfect knowledge of everything.

هُوَ الَّذِیْ خَلَقَ لَكُمْ مَّا فِی الْاَرْضِ جَمِیْعًا ۗ ثُمَّ اسْتَوٰۤی اِلَی السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ؕ وَ هُوَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۲۹﴾

56. From this we learn that all beneficial things created by nature are lawful i.e. that which Allah and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم have not declared as unlawful is lawful because all lawful and wholesome things are for our benefit. There is no proof required for the permissibility of a thing, it is not being regarded as unlawful is a proof on its own. Even unlawful things are beneficial for a believer as abstention from them is a means of obtaining reward from Allah. To abstain from a pig with the intention of staying away from an unlawful object is an act of reward.

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57. The word 'Then' is used to indicate narrational order not the factual order. In terms of occurence the earth and the things of the earth came into existence after the sky. Says Allah Almighty: "*And after that He spread out the earth*" (S 79 : V 30). The earth is superior to the sky for several reasons. Firstly, the earth was designed for the purpose of creation of life. Secondly it is also the abode of all the Prophets of Allah. Hence the earth is mentioned before the sky.

SECTION 4

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓىٕكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ؕ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَ یَسْفِكُ الدِّمَآءَ ۚ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ ؕ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

30. And (remember O Muhammad) when your Lord said to the angels: "Indeed, I will make upon the earth a successor (vicegerent)". They said; "Will you place upon it one who causes mischief[58] and bloodshed therein, while we declare your praise and sanctify[59] you?". He replied: "Surely, I Know that which you know not".

58. This intimates that the angels were blessed with the knowledge of the unseen because they had made the movements of man. We also learn that consultation is a Divine habit in which everyone has a full right to express his opinion. Furthermore, this verse also illustrates that to discuss about an indefinite person in his absence is permissible because the angels had talked about Hazrat Adam amongst themselves, though it was without any premeditation.

59. From this one learns that it is in order to make every effort to establish one's innocence or obtain one's privileges as was done by Hazrat Yusuf by requesting the king of Egypt, Yusuf said: "*Set me over the treasures of earth. No doubt, I'm watchful, knowing* (S12: V55).

وَ عَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓىٕكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۳۱﴾

31. Allah taught Adam [60] the names of all things. Then He showed these to the angels and [61] said: "Inform Me of the names of these, if you are truthful" [62].

60. This tells us that Hazrat Adam knew these names because teaching involves instructing and not merely informing. In a lecture the speaker merely informs the people about certain issues without the certainty that the audience will learn these issues. But teaching requires effort in the hope that the pupil will learn it.

61. From the word 'presented' one learns that Allah Almighty not only informed the names but identified each thing by its name, otherwise the word 'presented' would seem superfluous. Another important thing we learn is that a Prophet is blessed with the power of seeing the invisible, because although all these things were not yet brought into existence, yet Hazrat Adam had seen them.

62. Here, the command is not for the purpose of inconvenience but to show the submissive nature of the angels. The non-believers of Arabia were commanded "*Then bring one chapter like this*" (S2:V23). If you are honest about your claim for the vicegerency then provide one proof.

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32.They said: "Exalted are You! We have no knowledge except what You have taught us[63]. Indeed, You alone are the All-Knowing, the Wise"[64].

قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿۳۲﴾

63. The speech in respect of humility and submission refers to all the angels only. Iblees, or the devil, is excluded from it. He had remained silent not only because he was envious, but, in reality, he had no knowledge of these names, therefore he, too, was included in the command to prostrate to Hazrat Adam عليه السلام This proves that Hazrat Adam's knowledge was far superior to that of the devil. Thus, whosoever says that the devil had more knowledge than the Holy Prophet صلى الله عليه وآله وسلم does so because he is bereft of faith.

64. That is, the angels are expressing: "Oh our Lord whatever we said was not with the intention of raising an objection or criticism, but it was to obtain your Divine Wisdom".

33. He (Allah) said: "O Adam! Inform them of the names of these things"[65]. When he (Adam) informed them the names of all these things, Allah said: "Did I not tell you that I know all the hidden mysteries of the heavens and the earth; and I know whatever you disclose and whatever you conceal?".

قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّيْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿۳۳﴾

65. From this it is understood that Hazrat Adam did not teach the names to the angels but merely told them thereof e.g. If a lecturer merely acquaints his audience with 50 different issues he has not made them learned people by any manner or means. Likewise, the angels had not become learned like Hazrat Adam by just learning these names. Thus, regarding Hazrat Adam the verb *'He taught'* is used and regarding the angels the word *'He informed'* is used.

34.And (recall) when We ordered the angels to prostrate before[66] Adam. All of them prostrated, except Iblis. He refused and was arrogant and became of the infidels [67].

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ٭ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿۳۴﴾

66. The command for this Sajdah is not like the one for Shar'ee Sajdah i.e. in terms of Islamic law e.g. Sajdah in Salaah. The reason for this is Shariah or religious laws have been conveyed and taught through a Prophet. Thus, angels are free from carrying out religious laws. Also, only this one Sajdahh was commanded for the angels - no other command of Sajdah was given to them. This verse in no way expounds that there was Sajdah in the religion of Hazrat Adam. Sajdah of respect was accepted as a permissible act because at the time of this order to the angels the religion of Adam had not been proclaimed upon man. Hence, Hadith can in no way negate the QUR'AAN but the QUR'AANIC law negates the Hadith. For a detailed discussion on this issue refer to *Surah Yusuf.* From this another important fact becomes evident. Knowledge is superior to action or deeds for it was the worshipping

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angels who prostrated to Hazrat Adam علیہ السلام. Furthermore, knowledge itself is not bad because it is the knowledge of the names which proclaimed Hazrat Adam's superiority over the angels. Even the sorcerers of the Pharoah verified Hazrat Musa's truth from their knowledge of sorcery.

67. Allah Almighty destroyed the devil after he was made a devotee (worshipper) and a learned. He was disgraced from the position of loftiness, so that it remains a lesson for all the learned and the sages that hurl an insult at a Prophet, let alone the Holy Prophet صلی اللہ علیہ وآلہ وسلم. They have been the cause of destruction, who have attempted this. The status and position of Prophethood is a most delicate and sensitive issue.

وَ قُلْنَا یٰۤاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَیْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِیْنَ ﴿۳۵﴾

35. And We said: "O Adam dwell you and your wife in Paradise [68] and eat therefrom in abundance as you like, but do not approach this tree [69] lest you become one of the wrongdoers [70].

68. From this emerge a few important issues:

1. That Paradise is already in existence and its fruits are made as well.
2. That Hazrat Adam's residence in Paradise was not out of reward, but for his own personal training and instructions, i.e. to raise the population on earth after seeing the population of angels in Paradise.
3. At that point in time Bibi Hawa was his only wife, not the Hoors or ladies of Paradise.
4. That his stay in Paradise was temporary not a permanent one - for he was created to be Allah's vicegerent on earth. Thus, in Paradise he was entrusted with the laws of Allah and later sent upon the earth.

69. It should be remembered that order, intention and approval are three separate entities. Here, the order of Allah was to avoid eating, but Divine intention was that he should eat and the approval was also therein so that the eating of wheat would become the means of Hazrat Adam's علیہ السلام coming in the world to become Allah's vicegerent on earth. It should be remembered that Hazrat Adam at that point in time was not in Paradise on account of his reward. He was a guest, thus free of any religious obligations.

70. In this verse the word 'injustice' or oppression' does not mean Shirk (polytheism) but rather means mistake. To call a Prophet an oppressor is an act of Kufr or blasphemy because it is abusing the dignity and innocence of the Prophet. However, if the Prophet uses the word for himself he will be doing it out of humility. If Allah Almighty uses it on the Prophet He does so in His capacity as the Absolute Master, but a human cannot use this undignified word for a Prophet.

فَاَزَلَّهُمَا الشَّیْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِیْهِ ۪ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِی الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِیْنٍ ﴿۳۶﴾

36.Then Shaitaan caused the two to slip out [71] of it and removed them out of the abode. And We said: "Get down (all of you) [72] as enemies to one another. And you will have on the earth a place of settlement and provision for a time"[73].

71 At that point in time the devil was not barred from Paradise.Although he was expelled from it, he could still move in and out of it. From this, one learns that no one should regard himself safe from the guiles of the devil, if he could trick Hazrat Adam علیہ السلام, a sinless Prophet

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of Allah, in a safe place like Paradise then how safe can we be from his guiles in this mundane world..

72. *'Come down'* refers direct address to the progeny of Hazrat Adam who were still in his backbone. The Ulama or Islamic Scholars are of the opinion that it was not Hazrat Adam who came out of Paradise but man, his progeny, was responsible for bringing him out of Paradise. At that time his backbone was carrying his entire progeny which included the non believers, the hypocrites, etc. Thus, it was the will of Allah that Adam should come into the world to free himself of these evil wretches and thereafter return to Paradise. If Hazrat Adam had remained in Paradise all these wretched beings would have been born in Paradise and they are not fit for such a pure place. Hence, the plural form of the verb is used. Later *"some bearing enmity to others"*, should also be viewed in a similar context. Hazrat Adam was free of malice, hatred or enmity, but his progeny was part of it. Historically speaking it should be remembered that Hazrat Adam was left on a mountain in India while Bibi Hawa was left in Jeddah.

73. i.e. until their last breath they shall dwell upon the earth.

37.Then Adam learnt certain words (of repentance)[74] from His Lord and He (Allah) accepted his repentance. Surely, He is the Most-Relenting, the Merciful[75].

فَتَلَقّٰۤی اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَیْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِیْمُ ﴿۳۷﴾

74. These words which Hazrat Adam. was taught were to seek repentance through the intercession of the Holy Prophet and does not refer to *"Oh our lord we have erred"* as this dua is mentioned by Hazrat Adam before being out of Paradise as is mentioned in the other verses.

75. The word *'Accepter of Repentance'* is derived from repentance. This word means to refer, to return. If it is used in respect of man then it would mean to return from disobedience to obedience, but when used in connection with the Divine Being then the meaning would be the return of wrath to Mercy. The word is one but referral changes its meaning. Our repentance consists of three aspects: remorse at committing the sin, firm intention of not repeating it and confession of the sin.

38. We said: "Go down from it (Paradise), all of you. And when guidance comes to you from Me, whoever follows My guidance, they shall have nothing to fear, nor shall they grieve" [76].

قُلْنَا اهْبِطُوْا مِنْهَا جَمِیْعًا ۚ فَاِمَّا یَاْتِیَنَّكُمْ مِّنِّیْ هُدًى فَمَنْ تَبِعَ هُدَایَ فَلَا خَوْفٌ عَلَیْهِمْ وَلَا هُمْ یَحْزَنُوْنَ ﴿۳۸﴾

76. That is to say those who are on the path of righteousness shall have no grief or sorrow of any sort on the Day of Judgement. Allah Almighty says in the QUR'AAN:"*The great terror shall not grieve them*" (S21:V103). While in this world they shall have no fear of any worldly things. The only fear they have is of people's mischief or the fear of Allah e.g. Hazrat Musa was overcome with fear when his walking stick was changed into a snake for the first time but this was fear of harm.

39.And those who disbelieve and falsify Our signs, they will be the inmates of Hell and they will abide therein eternally"[77].

وَالَّذِیْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰیٰتِنَاۤ اُولٰٓىٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِیْهَا خٰلِدُوْنَ ﴿۳۹﴾

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77. From this we learn that faith in all its manifestations and doing of good deeds become incumbent on those who have fully received the Prophetic message, and their disobedience of Prophetic laws will make them inmates of Hell. However, for those to whom Prophetic message is not conveyed, belief in the oneness of Allah is sufficient for their belief because Allah Almighty has commenced both these aspects from: '*Then if any guidance comes to you from me*' (S2 : V38). Thus, the Holy Prophet's parents are among the pardoned souls, and sinless because they had not received message from any Prophet. Their being monotheist is enough for their salvation.

SECTION 5

يٰبَنِیۡۤ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِیَ الَّتِیۡۤ اَنۡعَمۡتُ عَلَيۡكُمۡ وَاَوۡفُوۡا بِعَهۡدِیۡۤ اُوۡفِ بِعَهۡدِكُمۡ ۚ وَاِيَّایَ فَارۡهَبُوۡنِ ﴿۴۰﴾

40. O Children of Israeel! Remember My favour which [78] I have bestowed upon you and fulfill your part of the covenant with Me then I will fulfill My part of the covenant with you, and fear none but Me.

78. This verse is a clear proof for the permissibility of Meeladun Nabi صلی اللہ علیہ وآلہ وسلم gathering and for it to be an act of receiving the blessings of Allah. Meelad gatherings are a source of remembering the birth of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, the greatest gift of Allah to mankind.

وَ اٰمِنُوۡا بِمَاۤ اَنۡزَلۡتُ مُصَدِّقًا لِّمَا مَعَكُمۡ وَلَا تَكُوۡنُوۡۤا اَوَّلَ كَافِرٍۭ بِهٖ ۖ وَ لَا تَشۡتَرُوۡا بِاٰيٰتِیۡ ثَمَنًا قَلِيۡلًا ۫ وَّ اِيَّایَ فَاتَّقُوۡنِ ﴿۴۱﴾

41. And believe in what I have revealed (the Qur'aan) confirming that which is already with you[79], and be not the first to disbelieve therein [80]. And do not exchange My signs [81] for a small price, and fear only Me.

79. In this verse Allah Almighty is reminding the Bani Israel i.e. Yahud and Nasara that it is the Holy QUR'AAN which had verified the authenticity of their books - the Tauraat and the Injeel, which had prophecized the revelation of the QUR'AAN. Had it not been for the QUR'AAN the authenticity of the Tauraat, Injeel, etc. as the revealed Books of Allah would not have been established. Those who believe in the QUR'AAN will obviously believe in these revealed Books of Allah. Another important issue which is perceived from this verse is that neither a Prophet nor any revealed scripture will come after the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Holy QUR'AAN respectively, as the QUR'AAN verifies, it does not prophesise. Past things require affirmation while prophesy is in respect of future happenings.

80. From this we understand that every non-believing leader is the first non-believer amongst his subordinates, be they parents, the learned, the chiefs, or the kings.

81. This refers to bartering of Divine Laws for money, which was the practice of the Jewish scholars. The printing and selling of the QUR'AAN receiving payment for teaching the QUR'AAN being employed as an Imam giving ta'weez etc. are not included in this. Although some of these too are forbidden under certain circumstances, but this is for different reasons - not because it is a form of selling QUR'AANIC verses. This is classified on the following verse "*And confound not....*" (S 2 : V 42).

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42.And do not mix truth with falsehood and do not conceal the truth[82] while you know (it).

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَ اَنْتُمْ تَعْلَمُوْنَ ﴿٤٢﴾

82. In this verse the word 'truth' refers to the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم mentioned in the Tauraat which the Jewish scholars tried to conceal. Not only is the Holy Prophet the embodiment of truth, but so are his beautiful qualities as well as those who become connected with him.

43.And establish Prayer[83] and give Zakaat and bow with those who bow (in worship and obedience) [84].

وَ اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ﴿٤٣﴾

83. From this verse a few important issues come to the fore:

1. Salaah is not just better than Zakaat, but it has priority over it.
2. The act of excellence lies not in the mere performance of Salaah, but in its establishment as a Pillar of Faith.
3. That man should commit himself for doing physical as well as monetary deeds.

84. Furthermore, this verse expounds that offering Salaah in congregation is an act of great virtue. There is also a hint that by joining the Imam in Ruku enables the person to be part of that raka'at, and that in congregational prayer if one person's Salaah is accepted, everyone's Salaah will be accepted as well.

44. Do you enjoin righteousness[85] upon (other) people and forget [86] yourselves while you recite the Scripture? Then will you not reason?

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَ اَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ؕ اَفَلَا تَعْقِلُوْنَ ﴿٤٤﴾

85. When some Muslims enquired about the truth of Islam and the Holy Prophet صلى الله عليه وآله وسلم from their Jewish scholars who were their relatives, they confirmed the truth of both as found in their Tauraat. In response to their confirmation Allah revealed this verse to question the hypocrisy of these scholars, i.e. why do you persuade the people to remain firm on Islam but you yourselves remain aloof from it?

86. This tells us that Allah Almighty does not like those learned men and preachers who do not practise what they preach. The best preacher is he whose actions speak louder than his preaching and whose very sight would transform people into becoming God-conscious.

45. And seek help through patience and prayer. And without doubt, prayer is difficult but to those who are humble and God-fearing.

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ وَ اِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ﴿٤٥﴾

46.Those who are certain that [87] they are going to meet their Lord and surely they will return[88] to Him.

الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَاَنَّهُمْ اِلَيْهِ رٰجِعُوْنَ ﴿٤٦﴾

ركوع ٥

87. Sometimes the word "Zwan" (presumption) is used to indicate positiveness and certainty as is the case here. A person must have a firm belief in concepts like Qiyamah (The Day of

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Judgement), mere presumption and speculation about them is not enough.

88. Two issues emerge from it:

1. Generally people are negligent about Salaah, though they will perform Hajj or keep their fasts with greater enthusiasm.

2. Permanent commitment to Salaah is a sign of true belief and humility.

SECTION 6

یٰبَنِیْۤ اِسْرَآءِیْلَ اذْكُرُوْا نِعْمَتِیَ الَّتِیْۤ اَنْعَمْتُ عَلَیْكُمْ وَ اَنِّیْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِیْنَ ﴿۴۷﴾

47. O Children of Israel! Remember My special favour[89], which I have bestowed upon you, and exalted you over the entire world [90].

89. The Children of Yaqub (Bani Israeel) are reminded that Allah Almighty has raised many Prophets from them and granted them kingdom and leadership of the world. Thus, the greater the favour, the greater should be their expression of gratitude and appreciation.

90. From this verse two issues emerge:

1. To remember the favours and bounties of Allah is an act of worship. Thus, to hold Meelad functions and celebrate the Night of Me'raj are acts of Ibadat (worship).

2. Being from the progeny of the noble ancestors is a means of leadership and recognition. The reason for obtaining world leadership by Bani Israeel was they were children of Prophets. It is for this reason that all Sayeds - descendants of the Holy Prophet صلی اللہ علیہ وآلہ وسلم enjoy distinction, among the general Muslims.

وَ اتَّقُوْا یَوْمًا لَّا تَجْزِیْ نَفْسٌ عَنْ نَّفْسٍ شَیْــٴًـا وَّ لَا یُقْبَلُ مِنْهَا شَفَاعَةٌ وَّ لَا یُؤْخَذُ مِنْهَا عَدْلٌ وَّ لَا هُمْ یُنْصَرُوْنَ ﴿۴۸﴾

48. And fear the Day when no soul will avail another in the least, nor will intercession [91] be accepted from it, nor will any ransom be received from it, nor will they (kaafir) be helped.

91. Non-believers are cut off from eternal salvation and intercession, while the believers will receive intercession on the Day of Judgement. The pious sages of Allah will through His permission intercede on their behalf. The non-believers will go into Hell as ransom for the believers. Hence, this verse is not contrary to those verses through which intercession is proven.

وَ اِذْ نَجَّیْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ یَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ یُذَبِّحُوْنَ اَبْنَآءَكُمْ وَ یَسْتَحْیُوْنَ نِسَآءَكُمْ ؕ وَ فِیْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِیْمٌ ﴿۴۹﴾

49. And recall, when We delivered you from Pharaoh's people[92] who subjected you to cruel oppression, slaying your sons and keeping your women[93] alive. And therein was a great trial from your Lord[94].

92. Followers are also regarded as family or progeny. Alhough Pharoah had no children his soldiers are referred to as his progeny, who had persecuted the Bani Israel until Allah Almighty had saved them for the clutches of those tyrants. On the basis of this the entire Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم can be regarded as his progeny.

93. Pharoah saw in a dream a raging fire coming from the direction of Jerusalem which destroyed the houses of his followers, the Qibtees, but spared the homes of Bani Israel, followers of Hazrat Musa علیہ السلام. His interpreters of dreams informed him that a child would be

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born from the Bani Israel who will destroy him and his followers. On hearing this, the Pharoah decreed that all male infants born to Bani Israel shall be put to death, and the females were to be used to serve them. In this way 70 thousand male infants were slain and 90 000 pregnancies were wasted. When the Qibtees saw that the male population of the Bani Israel was decreasing, they advised the Pharoah to limit this carnage. In response to this Pharoah decreed that the male infants shall hence be slain in alternate years. Hazrat Harun. was born in the year when infants were spared while Hazrat Musa was born in the year in which male infants were to be slain.

94. Was Pharoah's persecution a curse or was Allah's deliverance of the Bani Israel a reward for them?

50.And when We parted the sea for you (O Musa) and saved you and caused the people of Pharaoh to drown, while you were looking on.

51. And (recall) when We made a promise [95] of forty nights with Musa (for communion), then you (Israelites) took the calf in worship (in his absence). And you were wrongdoers[96].

وَ اِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَاۤ اٰلَ فِرْعَوْنَ وَ اَنْتُمْ تَنْظُرُوْنَ ﴿۵۰﴾

وَ اِذْ وٰعَدْنَا مُوْسٰۤى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿۵۱﴾

95. This verse is a clear proof of keeping 40 day seclusion. Thus, obtaining Allah's bounties through 40 days of I'tikaaf, Fasting, etc. is a way of the Prophets. Our Holy Prophet too would sit in meditation in the Cave of Hira prior to the commencement of Revelation.

96. This verse expounds the prohibition of making idols whether from sand, metal or through photography. Allah Almighty had referred to the idolising of the calf as an oppressive act.

52. Then We pardoned you after that, so that you might be grateful.

53.And when We gave to Musa the Book and the Criterion to judge between right and wrong, so that you might follow the right path[97].

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۵۲﴾

وَ اِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۵۳﴾

97. In this verse guidance refers to guidance towards doing good deeds and not belief because the Bani Israel had already accepted faith. Therefore, Prophets give guidance for Faith while the Book provides guidance for doing good deeds through the medium of a Prophet. It is for this reason that a non-believer is made a believer via recitation of the Kalimah Tayyibah and is then taught the QUR'AAN.

54. And (recall) when Musa said to his people: "O my people! Indeed you have wronged[98] yourselves by taking the calf for worship. So, now repent to your Creator and kill yourselves [99] (the guilty amongst

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْۤا اِلٰى بَارِىٕكُمْ فَاقْتُلُوْۤا اَنْفُسَكُمْ

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ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِىِٕكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۵۴﴾

you). That is best for (all of) you in the sight of your Creator". Then He accepted your repentance. Surely, He is the Most-Relenting, the Merciful.

98. From this we learn that the sinner, one who exhorts towards sins and one who approves of sins are all sinners. The golden calf was made by Samari, but he had involved all as its maker, as is said by *"taking of the calf for worship"* (S2 : V54) because some had assisted in its making while others approved of it.

99. From this verse one learns that the punishment of apostasy is death. Regarding the apostates Allah Almighty says: *"Here and kill (the guilty) yourselves"* does not refer to suicide but it means to submit oneself to be killed.

وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿۵۵﴾

55. And (recall) when you said: "O Musa! We will never believe you until we see [100] Allah manifestly". Thereupon the thunderbolt struck you, while you were looking on.

100. To be desirous of seeing Allah is a good act. Hazrat Musa عليه السلام. too was desirous of seeing a glimpse of Allah. But to harbour a doubt in a Prophet is an act of Kufr (infidelity) and a cause of punishment. It is for this reason that the group that accompanied Hazrat Musa. to Mt Sinai were destroyed by lightning. It should be remembered that only after their repentance of *"calf worshipping"* that Hazrat Musa. was commanded by Allah to take this group of men to Mt. Sinai to expose their pretentious pleas. On reaching the place they said that they were not prepared to listen to him but would like Allah to speak directly to them. This verse makes reference to this incident.

ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۵۶﴾

56.Then We brought you to life after your death that perhaps you might be grateful [101].

101. Hazrat Musa عليه السلام. supplicated to Allah to grant life to these 70 men or else the Bani Israel would accuse him of killing his group. Allah answered Hazrat Musa's. dua by bringing them back to life. From this incident we learn that the duas of the pious have great power in it. It can bring the dead back to life. Through their prayer one can get a second lease of life. Those 70 men who had been destroyed had completed their life span. Only when a person's life span is completed will he die Thus they were given a new life span through the blessed dua of Hazrat Musa عليه السلام. which goes to prove that the dua of the pious can change one's destiny.

وَ ظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَ مَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۵۷﴾

57.And We shaded you with clouds and sent down upon you Manna and Salwa (quails)[102] saying: "Eat of the good things We have provided for you".And they did not wrong Us at all, but they wronged their own souls[103].

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102. On his return Hazrat Musa عليه السلام informed his people that Allah has commanded them to leave Egypt and migrate to Syria to fight the Amaliqa and establish their residence there. Eventually and sadly, they left Egypt. On their way they had to pass a jungle which had neither any shelter nor anything to eat or drink. On Hazrat Musa's عليه السلام dua Allah sent a white cloud to shelter them, manna and quails (a type of food with which the Israelites were fed during the exodus) to eat and illuminated pillars which provided light in the night. They stayed here for forty years but during this period neither their clothes showed any sign of dirt or wear and tear, nor did their hair and nails experience growth. This huge open ground is called Teeh - a place of bewilderment.

103. They were causing harm upon themselves by disregarding Divine instruction. They were told not to accumulate the manna and quails yet they gathered this in a big quantity which then rotted. Prior to this nothing had rotted. Manna is a type of sweetmeat (Halwa) while Salwa was a type of salty meat.

58.And (recall) when We said: "Enter this city (Jerusalem)[104] and eat from it wherever you will, in abundance, and enter the gate with bowed heads [105] saying: "Forgive us our sins". We will then forgive you your sins and We will give added reward to the doers of good.

وَ اِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْیَةَ فَكُلُوْا مِنْهَا حَیْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَّ قُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطٰیٰكُمْ ؕ وَ سَنَزِیْدُ الْمُحْسِنِیْنَ ﴿۵۸﴾

104. After gaining their freedom from Teeh the Israelites were ordered to go to Jerusalem or Areeha which was inhabited by the Amaliqa. Having destroyed them, the Israelites were now able to stay in ease as this place contained many orchards laden with a variety of fruit.

105. The Israelites were ordered to enter this city prostrating to Allah. The purpose for this was to show reverence to this sacred place. It also establishes an important fact that all sacred places should be shown utmost respect as Allah Almighty says: "*And whoso respects the signs of Allah, then it is from piety of the hearts* (S22 : V 32) This further illustrates that the cities of the pious are sacred as Jerusalem is the city of Prophets. Says Allah Almighty: "*Verily Safa and Marwa are from the signs of Allah*". (S2: V158)

Another important fact which emerges from this is that in the environs of the pious, Allah not only accepts repentance and good deeds but increases the rewards of these good deeds Thus, one good deed in Madina Munawwarah is equivalent to 50 thousand deeds elsewhere. We also learn that repentance should be in accordance with the sin i.e. and if the sin is committed openly the repentance should be likewise. If the sin is committed in secrecy, so should be the repentance. In addition, it should be known that although Allah's Mercy is everywhere, it is readily available from an appointed place. The Mazaars of the Saints of Allah are without doubt the stations of Allah's Mercy.

59.But the wrongdoers changed [106] the word to a statement other than that which had been said to them. So We sent upon them a punishment (plague) [107] from the sky because they were defiantly disobedient.

فَبَدَّلَ الَّذِیْنَ ظَلَمُوْا قَوْلًا غَیْرَ الَّذِیْ قِیْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِیْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا یَفْسُقُوْنَ ﴿۵۹﴾ ع

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106. This verse points out that words of Durood or Wazeefa (incantations) should not be altered. Whatever is given to you by your Sheikh (Guide) to recite should be practised according to his instructions. These people had altered the word *Hittah* to *Huntah*. In the eyes of Allah this was an unjust and cruel act and thus became a cause of their punishment.

107. This punishment came in the form of a bubonic plague through which 24 thousand Israelites were destroyed instantly. One should not visit a place where this epidemic is rife, but if it strikes your area you should not run from it. This is a clear warning that disobedience and excessive sins are the cause of calamities and diseases.

SECTION 7

60.And (recall) when Musa prayed for water for his people, then We said: "Strike the stone with your staff". At once, there gushed forth from it twelve [108] springs. And every group (tribe) knew its drinking place. "Eat and drink from the provisions of Allah and do not go about corrupting the earth with mischief" [109].

وَ اِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَیْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ كُلُوْا وَ اشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَ لَا تَعْثَوْا فِی الْاَرْضِ مُفْسِدِیْنَ ﴿۶۰﴾

108. This is the miracle of Hazrat Musa عليه السلام. which is equivalent to the incident when Allah had provided the necessities for the Israelites on their exodus to Jerusalem. He provided them with water where there was none, through this miraculous stone and the walking stick. This stone and walking stick were always with Hazrat Musa عليه السلام which he would use whenever and wherever water was needed.

109. This miracle too was performed at Teeh where the miracle of *Manna* and *Salwa* was performed. Allah responded to the dua of Hazrat Musa عليه السلام for blessing his people with water by commanding him to strike the stone with his walking stick. Lo and behold ! Twelve fountains sprang from it to provide water for them.This incident clearly explains that Prophets are a means of obtaining Allah's bounties and blessings. Hazrat Musa'sعليه السلام. miracle helps us to understand the miracle of our Holy Prophet صلى الله عليه وآله وسلم which is greater than this because while Hazrat Musa provided for them water from a stone our Holy Prophet صلى الله عليه وآله وسلم provided water for his Companions from his fingers. This incident helps us to understand that keeping a walking stick is a Sunnah of Prophets, to make dua for rain is also the Sunnah of Prophets and that sins and "mischief mongering" causes the closure of Allah's bounties and favours.

61.And (recall) when you said: "O Musa! [110] We can never be satisfied[111] with one kind of food. So call upon your Lord to bring forth for us some of the varied produce of the earth, such as vegetables and cucumbers and wheat and lentils and onions". He (Musa) said: "Would you exchange what is better [112] for

وَ اِذْ قُلْتُمْ یٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ یُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَ قِثَّآىٕهَا وَ فُوْمِهَا وَ عَدَسِهَا وَ بَصَلِهَا ؕ قَالَ اَتَسْتَبْدِلُوْنَ الَّذِیْ هُوَ اَدْنٰى بِالَّذِیْ هُوَ

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خَيْرٌ ؕ اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ؕ وَ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ٭ وَ بَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَ يَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ﴿۶۱﴾

what is less? Go back to Egypt (any town) and there you will find all that you have asked for". And they were covered[113] with humiliation and poverty and incurred the Wrath of Allah because they (repeatedly) disbelieved in the Signs of Allah and killed the Prophet unjustly[114]. This was because they were disobedient and were (habitually) exceeding the limits.

110. This verse enables us to understand that it is permissible to request the pious to pray for you. Likewise it is permissible to turn to the pious in your time of need and distress. An example of this is the Bani Israel. Whenever they wanted to seek Allah's assistance they would first mention this to Hazrat Musa عليه السلام.

111. This incident took place at Teeh. When the Israelites had satiated themselves with *Manna* and *Salwa* they requested Hazrat Musa عليه السلام to ask his Lord to provide these victuals for them. This helps to illustrate that greed and covetousness are evil in the eyes of Allah and that we should turn to our Lord for all our needs.

112. Any position which can be obtained without much effort and which precludes all illegal means is a divine blessing, and is far greater than that which is obtained the hard way and through illegal means.

113. From this verse emerge two important issues:

1. Sinful deeds are the cause of worldly calamities.
2. Defamation of Allah's Prophets will bring about disgrace and misery upon oneself in this world and in the Hereafter, while respect and reverence of the Prophets will enable one to obtain honour and greatness. It is crystal clear that the word *'they'* refers to the same Israelites who had committed the above mentioned transgressions, as a result of which they failed to obtain any honour and dignity or any material wealth. However, if those Yahud that came after them were to be granted material wealth or sovereignty (power) it will not be in any way contradicting this verse e.g. establishment of a Jewish state in Palestine.

114. The killing of Prophets too was regarded as unjust in their article of faith. Otherwise, as a general rule, killing of a Prophet is a dastardly act in itself. It should also be remembered that only those Prophets were martyred by these Israelites on whom Jihad was not an incumbent duty, such as Hazrat Zakariya عليه السلام., Hazrat Yahya عليه السلام, and Hazrat Shuaib عليه السلام. No Prophet was ever martyred by the non-believers against whom holy war was declared. Nonetheless, the martyrdom of these Prophets had become a means of accomplishing their mission. Hence this verse does not negate their accomplishment, as Allah says *"And it is our grace to help the Muslims"* (S30 : V 47) *"Most surely I (Allah) will prevail and My Messengers"* (S 58 : V 21).

SECTION 8

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصٰرٰى وَ الصّٰبِـِٕيْنَ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ

62. Indeed, those who believe and the Yahud, the Nasara and the Sabians, whoever believes in Allah and the Last Day and do righteous deeds; shall have their reward[115] with their

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اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۶۲﴾

Lord. On them shall be no fear, nor shall they grieve.

115. This verse gives a hint that whatever charity a person has given when in a state of non-belief turns into virtue after he has accepted Islam. Islam cleanses previous sins not previous good deeds. It should be remembered that these good deeds do not include fundamental acts of Islam i.e. if a person has performed Hajj or Salaah etc. None of these deeds are acceptable prior to accepting Islam, as Islam itself is a condition for their acceptance. By faith in Allah means to believe in Allah through belief in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. otherwise the Nasara and the Yahud previously too had declared belief in Allah and the Day of Judgement. But now to believe in Allah as taught by Islam has been laid down as a condition to declaring faith. Says Allah Almighty "*And whoso will desire for a Religion other than Islam*" (S 3 : V85).

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۶۳﴾

63. And (recall) when We took a covenant 116 from you and We caused 117 the Mount Tur to tower above you (saying): "Hold firmly to whatever We have bestowed upon you and remember what is therein, that perhaps you may become righteous"118.

116. This incident took place prior to the exodus of the Israelites. Hazrat Musa علیہ السلام. had taken a pledge from the 70 companions who had accompanied him to Mt Sinai to obey the teachings of Tauraat. It could also mean that once the Tauraat was revealed Hazrat Musa علیہ السلام. proclaimed to the Israelites to obey the commandments revealed unto him. From this, one learns that the teachings of the pious Servants of Allah are in reality teachings of Allah as they are connected with Him. Although Hazrat Musa علیہ السلام. had taken the pledge, Allah Almighty says "*We had taken the pledge*". Likewise, the raising of Mt. Sinai was done by Hazrat Jibraeel علیہ السلام, yet Allah says 'We have raised it' meaning that all this happens through the Will of Allah as it is His work.

117. The Tauraat was revealed at once, and all its commandments became incumbent upon the Israelites at one time, which they found difficult to accept and obey. Allah Almighty then raised mount Sinai to instil fear in them that if they fail to obey these commandments the mountain will come crushing down upon them. This goes to show how fortunate are the Muslims in relation to the Bani Israeel. By revealing the QUR'AAN over a period of 23 years, Allah out of His infinite Mercy made it easy for us to carry out the laws of the QUR'AAN in stages.

118. All physical hardships which became a means of obtaining guidance is part of Divine Mercy e.g. the raising of the Sinai. The responsibility for the preservation of Tauraat was placed on the Israelites as indicated by "*Hold fast that which We give you*" (S2 : V63). but they failed in their duty . However the responsibility for the preservation of the Holy QUR'AAN is taken by Allah upon Himself, hence it shall remain unaltered eternally.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذٰلِكَ ۚ فَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿۶۴﴾

64.Then you turned away after that. Had it not been for the Grace of Allah upon you and His Mercy, you would have been among the losers 119.

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119. Allah's bounty denotes the guidance to obtain Divine repentance, or the delay in the coming of Divine punishment or the arrival of the Holy Prophet صلى الله عليه وآله وسلم in this world. If the Holy Prophet صلى الله عليه وآله وسلم had not come into this world and mankind had not sought sanctuary in him it would have been made extinct. Thus it is clear that the Holy Prophet صلى الله عليه وآله وسلم is not only a Mercy unto the world, but Allah's Bounty as well.

65. And, undoubtedly, you know those among you who rebelled [120] in the matter concerning the Sabbath (Saturday). So We said to them: "Be you apes [121], despised".

وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـِٕيْنَ ﴿۶۵﴾

120. This punishment was brought upon the inhabitants of Aila a place situated on the shores of the Red Sea between Madina and Syria, during the Prophethood of Hazrat Dawood عليه السلام. During that time the Israelites were prohibited from indulging in all types of hunting on a Saturday. But they disobeyed this commandment by cunningly digging openings on the shores in an effort to trap the fish in them which they would take out on Sundays. This practice of theirs continued for 70 years unitl Allah punished them. This goes to show that even a trivial sin if continuously committed over a long period becomes a major sin.

121. Their faces were changed into that of monkeys but in other respects i.e. in body and spirit they remained humans. Thus, this verse in no way supports the Ayrian theory of transmigration or reincarnation of the soul as they are of the belief that the soul itself undergoes change.

66. Thus We made this event (of that town) a warning to those who were present and those who succeeded (them) and a lesson for those who fear Allah [122].

فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿۶۶﴾

122. From this it is evident that religious excuses and pretentions were disallowed for Bani Israel as they used these to transgress the laws of Allah, but the Ummah of the Holy Prophet صلى الله عليه وآله وسلم will be forgiven their minor excuses. The Israelites incurred the wrath of Allah for disregarding Allah's laws in respect of game hunting on Saturdays, as explained earlier.

67. And (recall) when Musa[123] said to his people: "Indeed, Allah commands you to slaughter a cow" [124]. They said: "Do you make a laughing stock of us?" [125]. He said: "I seek refuge in Allah, from being among the ignorant".

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖۤ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْۤا اَتَتَّخِذُنَا هُزُوًا ؕ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿۶۷﴾

123. Ameel, a person from Bani Israel killed a wealthy relative and secretly removed his body to a nearby village in order to loot his wealth and demand blood money. Having done this, he claimed blood money as the murderer could not be found.

124. From this verse it can be ascertained that the sacrifice of cows was practised during the times of the previous Prophets. Hazrat Ebrahim عليه السلام too had placed a calf in the presence of the angels.

125. The Israelites mockingly said to Hazrat

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Musa علیه السلام. that are you joking with us, for the wrath you are telling us about sacrificing a cow has nothing to do with our question regarding the murderer. This silly babbling of theirs was disrespectful towards Hazrat Musa علیه السلام. For whatever a Prophet of Allah says should be obeyed implicitly without making any lame excuse. Furthermore we learn that a Prophet of Allah is totally free of all forms of deceit, pranks and mockery. Good naturedness is a praiseworthy quality, but making fun of some one is a vice.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّلَا بِكْرٌ ؕ عَوَانٌۢ بَيْنَ ذٰلِكَ ؕ فَافْعَلُوْا مَا تُؤْمَرُوْنَ ﴿۶۸﴾

68.They said: "Call upon your Lord to make clear to us what it is". He said: "He (Allah) says, it is a cow which is neither old nor a young heifer, but in between. So do what you are commanded" [126].

126. In respect of instructions do not get entangled into unnecessary enquiries and investigations. Whatever is told to you carry it out. This is more so when it comes to the implementation of your Murshid's incantations which should be obeyed without asking any questions.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ لَّوْنُهَا تَسُرُّ النّٰظِرِيْنَ ﴿۶۹﴾

69.They said: "Call upon your Lord to make clear to us what colour it is". He said: "Allah says, it is a yellow cow, bright in colour, pleasing to the sight of the beholder".

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۙ اِنَّ الْبَقَرَ تَشٰبَهَ عَلَيْنَا ؕ وَاِنَّآ اِنْ شَآءَ اللّٰهُ لَمُهْتَدُوْنَ ﴿۷۰﴾

70.They said: "Call upon your Lord to make clear [127] to us what (type of cow) it is. Indeed, (all) cows look alike to us. And, surely, if Allah wills, we will be guided [128]".

127. It should be remebered that the first *'what is this'* is used as a rhetorical question while the second is used for a personal question. In other words, the first *'what is this'* suggests is it a wild cow, a sea cow, a domesticated cow or a deserted cow. Now they were enquiring which of the domesticated cows must they slaughter. Thus, there is no contradiction in this inquiry.

128. From this verse two issues emerge:
1. For every work that is to follow one should say "if Allah wills". It has been related in Hadith that if these people had not said 'if Allah wills' they would not have found convincing replies to their satisfaction.
2.Should not be used when intending any evil deed but only when doing good deeds, e.g. you cannot say If God willing, I will steal, etc.

قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِيْرُ الْاَرْضَ وَلَا تَسْقِى الْحَرْثَ ۚ مُسَلَّمَةٌ

71.He (Musa) said: "He (Allah) says; it is a cow neither trained to plough the earth, nor irrigate the fields, one free from fault, having no blemish on

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her" [129]. They said: "Now you have come with the truth". Then they slaughtered her, though they were not willing to do so [130].

لَّا شِيَةَ فِيهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوهَا وَ مَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

ع ۸

129. This verse suggests that animals used for sacrifice should be free of any physical defects. Only one person had a cow which satisfied the qualities mentioned by them. This person who had lost his father in his childhood was very obedient to his mother. As a price for the cow it was agreed to stuff its skin with gold. This goes to show that obedient children are rewarded in this world and in the Hereafter.

130. Three points are clarified by this:

1. Service to your mother is an act of piety.
2. Sacrifice of a cow is given priority over other animals
3. Sacrifice should be made of well bred animals

SECTION 9

72.And (recall) when you slew [131] a man and disputed over it. But, Allah was to bring out that which you were concealing.

وَ اِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيهَا ؕ وَ اللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

131. Although the murderer was one but there were many accomplices, hence the plural form of the verb is used. Also, the Yahud in the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم were the descendants of these Israelites, therefore they are being addressed. As an example, when we tell the Hindus we had ruled India for eight hundred years, what we really mean is that our forefathers had accomplished this feat over your forefathers. The same is the case here.

73.So We said: "Strike him (i.e. the slain man) with a part of it (the cow). Thus, does Allah restore the dead to life and He shows you His Signs so that you may understand [132].

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ؕ كَذٰلِكَ يُحْيِ اللّٰهُ الْمَوْتٰى ۙ وَيُرِيكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

132. From this we deduce that Allah's power is far beyond our imagination. Allah out of His infinite power gave life to a corpse, when struck by a piece of this cow's meat, who gave information about his murder, then died once again. Also, that a sacrifice is a proven means of not only remedying difficult problems but receiving bounties of Allah as well. Thirdly, a thing which is proven by means of a miracle does not require further witnesses, as is the case here - i.e. the testimony of the murdered was sufficient to prove the murderer. Similarly, Hazrat Yusuf علیہ السلام's innocence was accepted on the testimony of a mere baby because the baby's speech itself was a miracle, and Hazrat Ayesha's R.A. was testified by a QUR'AANIC verse because the QUR'AAN , itself is the miracle of our Holy Prophet صلی اللہ علیہ وآلہ وسلم . Can there be any greater witness than Allah?

74. Then, thereafter, your hearts hardened [133]; so they are hard like stones, nay, even worse than stones in hardness, for verily, there are

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ؕ وَاِنَّ مِنَ

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الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ وَاِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَ اِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۷۴﴾

some stones from which streams gush forth, some split asunder and water flows from them, and there are some that fall down for the fear 134 of Allah. And Allah is not unmindful of your doings 135.

133. Here, the present day Yahud are being addressed. The word *'then'* is used for distinctive purpose, i.e. the present from the past, after seeing and hearing so many miracles it has not softened their hearts.

134. It should be remembered that even stones have acquired mystical knowledge of Allah and they too have fear of Allah in them. In the same manner sticks and stones too had knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم This can be seen from the Holy Prophet صلی اللہ علیہ وآلہ وسلم saying "*Mt Uhud loves me and I love Mt Uhud*". This Hadith is a clear proof that if the Holy Prophet صلی اللہ علیہ وآلہ وسلم could understand the inner thoughts of stones, is it difficult for him to read 'the thoughts of man' ? Any heart which is bereft of the love for the Holy Prophet صلی اللہ علیہ وآلہ وسلم is certainly worse than a stone.

135. If a man's heart is pure he can surpass the angels, otherwise he degenerates to a level lower than animals and stones. We also learn that all stones do not have the same effect.

اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ﴿۷۵﴾

75.(O Muslims) Do you desire that these (Yahud) would believe you? Whereas a group from them used to listen to the Word of Allah, then distort it (Tauraat) knowingly, after they had understood it 136.

136. Tauraat and Injeel: Old Testament and the New Testament, both had described the personal features and good qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which their scholars and priests had deliberately distorted. Reference in this verse is to this despicable act of these Jewish and Christian scholars and also to emphasize that if they could distort the teachings of the bibles, instead of benefitting therefrom, they will not benefit from your company. Instead they will try to change your thoughts.

وَ اِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚۖ وَاِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْٓا اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۷۶﴾

76.And when they meet those who believe, they say: "We have believed". But, when they are alone with one another they say: "Do you tell them about what Allah has revealed to you, so that they can argue with you about it before your Lord". Have you no wisdom to understand (even that)? 137

137. Circumstances of Revelation of this verse :

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When some insincere Yahud would tell the Muslims that we have brought faith in your Prophet صلى الله عليه وآله وسلم because our Holy Scriptures do speak of his Prophetic qualities, their priests would rebuke them for doing this, saying if you inform them about these teachings they will corner you on the Day of Judgement regarding this. It was on this occasion that Allah revealed this verse.

77.Do they not know that Allah knows what they conceal and what they disclose? [138]

اَوَ لَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ﴿۷۷﴾

138. From this one can learn that preventing people from obtaining information about the Holy Prophet صلى الله عليه وآله وسلم or misleading them about this is the practice of the Yahud. Present day Wahabis should take a lesson from this, as they, too try and dissuade Muslims from participating in gatherings in which the Holy Prophet's praises are sung or mentioned.

78.And among them, some are illiterate who do not know the Book (Scripture), except according to their own desires, but they are only assuming [139]

وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّآ اَمَانِيَّ وَ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿۷۸﴾

النصف

139. This verse makes it crystal clear that beliefs are not based on mere conjectures or speculations. Positive and firm faith in them is needed. Also, beliefs are based on proven facts, not on blind following of customs and rituals.

79. So woe to those who write out the Book (Scripture) with their own hands and then say: "This is from Allah" [140], so that they may gain [141] a small price therewith. So woe to them for what their hands have written and woe to them for what they earn [142] thereby.

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ۗ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَ وَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ﴿۷۹﴾

140. Unlike the case of the QUR'AAN the Tauraat was not accessible to every Jew nor was its recitation a practice of the common people. It was the privilege of the priests only. They were in the position to use it for their ulterior motives. Whenever any wealthy person would commit a crime for which a severe punishment was prescribed in the Tauraat, they would change this to show lighter punishment, for a price. An example of this is the punishment for adultery.The original punishment for this terrible crime was death by stoning but they had changed this to blackening of the face (act of disgrace). Due to the Mercy of Allah Almighty, the Holy QUR'AAN , is preserved from all such alterations and distortions.

141. It should be remembered that to distort verses on account of bribery is equal to selling them. However, mere printing of the Holy QUR'AAN , for commercial purposes, receiving salary for Imamat, (duties of Imam) to receive compensation for teaching the QUR'AAN for writing Taweez etc. is not included in this because this payment is not for altering the QUR'AAN but for rendering a service. The Four Righteous Caliphs; Khulafur-e-Rashideen too had received payment for rendering the duties of Caliphate.

142. A few important issues emerge from this verse:

1. The earnings from any illegal work is also illegal and unlawful.

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2. To write or print and publish misleading and false literature is forbidden.
3. All commentaries of the verses, termination of rukus, etc. must be clearly differentiated from the actual text of the QUR'AAN. Man made items must not be mixed in any way with the words of Allah i.e. the QUR'AANIC text. It is for this reason that divisions of the Parah e.g. half, quarter, each ruku, are clearly marked off in the margin, and the names of Surahs are written boldly before each Surah commences.

وَ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّاۤ اَیَّامًا مَّعْدُوْدَةًؕ قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ یُّخْلِفَ اللّٰهُ عَهْدَهٗۤ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ۝۸۰

80. And they say: "Never will the fire touch us, except for a few [143] days". Please declare: "Have you taken a covenant with Allah? That He will change His covenant [144]. Or, do you say about Allah of which you have no knowledge?"[145]

143. From this, is suggested that to be arrogant about ones geneology and unmindful of one's actions is the practice of the non-believers, because the Bani Israel regarded themselves as children of Prophets and therefore exempt from good deeds. Furthermore, pious deeds are incumbent upon everyone. If the Prophets of Allah صلی اللہ علیہ وآلہ وسلم were not exempted from piety and cleanliness then who are we!?
144. From this verse we learn that Allah Almighty is free of any form of falsehood or breaking a promise. Anyone who believes in the possibility of these in respect of Allah is out of the fold of Islam. It also explains that traditions cannot be proven through speculative sources. These can only be authenticated through QUR'AAN , and Hadith.
145. Whenever fear was instilled in these distorters of truth they would proudly say that whatever wrong we do we will not be punished for more then 40 days which are equal to the days our forefathers worshipped the golden calf. Allah rebukes them in this verse for uttering this nonsense.

بَلٰى مَنْ كَسَبَ سَیِّئَةً وَّ اَحَاطَتْ بِهٖ خَطِیْٓــٴَـتُهٗ فَاُولٰٓىٕكَ اَصْحٰبُ النَّارِۚ هُمْ فِیْهَا خٰلِدُوْنَ۝۸۱

81. Yes, why not. Whoever commits sin, and his sin has encompassed him. It is they who are the inmates of the Fire [146], and therein will they abide forever [147].

146. In this verse there is a hint that the infants of the non-believers would not be sent to Hell because they are sinless. But Allah and His Rasool know best. People will be put into Hell on account of their sins.
147. A believing sinner will be put into Hell temporarily, because his heart is not totally immersed in sins. Alhough a sinner, he is not party to any wrong beliefs. On the other hand, a heart totally immersed in sin is not just polluted with impurity but is full of evil beliefs as well.

وَ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ اُولٰٓىٕكَ اَصْحٰبُ الْجَنَّةِۚ هُمْ فِیْهَا خٰلِدُوْنَ۠۝۸۲

82. But, they who believe and do righteous deeds 148, those are the inmates of Paradise, and therein will they abide forever.

148. Every opportunity one gets to do good deeds should be readily accepted. However, if a person had no such opportunity before his death his acceptance of faith is sufficient to

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take him to Paradise, as is the case of those who die at the time of accepting faith or slain in Jihad immediately after accepting Islam. Even the Muslim infants will be entered into Paradise on account of their parents faith. It is for this reason that the pious will be kept altogether.

SECTION 10

83.And (recall) when We took the covenant [149] from the children of Israel that you worship none but Allah, and are kind to your parents[150] and relatives and to the orphans [151] and the needy and speak well with the people [152], and establish Prayer [153] and pay Zakaat. Then you turned away, except a few [154] of you. Surely, you are the backsliders.

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۖ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّ ذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ؕ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَ اَنْتُمْ مُّعْرِضُوْنَ ﴿۸۳﴾

149. This covenant was either taken from the Israelites in the Tauraat or on the occasion when a promise was taken from every soul in general and the Israelites in particular; in respect of their total subservience to Allah.

150. Obedience to parents in their life time include showing them utmost respect, serve them physically and materially, carry out all their lawfully accepted wishes. For their service one can leave out Nafl superogatory worships but not the Fard and Wajib (obligatory worships). If one's parents are committing sin or are in apostasy one should diplomatically try to bring them on the right path. Kindness to them after their death include fulfilling all their wishes and instructions, to respect their friends, bless their souls by reading Fateha, reciting the QUR'AAN and giving charity in their name, continue to carry out their good traditions and visit their graves at least once a week. The importance of parental obedience can be seen from the fact that Allah Almighty has mentioned it immediately after His worship i.e. in order of importance parental obedience comes immediately after worship of Allah.

151. In order of preference listed, is first the rights of parents, then rights of relatives and thirdly come the rights of others. In the word *'others'* come destitutes, of whom the orphans are foremost in importance as they are poor as well as helpless, thereafter come the other poor.

152. Call them towards good and stop them from evil, through Islamic discourse and preaching.

153. From this one can learn that Salaah and Zakaat was obligatory in the Mosaic commandments though the method of Salaah was somewhat different from the Salaah offered by Muslims. Two Salaahs per day and a fourth of their wealth in Zakaat were obligatory upon them.

154. From this verse one can ascertain that the Israelites had not forsaken Mosaic law, some had remained steadfast on it. These were the people who had accepted Islam during the time of our Holy Prophet صلى الله عليه وآله وسلم in response to the dua of Hazrat Ebrahim. *"And from our offspring a nation submissive to you"* (S2 : V128).

84.And (recall) when We took your covenant (saying): "Do not shed your (one another's) blood [155] nor expel one another from your towns". Then you acknowledged this while you

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَآءَكُمْ وَ لَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ

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دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَاَنْتُمْ تَشْهَدُوْنَ ﴿٨٤﴾

were witness to it.

155. Allah Almighty had commanded the Israelites not to kill one another nor should one tribe banish another and if any Jew was held captive he should be freed through payment of ransom. But they disregarded their command as can be seen from the examples of Banu Quraiza and Banu Nadeer who would fight one another, and on finding an opportunity would banish one another. However, when they would find one from them in captivity they would try their best to free him. This verse makes mention of this.

ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَتُخْرِجُوْنَ
فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ ز تَظٰهَرُوْنَ عَلَيْهِمْ
بِالْاِثْمِ وَالْعُدْوَانِ ط وَاِنْ يَّاْتُوْكُمْ اُسٰرٰى
تُفٰدُوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ط
اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَتَكْفُرُوْنَ بِبَعْضٍ ج
فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِى
الْحَيٰوةِ الدُّنْيَا ج وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ
الْعَذَابِ ط وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٨٥﴾

85. Then, you are those (same ones who are) slaying one another and expelling a group of your people from their homeland, assisting them (your enemy) in sin and aggression. And when they come to you as captives, you ransom them, although expelling [156] them was forbidden to you. So do you believe in part of the Scripture and disbelieve part of it? [157] Then what is the recompense for those who do that among you? Except, disgrace [158] in the worldly life, and on the Day of Resurrection they will be sent back to the severest punishment. And Allah is not unmindful of what you do [159].

156. The Tauraat has declared the banishment as an unlawful act and freeing of captives as an incumbent act but you practise both i.e. you banish your tribe and you free your captives. Why this double standard? You must practise your Tauraat in its entirety.

157. It is incumbent upon everybody to practice every law of Shariah. No one is exempt from any of these laws unless exempted by Shariah itself e.g. A poor person is exempted from giving Zakaat, or menstruating women from Salaah.

158. From this verse a few issues emerge:

1. Everything prophesized in the QUR'AAN, is absolutely true. As per QUR'AANIC prophecy the Banu Quraiza were killed at the hands of the Muslims and the Banu Nadeer were banished, which for the Yahud was a source of disgrace.
2. At times sins do cause the descent of worldly calamities.
3. For the non-believers, worldly calamities will not serve as an atonement of their sins. They will be punished in the Hereafter as well. This is different in the case of a Believer. For him the worldly misfortunes too are a Mercy from Allah Almighty as these are a means of cleansing him of his sins. In sins both are equal, but the treatment by Allah is different.

159. In this verse both the believers and the non believers are addressed - that Allah is fully aware of the good deeds of the pious and the sins of the evil doers. Hence, the verse is in respect of reward and punishment.

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أُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۚ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَ لَا هُمْ يُنْصَرُوْنَ ﴿۸۶﴾

86.These are the people who have bought the life of this world (in exchange) for the Hereafter, neither will their punishment be reduced, nor will they be aided [160].

160. From this verse emerge two issues:
1. The punishment of the leaders of the non believers will not lessen in intensity with the exception of leaders like Abu Talib whose punishment will be lighter on account of his service to the Holy Prophet صلی اللہ علیہ وآلہ وسلم .
2. Those deprived of help on the Day of Judgement refers to the non-believers. As for the Muslims, Allah will appoint many helpers for them. He who says I have no helper is unwittingly admitting his disbelief.

SECTION 11

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ ۫ وَ اٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا كَذَّبْتُمْ ۫ وَفَرِيْقًا تَقْتُلُوْنَ ﴿۸۷﴾

87.And verily We bestowed upon Musa the Scripture and then appointed Messengers [161] of Allah (Rasools) in sequence. And We bestowed upon Isa, son of Mariam, clear proofs and supported him with the Pure Spirit (the angel Jibraeel)[162]. But is it (not) that every time a Messenger came to you with what your souls did not desire, you became arrogant? [163]. And you falsify a group (Messengers of Allah) and you kill another group [164].

161. After Hazrat Musa علیہ السلام Allah sent four thousand Prophets who continued protecting and preaching the Mosaic Law. But becuase our Holy Prophet صلی اللہ علیہ وآلہ وسلم is Allah's final Prophet the task of protecting the pristine purity of the QUR'AAN, and its laws is entrusted to the Muslim scholars (Ulema). Praise be to Allah! The Ulema have discharged their obligation without fail, therefore the Holy Prophet صلی اللہ علیہ وآلہ وسلم has said: "The Ulema of my Ummah are like the Prophets of Bani Israel".

162. Ruhul Qud'us is the title of Hazrat Jibraeel علیہ السلام because he is the spiritual being who had brought revelations to the Prophets of Allah. Hence revelation is the very spirit of Faith and free of all defects and blemishes. Hazrat Jibraeel علیہ السلام. was always in the company of Hazrat Isa علیہ السلام. when needed. This shows that it is not shirk to regard help from someone other than Allah. If Hazrat Jibraeel علیہ السلام. can give help so can our Holy Prophet صلی اللہ علیہ وآلہ وسلم who is the most superior creation of Allah.

163. It should be remembered that show of pride against the non believers is a good act, but it becomes sinful when shown against the believers, and any show of conceit in the presence of the Prophet is an act of profanity. Highest form of respect and civility is to be shown when in the presence of the Prophet صلی اللہ علیہ وآلہ وسلم

164. No Prophet was ever killed by a non believer in any battle. Only those Prophets

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were martyred by the non-believers on whom Jihad (Holy War) was not obligatory. Thus, this verse does not contradict *'And it is Our grace binding to help the Muslims'* (S30 : V4) *'Most surely I (Allah) will prevail and My Messenger'* (S21: V58).

وَ قَالُوْا قُلُوْبُنَا غُلْفٌ ؕ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ﴿۸۸﴾

88.And they (the Yahud) said: “Our hearts are wrapped with covers”. But (in fact) Allah has cursed them due to their disbelief. So a few among them accepted faith.

وَ لَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَ كَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۫ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ﴿۸۹﴾

89.And when there came to them that Book (QUR'AAN ,) from Allah, confirming[165] the Book that was with them (Tauraat) and that before they used to entreat Allah for victory over the infidels (through the medium of that Prophet Muhammad) [166] and when there actually came to them the said Prophet whom they recognized, [167], they rejected him outright. So, the curse of Allah will be upon those who reject faith [168].

165. The word verification or affirmation in this verse means that it is the Holy QUR'AAN which has verified the authenticity of these revealed Books like the Tauraat (Old Testament), The Injeel (New Testament), etc because they had prophesised the coming of the QUR'AAN and all these prophesies became true after its revelation. It also means that the QUR'AAN was responsible for advocating that all these Books are indeed revealed Books of Allah because if it was not for the QUR'AAN , the world would not have known the truth of these Books. Although Allah had sent approximatley 124,000 Prophets for the guidance of man only those names are remembered which are mentioned in the QUR'AAN.

166. Circumstances of its Revelation:
Whenever the People of the Book (the true Yahud and Nasara) had fought with the heathens they would always pray for their victory and success by seeking the mediation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم "Oh Allah grant us success for the sake of the Final Prophet صلی اللہ علیہ وآلہ وسلم ", and Allah would always make them victorious. The previous revealed Books and the Prophets had all proclaimed the coming of the Final Prophet صلی اللہ علیہ وآلہ وسلم In this verse these People of the Book are reminded by Allah that first you would pray through his blessed name, but now that he has come into the world you are rejecting his Prophethood. This verse makes it clear that seeking the Waseelah (intercession) and mediation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. is an old practice of the previous nations and those who reject this mediation are worse than the Yahud and the Nasara. Also, the Holy Prophet's صلی اللہ علیہ وآلہ وسلم mediation was the source of fulfilment of people's desires from time immemorial.

167. The word 'him' refers to the Holy Prophet صلی اللہ علیہ وآلہ وسلم because when any being is discussed or mentioned with its attributes the word 'him' is used therewith. Says Allah Almighty *“And do not marry those women whom your fathers have married”* (S4 V22) Further, it can be inferred that the

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previous non believers must have prayed through the medium of the Holy Prophet صلى الله عليه وآله وسلم and not through the medium of the Holy QUR'AAN because only the Holy Prophet صلى الله عليه وآله وسلم was known to them through their Books i.e. Hazrat Isa عليه السلام had said: (S61: V 6) "*Convey the glad news of the Messenger who will come after me, his name is Ahmed*".

168. Almighty Allah did not denounce their mediation which was an acceptable act, but He rebuked their rejection of the Holy Prophet صلى الله عليه وآله وسلم For this reason the word 'upon them' was not used here, otherwise some would have misunderstood this to mean their denouncement was due to accepting the mediation of the Holy Prophet صلى الله عليه وآله وسلم .

90. For what a miserable price they had sold themselves [169], that they disbelieve in what Allah has revealed. Grudging out of jealousy, that Allah out of His Bounty would send down revelation [170] upon whom He wills, from among His servants. So they became worthy of wrath [171] upon wrath. And for the infidels there is a humiliating punishment.

بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۝۹۰

169. Their rejection of Faith is associated with their fate. Every human being is likened to a merchant, and life is his place of business. Every breath of his life is its transaction which is decreasing with time. He is using these breaths to purchase the deeds which are increasing all the time. Whosoever has purchased good deeds is a succcessful merchant, while the one who is purchasing evil deeds and infidelity is heading towards bankruptcy.

170. The Bani Israel were envious that the honour of finality of Prophet instead of being bestowed upon a Jew, had been bestowed upon the Holy Prophet صلى الله عليه وآله وسلم It is out of this envy that they had rejected the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم . From this one can learn that at times envy can become an obstacle in the acceptance of Faith.

171. They were punished in different ways through various types of calamities which had befallen them.

91.And when it is said to them: "Believe in what Allah has revealed"[172], they say; "We believe (only) in what was revealed to us". And they reject what came besides it, though it is the truth confirming [173], that which is with them (Tauraat). Please declare (O Muhammad): "Then why did you kill the previous Prophets of Allah [174], if you were (indeed) believers (in your Scripture, the Tauraat)?

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ بِمَا وَرَآءَهٗ ۤ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۭ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝۹۱

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172. This verse makes it clear that it is incumbent upon everybody to believe in all the revealed Books of Allah as well as upon all the commands of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. To reject any one of the above is an act of Kufr (disbelief). Such is the ruling regarding all the Prophets of Allah, as well as the pious descendants of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his illustrious Companions whose respect, and in whom belief is incumbent too.

173. All those Prophets and books which are not mentioned in the QUR'AAN , have become an unknown entity and no one has any knowledge about them.

174. This verse makes it clear that slaying or slander of a Prophet is an act of Kufr (infidelity) while showing utmost respect and honour of Prophet is part of faith, condoning acts of Kufr amounts to Kufr (infidelity). This is true of the present day Israelites. Although they had not been responsible for martyring any Prophet but they do not denounce these killers. On the contrary, they hold them in esteem. Therefore they too are listed among these killers. Similar is the ruling regarding pious deeds.

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَیِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿۹۲﴾

92.And surely Musa came to you with clear proofs. Then you took the calf (in worship) [175] after them, while you were (indeed) unjust [176].

175. From this verse one learns that the cow worship of the Hindus has its origin in the calf worship of the Israelites. Hence, for the Muslims to hold the cow in high esteem or to revere any holy days of the non believers is totally unlawful as this will amount to showing resemblance with the non believers in respect of the above.

176. In this verse the Israelites are condemned for their infidelity towards Hazrat Musa علیہ السلام., for after having seen the miracle of 'The shining hand' they had still resorted to calf worship.

وَ اِذْ اَخَذْنَا مِیْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَؕ خُذُوْا مَاۤ اٰتَیْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْاؕ قَالُوْا سَمِعْنَا وَعَصَیْنَاۗ وَ اُشْرِبُوْا فِیْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْؕ قُلْ بِئْسَمَا یَاْمُرُكُمْ بِهٖۤ اِیْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ﴿۹۳﴾

93.And (recall) when We took your covenant and raised above your head the Mount Tur (saying): "Hold firmly onto what We bestow upon you and listen". They said (instead): "We heard, but we disobeyed" [177]. And their hearts were absorbed (in the worship) of the calf because of their infidelity[178].Please declare(O Muhammad): "Most vile is that which this (queer) belief of yours commands you, if at all you are believers" [179].

177. From this verse a few benefits emerge:

1. No believer can be allowed to turn to apostasy either he remains a believer, or he is to be destroyed. The Israelites too tried to become apostates after accepting the Mosaic Law, for which they were condemned to death.

2. The law of Shariah is applicable on the external show of disbelief, not what is on the deepest recesses of the heart e.g. On the Israelites verbal response by 'we heard' the Sinai was removed as an obstacle for them, although in their hearts they had said 'we did not hear'

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3. To bring Imaan or accepting faith under any duress or fear is not a means of obtaining eternal salvation.

178. From this verse we learn that the desire of evil things is a sign of infidelity e.g. the inclination of the Israelites towards the calf was due to their apostasy. Therefore inculcating love for the pious, and for good things is a sign of godliness. Every person can thus perceive his own faith from his natural inclinations.

179. In this verse faith is used sarcastically i.e. if faith can lead to things they were doing than certainly this type of faith is, in reality, faithlessness.

94.Please declare (O Muhammad) if the last home (Paradise) with Allah is for you alone and not for the other people [180], then wish for death, if you are truthful [181].

قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۹۴﴾

180. The Yahud were arrogantly saying that no matter what they did they are the people of Paradise i.e. they are the children of Prophets, while no matter how much good the Muslims did they will not enter Paradise. In response to this nonsensical claim of the Yahud, Allah revealed this verse to challenge the Yahud that if you are the people of Paradise as you claim to be than desire death for yourselves, as death is the means of entering Paradise.

181. It should be remembered that to wish for death as a means of receiving Allah's salvation or achieving meeting with the Holy Prophet صلی اللہ علیہ وآلہ وسلم is perfectly acceptable in Islam. But desiring death to overcome one's physical miseries is totally Haraam (unlawful). Thus the words of the Hadith in respect of death as a means of meeting the Holy Prophet صلی اللہ علیہ وآلہ وسلم do not contradict this verse in any way. This verse merely talks of the desire for death.Suicide for any reason or any intention is totally unlawful.

95.And never will they [182] wish for it, ever, because of what their hands have put forth (evil deeds). And Allah is the Best Knower of the unjust.

وَ لَنْ يَّتَمَنَّوْهُ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿۹۵﴾

182. This verse gives tidings of the unseen which extends to the Day of Qiyamah. The non believers were very covetous of life and thus would try all means to escape death.

However, a believer who desires life will only do so because it will afford him the time to accumulate good deeds for the Hereafter.

96.And you will surely find them the greediest of people for life, (even) more than those who associate partners with Allah. Each of them wishes to remain alive for a thousand years [183]. Yet, this will not save them from the punishment even after such a long life. And Allah is aware of what they do [184].

وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۚ وَ مِنَ الَّذِيْنَ اَشْرَكُوْا ۚ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَ مَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ؕ وَ اللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿۹۶﴾

183. From this an important point emerges i.e. love for the world, love for worldly things and

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the greed for long life is the practice of the non believers. The believer is in no way covetous of this. However there is no harm to desire for a long life for the purpose of accumulating good deeds for one's Hereafter, because the intention of long life is not out of greed to live longer on this earth but to prepare for one's Hereafter.

184. From this verse one learns that mere receiving of abundance of wealth or long life does in no way indicate Divine approval or pleasure until such time that they are used to gain piety. Furthermore, the Islamic practice of Salaam (greetings) is far better than the customary greetings of the non-believers because in Salaam peace and blessing is sought for this world and the Hereafter, while the greetings of the non believers are limited to the prayers of this world only. Thirdly, we learn that the punishment of the renegades is very severe.

SECTION 12

97.Please declare (O Muhammad): "Whoever is an enemy to Jibraeel [185], it is he who brought it (Holy QUR'AAN ,) down upon your heart (Muhammad) [186], with the permission of Allah, confirming the previous books and as a guidance and glad-tidings for the believers" [187].

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَإِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِإِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَ هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ﴿۹۷﴾

185. Once a Jew named Ibn Sorya had intimated to the Holy Prophet صلى الله عليه وآله وسلم that we do not accept the Holy QUR'AAN because Hazrat Jibraeel عليه السلام brings it down. If another angel was used for this purpose we would have accepted it. This verse was revealed on this occassion.

186. One important aspect we learn from this verse is that words of the QUR'AAN were revealed in the auditory manner, but the deeper mysteries of the QUR'AAN , were revealed in the heart of the Holy Prophet صلى الله عليه وآله وسلم from Almighty Allah. Says Allah Almighty *'Then it is upon Us, to make clear its minute details'* (S 75 : V 19)

Thus no one can claim to have the knowledge of the QUR'AAN equal to the Holy Prophet صلى الله عليه وآله وسلم because Allah Himself taught it to His Prophet صلى الله عليه وآله وسلم 187 The QUR'AAN , gives the guidance for pious deeds and the glad tidings of Paradise for the believers alone. The general guidance for mankind is given elsewhere e.g. "*It is a guidance for mankind*". Thus, there is no inconsistency in these verses i.e. both verses are correct in their own context.

98.Whoever is an enemy of Allah and His angels and His Messengers (Rasools) and Jibraeel [188] and Mikaeel. Then, surely, Allah is an enemy to the infidels [189].

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰلَ فَإِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ﴿۹۸﴾

188. From this verse we learn that Hazrat Jibraeel عليه السلام. is superior in status to all angels as his blessed name precedes the names of all angels, as he brought down Allah's Revelation which is the spiritual nourishment, while Hazrat Mikaeel عليه السلام.. brings down rain, which is the physical nourishment. Another important thing we learn is that the status of the teacher and the spiritual guide (Peer O Murshid) is greater than ones parents because the body is provided by ones parents but the knowledge and guidance is obtained from the teacher and the Peer (Murshid).

189. Love for Allah's pious and beloved

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personages is showing love for Allah, and to bear any malice towards these pious sages, is in reality expressing malice towards Allah - Says Allah *"Then follow me, Allah will love you"*.(S3: V 31) It also expounds that the true servants of the Beloved of Allah are liked by Allah e.g. Because Hazrat Jibraeel عليه السلام. is the servant of Allah's Prophets, he is held in such high esteem by Allah; that his enemy is Allah's enemy. Furthermore, to show enmity to one angel is equal to showing enmity to all the angels. The same is with enmity in respect to Prophets and Saints of Allah.

وَ لَقَدْ اَنْزَلْنَاۤ اِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ ۚ وَ مَا يَكْفُرُ بِهَاۤ اِلَّا الْفٰسِقُوْنَ ﴿۹۹﴾

99.And, certainly, We have revealed to you (Muhammad) clear verses and none would ever deny them except the defiantly disobedient [190].

190. Hypocrites are among those who are sinful and disobedient in their beliefs and action.

اَوَ كُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ؕ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ﴿۱۰۰﴾

100. Is it not (true) that whenever they made a promise, a party of them cast it aside? But, in fact, most of them do not believe.

وَ لَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙۗ كِتٰبَ اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ﴿۱۰۱﴾

101.And when a Messenger (Rasool) from Allah [191] came to them confirming that which was with them, a party [192] from among the people of the Book (Scripture) threw the Scripture of Allah behind their backs [193] as if they did not know (what it contained) [194].

191. From this verse we learn that before the Holy Prophet صلى الله عليه وآله وسلم came into this world he was in the Divine environs. From here he was sent at the expressed wish of Allah. He came into this world; the Holy Prophet صلى الله عليه وآله وسلم was sent; therefore, we are mere humans and not Messengers of Allah; we bear our own responsibilities, Allah is responsible for the Holy Prophet صلى الله عليه وآله وسلم .

192. The Yahud are divided into 4 groups: The first group of people were obedient to the Tauraat and later brought faith in the Messenger of Allah. The second group consists of those who openly transgressed the laws of Tauraat to become rebels in Allah's eyes. *"One party of them throws it out"* (the Covenant) (S 2 : V 100).

The third group violated the laws of Tauraat through their ignorance, they are among those *"As if they had no knowledge"* (S 2 :V 101). The fourth group consist of those who outwardly remained loyal to the Tauraat but inwardly were hostile to Mosaic law and made mockery of these laws. They are among the *"Nay, most of them have no faith"*.(S2 :V 100)

193. From this we learn that not acting upon the commandments of the QUR'AAN , is equivalent to turning away from them, even although it is recited daily and decorated in beautiful cloth. Though the Yahud did the same with the Tauraat they did not believe in the Holy Prophet صلى الله عليه وآله وسلم which was not just totally going against its teachings, but it was like turning away from it.

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194. In this verse, is a hint that one should not show one's back to the QUR'AAN , as this is a sign of indifference and being offensive.

Secondly, an unpractising learned man is like an ignorant person, nay even worse.

وَ اتَّبَعُوْا مَا تَتْلُوا الشَّیٰطِیْنُ عَلٰی مُلْكِ
سُلَیْمٰنَ ۚ وَ مَا كَفَرَ سُلَیْمٰنُ وَ لٰكِنَّ
الشَّیٰطِیْنَ كَفَرُوْا یُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۗ
وَ مَاۤ اُنْزِلَ عَلَی الْمَلَكَیْنِ بِبَابِلَ هَارُوْتَ
وَ مَارُوْتَ ؕ وَ مَا یُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰی
یَقُوْلَاۤ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ؕ
فَیَتَعَلَّمُوْنَ مِنْهُمَا مَا یُفَرِّقُوْنَ بِهٖ بَیْنَ
الْمَرْءِ وَ زَوْجِهٖ ؕ وَ مَا هُمْ بِضَآرِّیْنَ بِهٖ
مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ یَتَعَلَّمُوْنَ
مَا یَضُرُّهُمْ وَ لَا یَنْفَعُهُمْ ؕ وَ لَقَدْ عَلِمُوْا
لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِی الْاٰخِرَةِ مِنْ
خَلَاقٍ ۫ؕ وَ لَبِئْسَ مَا شَرَوْا بِهٖۤ
اَنْفُسَهُمْ ؕ لَوْ كَانُوْا یَعْلَمُوْنَ ﴿۱۰۲﴾

102.And they followed (instead) what the devils had recited during the reign of Sulaiman [195]. It was not Sulaiman, who disbelieved, but the devils who disbelieved [196], teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut [197]. And they (two angels) do not teach anyone anything unless they say; "We are merely a test. Therefore do not be infidels" [198]. And they learn from them that which they cause separation [199] between husband and his wife. But, they do not harm anyone through it, except by permission of Allah. And they learn what will harm them and not benefit them [200]. And, certainly, they knew whosoever traded in it (magic) will have no share [201] in the Hereafter. And, surely, most evil is that for which they have sold themselves, if only they had known.

195. From this verse two issues emerge:
1. Witchcraft has come into existence since the time of Hazrat Sulaiman علیه السلام.
2. Those responsible for spreading this evil were the devils, not the angels.

196. From these, emerge two issues:
1. To vindicate the Prophets of all blame is the way of Allah. When people accused Hazrat Sulaiman علیه السلام of witchcraft, Allah absolved him of all blame in this verse.
2. To practise witchcraft can be infidelity, especially when words of blasphemy are used in its practice.

197. Harut and Marut were two angels who were foremost in piety and worship amongst all angels. Once they were sent into the world in human form as a governor and a judge. They hopelessly fell in love with a pretty damsel whose case they had to judge. In her love they committed many sins. This was in the period of Hazrat Idrees علیه السلام, through whose mediation their sins were forgiven, but they were imprisoned in the well of Babil and were appointed as instructors of witchcraft. From this, one can

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learn that when refulgent angels assume human form they can have the power to eat, drink, even to cohabit. Hazrat Musa's عليه السلام walking stick could eat when in the state of a snake. "*It began to swallow their fabrications*(S26 :V45). The Holy Prophet صلى الله عليه وآله وسلم is the Light (refulgence) of Allah but when he came in human state he would eat, drink sleep and be awake, but when he assumed the refulgent state he would abstain from eating and drinking as was the case during Meraj, Hazrat Isa's عليه السلام in the Fourth Heaven and the Companions of the Cave are alive for thousands of years without eating and drinking. All this is out of the manifestation of light.

198. From this verse emerge few issues:

1. The devils are the inventors or originators of witchcraft not the angels. After becoming victims of witchcraft they had come to face those who had fallen prey to this hellish practice.

2. Most forms of witchcraft is idolatory in form because either pagan words are used for it or they are paganistic in their conditions.

3. To teach witchcraft is not an act of Kufr provided it is taught to make a person aware of its evils, thereby staying away from it. But it will become a blasphemous act if it is taught to practise it as it was taught by the devils. It should be remembered that the jurists have taught blasphemous words for prevention of it. To know infidelity is not infidelity, to accept and act upon it is infidelity.

199. From this verse two issues emerge:

1. Witchcraft has harmful effects if it contains blasphemous words.

2. The non-believers too can cause physical harm through witchcraft. Thus if witchcraft can possess the power to cause harm, can the verses of the QUR'AAN not have the power of providing cure? Without doubt they have. Says Almighty Allah: "*And we send down in the QUR'AAN that which is a healing*" (S 17 : V 82). Likewise, when the non believers can cause harm through witchcraft, so can the pious servants of Allah provide benefits through their miracles. Hazrat Isa عليه السلام has said: "*And I heal the one born blind, and the leper and I make the dead alive, by the command of Allah*" (S3 : V49).

200. From this verse one can assume that witchcraft is also from Divine knowledge, the existence of which is approved by Allah (Tafseer Azizi) It is for this reason that angels were appointed for its instruction.

Islamic Issue: Any witchcraft which entails blasphemy leads to apostasy, but witchcraft which is not of a blasphemous nature but is used to destroy people is equivalent to the decree of robbery. Furthermore, it is not blasphemy when witchcraft is studied purely as an antidote to witchcraft, provided such learning does not contain any blasphemous words.

201. Two issues emerge from this:

1. Witchcraft studied with the intention of causing harm is totally forbidden, but it is allowed for the purpose of removing its harmful effects.

2. Even the people of the Book knew that witchcraft is harmful and a means of depriving oneself of the Hereafter.

103.And had they believed and followed the course of righteousness, then the reward from Allah would have been far better [202], had they but only known.

وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۱۰۳﴾ ع

202. The smallest blessing of the Hereafter is superior to the highest blessing of this world.

SECTION 13

104. O you who believe! Say not (to Allah's Messenger) "Ra'ina" [203] but say "Unzurna"[204]. Right from the beginning

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا وَ اسْمَعُوْا ؕ وَلِلْكٰفِرِيْنَ

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listen attentively (to his discourse) [205]and for the disbelievers a painful punishment.

203. To utter the slightest undignified word about the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is forbidden, even when insult is not intended, but when insult is intended, it becomes an act of Kufr blasphemy. Similarly one should avoid using ambiguous words in respect of Allah and His beloved Prophet صلی اللّٰہ علیہ وآلہ وسلم which could give anyone an opportunity of causing any slander e.g. Do not refer to Allah as Allah Mia because Allah Mia can mean Master as well as husband.

204. From this verse it is understood that Allah Almighty Himself is teaching us the dignified manner of addressing the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم through Divine decrees. Also, it is total blasphemy to utter any word of slight in respect of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم as indicated by *"For the disbelievers"*.

205. Sometimes the Noble Companions when in the discourse of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم would say"Oh Messenger of Allah صلی اللّٰہ علیہ وآلہ وسلم show kindness towards us through clarity of speech. The word RA'INA was regarded vulgar in Jewish terminology and they would use this word to slight the dignity of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم.On hearing this word Hazrat Sa'ad R.A. became inflamed and threatened to behead any Jew who would use this word. At this, the Yahud would say that Muslims too are using this word.It is on this occassion that Allah revealed this verse after which Muslims, too, were stopped from?

مَا يَوَدُّ الَّذِيۡنَ كَفَرُوۡا مِنۡ اَهۡلِ الۡكِتٰبِ وَ لَا الۡمُشۡرِكِيۡنَ اَنۡ يُّنَزَّلَ عَلَيۡكُمۡ مِّنۡ خَيۡرٍ مِّنۡ رَّبِّكُمۡ‌ؕ وَاللّٰهُ يَخۡتَصُّ بِرَحۡمَتِهٖ مَنۡ يَّشَآءُ‌ؕ وَاللّٰهُ ذُو الۡفَضۡلِ الۡعَظِيۡمِ﴿۱۰۵﴾

105.Those who disbelieve from the people of the Book (Scripture) or the polytheists. Do not wish [206] that any good should be sent down to you from your Lord. But Allah chooses for His Mercy whom He wills and Allah is the Possessor of Great Bounty.

206.This verse teaches us that infidels and idolators cannot become well wishers of Muslims, and those who think thus will eventually become victims of their treachery.

مَا نَنۡسَخۡ مِنۡ اٰيَةٍ اَوۡ نُنۡسِهَا نَاۡتِ بِخَيۡرٍ مِّنۡهَآ اَوۡ مِثۡلِهَا‌ؕ اَلَمۡ تَعۡلَمۡ اَنَّ اللّٰهَ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ﴿۱۰۶﴾

106.When We abrogate [207] a verse or cause it to be forgotten, except that We bring forth (one) better [208] than it or similar to it [209]. Do you not know that Allah has the power to do everything? [210]

207 Some infidels would wag their tongues when the QUR'AAN abrogated certain earlier decrees by saying that none of the decrees of Tauraat or Injeel have been abrogated. In reply to them, this verse was revealed. It should be remembered that abrogation is of three types:

1. Abrogation of recitation
2. Abrogation of decree
3. Abrogation of both

208. In the same manner as the QUR'AAN enjoys superiority over the old and the New Testaments, or some abrogatory verses of the QUR'AAN are better and more beneficial than those abrogated.

209. Some existing verses are regarded better than others e.g. to recite Surah Ikhlas three times is equal to the reward of reciting the complete QUR'AAN but Reciting Surah Lahab.

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300 times is not equal in reward to reciting Surah *Ikhlas* 3 times, yet both are Divine verses.

210. From this is meant that some verses are abrogated in respect of recitation or decree which is a change of prescription for mankind. This is certainly within the power of Allah, an example of which is a change in prescription by a doctor in accordance with the condition of the patient. The same is the meaning of "*Shall bring one better or the like thereof* ". (S2 V : 106).

107.Do you not know that to Allah belongs the kingdom[211] of the heavens and the earth and besides Allah you have no protector nor any helper?[212].

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِیٍّ وَّ لَا نَصِیْرٍ ﴿۱۰۷﴾

211. It is the prerogative of Allah to upkeep whichever Law He Wants in His kingdom, to whatever extent and in whatever manner He so desires. When the laws of creation can continuously change e.g. changing of day and night, which brings about all types of changes, then laws of Shariah, too, can change which is there for mankind to ponder over.

212. *'None who can save'* from the punishment of Allah. This does not include the Prophets and Saints of Allah because their help is in reality, Allah's help. Thus, by 'none' is meant the idols upon whom the idol worshippers were counting on for help. Says Allah Almighty "*Only Allah is your friend and His Messenger and the believers that they establish the prayer*" (S5 : V55). In the verses of this nature we learn that whoso wants to help against the wishes of Allah cannot do so by defying the authority of Allah. It should be remembered that "*Friend other than Allah*" are different to Friends of Allah. Hence, one should not forget the difference between these two groups.

108.Would you seek to question your Rasool (Muhammad) as Musa was questioned before?[213] And whoever exchanges faith for infidelity has certainly strayed from the Straight Path.[214]

اَمْ تُرِیْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ كَمَا سُىٕلَ مُوْسٰى مِنْ قَبْلُ ؕ وَ مَنْ یَّتَبَدَّلِ الْكُفْرَ بِالْاِیْمَانِ فَقَدْ ضَلَّ سَوَآءَ السَّبِیْلِ ﴿۱۰۸﴾

213. The Yahud had come to the Holy Prophet صلی اللہ علیہ وآلہ وسلم asking the Messenger of Allah to let the entire QUR'AAN , be revealed at once. In reply to them Allah's Messenger had said your request is just as meaningless as when your forefathers had asked Hazrat Musa علیہ السلام. to let them behold Allah Almighty. From this two issues emerge:

1. Questions bedevilled with mischief are prohibited.
2. To direct meaningless questions at the pious people is an act of showing disrespect to them. The correct thing is to speak less but act more. People who talk too much are usually bereft of action.

214. Irrelevant and mischievous questions are a sinful act, as was the case with the Yahud who had asked similar types of questions to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in respect of immediate revelation of the entire QUR'AAN and Hazrat Musa too, was asked to make it possible for them to behold Allah Almighty. Such types of questions are not only meaningless, but to raise them is totally prohibited.

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وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚۖ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۰۹﴾

109.Many of the people of the Book (Scripture) wished they could turn you back to disbelief after you have believed , on account of envy[215] from themselves (even) after the truth has become manifest to them. So pardon them and overlook them until Allah delivers His Command[216] Surely, Allah has power over everything.

215. From this verse we learn that envy is a disease which can destroy one's faith. The devil was destroyed because of envy. May Allah protect us from envy. On the occasion of the Battle of Uhud, the Yahud began to taunt the Muslims that had they been on the path of Truth they would not have lost this war. In reply to the Jewish mischief, this verse was revealed.

216. Fom this verse one learns that the decree of pardoning has been abrogated from the verses in respect of Jihad (Holy War). All such verses have one decree that these verses are abrogated from verses concerning Jihad.

وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ ؕ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ ؕ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۱۰﴾

110.And establish Prayer and pay Zakaat[217] and whatever good you send forward for yourselves you will find it with Allah [218]. Indeed, Allah is seeing over what you do[219].

217. This verse hints that Salaah is greater than Zakaat because it precedes Zakaat in this verse. All laws of Shariah were revealed on earth but Salaah was presented to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the heaven on the occasion of Me'raj (the Night of Ascension) Salaah is indeed Allah's cherished gift for man.

218. This verse suggests that on the Day of Judgement you will either receive the reward of these good acts, or acts equal to these. In the Hadith it is mentioned that on the Day of Judgment all good deeds will appear in a beauteous manner in front of their doers.

219. This verse hints that only those good deeds will be rewarded which were done during one's lifetime. After death certain servants of Allah are engaged in remembrance of Allah (Zikrullah) and the recitation of the QUR`AAN, but there is no reward attached to these good deeds. However, the reward of Sadqa-e-Jariyah e.g. building of a Mosque or Madressa, etc will continue to accrue to the person even after his death because such deeds were accomplished by the person during his lifetime. The benefits of such deeds are eternal. This helps to solve the question of conveying the reward of virtuous deed to souls of the deceased. Although the pious people are engaged in the remembrance of Allah in their grave, but those living people who are engaged in the remembrance of Allah for which they receive reward, can convey this to the souls of the deceased.

وَ قَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ؕ تِلْكَ اَمَانِيُّهُمْ ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۱۱﴾

111. And the people of the Scripture said: "None will enter Paradise except one who is a Jew or a Christian[220]". This is (merely) their wishful thinking221. Please declare (O Muhammad) to them:

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"Bring forth your proof if you are truthful"[222].

220.The Yahud of Madina would boastfully tell the Muslims that only the Yahud will enter Paradise while the Nasara would say that only they will enter Paradise. This claim of theirs was their attempt to mislead the Muslims from the path of Islam. In refutation of their claim, Allah revealed this verse which states that this idle claim of theirs is their opinion which is bereft of any proof from the Old Testament (Tauraat) or the New Testament (Injeel).

221. From this verse one learns that redemption is not dependent on ancestory or geneology. Likewise to regard anyone on the path of guidance without any concrete evidence is the practice of the infidels.

222. Furthermore, those who claim to negate any affirmation too, have to produce evidence in support of such a claim. Any claim without proof is invalid be it regarding negation or affirmation. In Kalimah Tayyibah there is a claim of both negation of all deities and affirmation of Allah the only deity and both claims are supported by concrete proof. Thus those who claim that the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not possess the knowledge of the unseen must produce concrete evidence in support of their claim.

112.Yes, why not! Whoever submits himself to Allah while being a doer of good [223] will have his reward with his Lord and they shall have nothing to fear nor shall they grieve [224] .

بَلٰى مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَ هُوَ مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَ لَا خَوْفٌ عَلَیْهِمْ وَ لَا هُمْ یَحْزَنُوْنَ ﴿۱۱۲﴾ ع

ع ۱۳

223. From this verse one understands that good deeds will not be accepted before one accepts Islam. Once the roots are destroyed it is useless watering the branches. Islam is the root, and good deeds are the water.

224. From this verse a few issues emerge:

1. All those people of correct beliefs whose good deeds are practised sincerely are the true friends of Allah. Such is said about the Friends of Allah or the Saints of Allah and similar is the reference in this verse regarding people of correct beliefs.

2. The word *'doer of good'* intimates that guidance now is dependent on acceptance of Islam only. Says Allah Almighty "*And whom so will desire for a religion other than Islam*". (S 3 : V 85) "*Verily only Islam is the Religion before (acceptable to) Allah*". (S3 : V19) If one could have benefited by following any other religion the Holy Prophet صلی اللہ علیہ وآلہ وسلم would not have propagated and invited people towards Islam. Instead he would preach that everybody should remain firm on his own religion and do good deeds. But this was not so. Hence it is absolutely necessary to accept Islam before one's good deeds can be accepted.

SECTION 14

113.The Yahud said: "The Nasara have nothing (true) to stand on". And the Nasara said: "The Yahud have nothing to stand [225] on although they recite the Scripture" [226]. Thus, the illiterate speak the same words as them.

وَقَالَتِ الْیَهُوْدُ لَیْسَتِ النَّصٰرٰى عَلٰى شَیْءٍ ۪ وَّ قَالَتِ النَّصٰرٰى لَیْسَتِ الْیَهُوْدُ عَلٰى شَیْءٍ ۙ وَّهُمْ یَتْلُوْنَ الْكِتٰبَ ؕ كَذٰلِكَ قَالَ الَّذِیْنَ

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لَا یَعْلَمُوْنَ مِثْلَ قَوْلِهِمْۚ فَاللّٰهُ یَحْكُمُ بَیْنَهُمْ یَوْمَ الْقِیٰمَةِ فِیْمَا كَانُوْا فِیْهِ یَخْتَلِفُوْنَ۝۱۱۳

But, Allah will judge between them on the Day of Resurrection, concerning that over which they are disputing 227.

225.On one occassion the Nasara of Najraan and the Yahud of Madina heatedly debated in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم each claiming that his religion was superior to the other. In response to this, Allah revealed this verse.

226. Although the Yahud read the Tauraat and the Nasara read the Injeel both of which affirm the truth about Musaعلیہ السلام . and Isa علیہ السلام.respectively, yet both reject the veracity of one another. In this verse Allah is repudiating their contradiction.

227. It should be remembered that Allah sent down punishment upon the Nasara and then the Yahud for rejecting one another's Prophets. However, by accepting all the Prophets of Allah, the Muslims by virtue of their faith are refuting the beliefs of the Nasara and the Yahud. Hence there is a world of difference between the former and the latter, thereby removing the presence of any contradiction in the verse.

وَ مَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ یُّذْكَرَ فِیْهَا اسْمُهٗ وَسَعٰى فِیْ خَرَابِهَاؕ اُولٰٓىٕكَ مَا كَانَ لَهُمْ اَنْ یَّدْخُلُوْهَاۤ اِلَّا خَآىٕفِیْنَ۬ؕ لَهُمْ فِی الدُّنْیَا خِزْیٌ وَّ لَهُمْ فِی الْاٰخِرَةِ عَذَابٌ عَظِیْمٌ۝۱۱۴

114.And who is more unjust than him who prevents the Name of Allah[228] to be mentioned in His mosques and strive towards their destruction [229]. It is not for them to enter the mosques [230] except in fear. For them in this world is disgrace and they will have severe punishment in the Hereafter [231].

228. This verse explains that it is unlawful to keep the mosque under lock and key at the time of Salaah, or deny any Muslim use of the Mosque for Salaah. However, infidels can be stopped from coming to the mosque as said by Allah Almighty: "*The idolators are altogether unclean, then let them not approach the Sacred Mosque*" (S 9: V 28). Similarly, even a Muslim can be denied the use of the Mosque on the grounds of any religious constraint e.g. a person in the state of janabat (impure due to sexual intercourse) a person from whose mouth a foul odour is emanating, a person whose mouth smells of garlic, onions or hookah. To keep such people away from the Mosque is like keeping dirt out of the Mosque.

229. From this verse one learns that it is not permissible to construct a new mosque near an existing one to depopulate the former. This is included in the desolation of a Mosque.

230. This verse was revealed regarding those idolators who were preventing the Muslims from offering their Salaah in the Holy Ka'bah. The occasion of its revelation is also connected with the Treaty of Hudaibiya.

231.From this verse a few benefits have been derived:

1. Every prophecy of the QUR'AAN is true as its informer has been Allah Almighty.e.g. The Holy QUR'AAN foretold that soon a time will come when the infidels themselves, would not be able to enter the Holy Mosque of Makkah out of fear, and the same took place.
2. Those who prevent the use of the Mosque for recitation of Na'at (poems sung in praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم Khatmul QUR'AAN holding Meelad gatherings etc. fall under the above fearsome decree; as those activities constitute remembrance of Allah, provided they do not violate any congregational

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rites.

3. Lighting, plating, sweeping are activities necessary for the maintenance of the Mosque. Anyone preventing the performance of these activities too is included in the above.

115.And to Allah belongs the East and the West [232]. So, wherever you might turn there is the presence of Allah. Verily, Allah is All-Embracing, All-Knowing [233].

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ۗ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ﴿۱۱۵﴾

232. Once a party of the beloved Companions travelling at night had to perform their Esha Prayers. As it was dark they could not establish the direction of the Qibla and thus faced towards the direction of their thinking. Later, when they mentioned this incident to the Holy Prophet, Allah revealed this verse in which Muslims are instructed that whenever Muslims are in doubt about the true direction of the Qibla they should face the direction which they think is the Qibla as this is acceptable to Allah. This verse also relates to the Nafl Prayers offered by travellers in the conveyances (Vide Khazain, etc).

233. This verse is abrogated from the following verse: "*Turn your faces (Oh Muslims) towards the same wherever you be*" (S 2 : V 150). When a traveller performs his Nafl prayers in the conveyance or when a person in a state of fear, offers his prayers then this verse will be followed.

116.And they (Nasara) said: "Allah has taken unto Him a son". Rather, exalted is He. To Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him [234].

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ سُبْحٰنَهٗ ۗ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿۱۱۶﴾

234. It should be remembered that the son cannot be the property of his father, he will always be a free person. This becomes clear by the use of *'bal'*. Thus, everything between the heavens and the earth belongs to Allah and as such cannot be regarded as His children.

117.The Originator of the heavens and the earth. And when He commands anything to happen He only says to it: "Be" and it comes into being [235].

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۱۱۷﴾

235. This verse refers to the supreme power of Allah, while verses like *"in seven days"* (S7:V54) and *"Creates you from a sperm"* (S 76: V2) mention divine decrees. In essence there is no contradiction in these verses, i.e. they too expound the inexorable power of Allah. Although He can bring anything into existence by mere *'Be'* but the law of nature is that the child is created from the sperm which then develops into a clot and then into flesh. The word *'command'* denotes world of commands like souls etc. which all came into being through the command *'Be'*. "*Say, the spirit is a thing by the 'command' of My Lord*" (S17:V 85) while this is the world of matter. Verses relating to this world are those mentioned above.

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وَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْ لَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَآ اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ﴿۱۱۸﴾

118.And those who are ignorant say: "Why does Allah not speak [236] direct to us or send to us a sign?" Thus, spoke those before them similar words. [237] Their hearts resemble each other. Verily, We have made crystal clear signs for people who are certain of faith.

236. For ordinary mortals to desire direct communication with Allah or to see Him with the naked eye is an act of infidelity but when the same desire is based on love and devotion for Allah it becomes faith personified. The motive of the infidels was that they would not pay heed to the teachings of the Prophets but that Allah should communicate directly with them as can be seen when they approached Hazrat Musaعليه السلام Saying *"We will not bring faith without seeing Allah"* (S2 :V 55) This desire of theirs was sufficient for their infidelity.However, when Hazrat Musaعليه السلام. beseeched the Lord saying *"Oh my Lord, show me Your sight."* (S 7 : V 143) it reflects Hazrat Musa's عليه السلام state of extreme love.

237. To reach Allah without the medium of Prophets is indeed the practice of the infidels. When Allah Almighty does not want to reach us without the mediation of His Prophets, although He is rich and all powerful, how can we reach Him directly without the mediation, being totally subservient and poor.

اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿۱۱۹﴾

119.Indeed, We have sent you (O Muhammad) with the truth, a bearer of glad-tidings [238] and a warner. And you will not be questioned regarding the inmates of Hell [239].

238. The word *'bearer of glad tidings'* refers to the Holy Prophet صلى الله عليه وآله وسلم as a giver of glad tidings about Paradise and a warner about Hell. In this verse *'giver of news'* is not connected with verification or to affirm action but with *'warner'*. The Holy Prophet صلى الله عليه وآله وسلمdid not come to convey news about any Prophet but to verify their authenticity as he is the final Prophet of Allah.

239. The followers of other Prophets will be inclined to reject their propagation which will be ascertained by Allah. But regarding our Holy Prophet صلى الله عليه وآله وسلم not even a non-believer will be able to say that there was any shortcomings in his efforts in respect of conveying the Message of Allah. This verse refers to the investigations regarding the case on the Day of Judgement. *"Our Messenger a witness over yourselves.* (S 2: V143) This verse could also mean that Oh my Beloved, You will not be questioned regarding the non-belief of those who would be sent into Hell.

وَ لَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَ لَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ الَّذِيْ جَآءَكَ مِنَ الْعِلْمِ ۙ مَالَكَ

120.And never will the Nasara and Yahud be pleased with you, until you follow their [240] creed. Please declare (O Muhammad) to them: "Surely, the guidance of Allah is the true guidance". If you were to follow their desires after receiving knowledge from Allah, you will have

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مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿۱۲۰﴾

no protector or helper against Allah[241].

240. The meaning of this verse is that non believers will never be in agreement with the believers. Agreement can only be reached with them on two grounds:
1. Either they become believers.
2. Or (God forbid) we become non believers like themselves. Besides these two issues any other reason for reaching a common bond will be for their selfish motives which has been proven on numerous occasions.

241. It should be remembered that not having a friend and helper is a sign of Allah's punishment. Allah has appointed friends and helpers for the believers. Says Allah Almighty: "*Only Allah is your friend and His Messenger and the believers that they establish the prayer and pay the poor due and bow down before Allah*" (S5 : V55)

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۱۲۱﴾

121.Those to whom We have given the Scripture [242], recite it, as it ought to be recited. They alone have faith in it. And those who disbelieve in it, they are the losers.

242. From this verse we learn that only he will be from the people of the Book who has been blessed with the guidance of practising it and remaining steadfast upon it. Just to be called among the People of the Book while misusing and misreading it, is sheer hypocrisy and a meaningless claim of being from the Ahle Kitaab. One who reads the Book of Allah with sincerity and devotion is a true believer in the Holy Prophet صلی اللہ علیہ وآلہ وسلم and hence only those who have brought Imaan in the Holy Prophet صلی اللہ علیہ وآلہ وسلم are the true followers of these Books, while those who have rejected the Holy Prophet صلی اللہ علیہ وآلہ وسلم are not the true followers of these Books.

SECTION 15

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَ اَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿۱۲۲﴾

122.O Children of Israel! Remember My favour [243] which I bestowed upon you and that I exalted [244] you over all the people of the (then) worlds.

243. From this verse emerge two issues:
1. To be among the descendants of a Prophet is a great honour and a source of receiving Divine blessings.
2. To discuss and publicize the bounties of Allah and to remember these is a way of showing gratitude to Allah. This in itself is a proof for holding Meelad gatherings.

244. In those days the Bani Israel were regarded more noble than any other human race, angels and other creation of Allah because they were from the descendants of Allah's Prophets. Many pious people were found among them. Only after rejecting the Prophethood of Allah's Beloved Nabi صلی اللہ علیہ وآلہ وسلم and rebelling against Allah's decrees, have they fallen into disgrace. From this we learn that true honour can only be obtained by accepting the servitude of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , while those who turn away from him will certainly be in the depths of degradation.

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وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّ لَا يُقْبَلُ مِنْهَا عَدْلٌ وَّ لَا تَنْفَعُهَا شَفَاعَةٌ وَّ لَا هُمْ يُنْصَرُوْنَ ﴿۱۲۳﴾

123. And fear [245] the day when no soul shall suffice for another soul [246] at all. And no compensation will be accepted to save it, nor will any intercession benefit an infidel nor will they be helped [247].

245. It should be remembered that whenever fire has been mentioned after Taqwa (piety), it denotes a means of prevention and safeguarding e.g. save us from fire, while if after it follows discussions of Qiyamah (Day of Judgement) or Remembrance of Allah it will mean awe and fear e.g.*'Develop fear of Allah'*. In this verse the word denotes fear of Allah because no one can save himself from Allah Almighty or the Day of Judgement.

246. In this verse the reference to first *'soul'* is to show all living things while the second refers to the infidels i.e. no one will be a substitute for the infidels. Mention of believers has been made in other verses. All the chastisements mentioned are for the infidels.

247. All these things (chastisements) are for the non-believers, Muslims are in no way connected to these. They will be held as ransom for Muslims. Help and intercession will also be provided for the Muslims, a view which is supported by other verses e.g. Says Allah Almighty: "*My righteous bondsmen will inherit this land*" (S 21: V 105).

وَاِذِ ابْتَلٰۤى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ قَالَ اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَ مِنْ ذُرِّيَّتِيْ ؕ قَالَ لَا يَنَالُ عَهْدِي الظّٰلِمِيْنَ ﴿۱۲۴﴾

124. And when His Lord tested Ebrahim with certain words [248], then he fulfilled them. He (Allah) said: "Surely, I will appoint you the leader[249] for all the people". He (Ebrahim) requested: "And of my offspring too?" He (Allah) said: "My promise does not include the unjust [250].

248. Hazrat Ebrahim عليه السلام . was given certain religious duties like clipping of moustache, gargling, using water in the nose, making miswaak, cutting the nails, cleaning of armpits and removing of pubic hair, circumcision, using water after relieving onself. All of these were incumbent upon Hazrat Ebrahim عليه السلام. Other forms of tests were the sacrifice of a son, leaving the child and wife in the wilderness without food or water, etc.

249. Here the word Imamat (leadership) does not mean Prophethood because he was already blessed with this honour, but the word is used to denote those special attributes conferred upon Hazrat Ebrahim عليه السلام . like being made Khaleelullah (Friend of Allah), Prophets coming from his lineage, fraternity with other religions, etc.

250. The word tyrant can be used to denote a sinner, an infidel and a miscreant. Here the word does definitely refer to the third mentioned. If the word covenant is taken to mean Prophethood, then tyrant will be understood to mean an infidel. From this verse one learns that to pray for one's children is the practice of the Prophets. Also, a Prophet cannot be a sinner, nor can a sinner be a Prophet. Futhermore, an infidel cannot be a religious head of the believers, nor is it permissible for Muslims to follow him. In fact, Hazrat Imam Hussain R.A. gave his life by opposing the sinful Yazid, but did not surrender to his demands.

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125.And (recall) when We made the House (Ka'bah) a centre of peace[251] for the people and made the standing place [252] of Ebrahim a station for prayer. And We enjoined upon Ebrahim and Ismail: "Purify [253] My House for those who perform Tawaaf and those who are staying there for devotion, and those who bow down and prostrate (in prayer)"[254].

وَ اِذْ جَعَلْنَا الْبَیْتَ مَثَابَةً لِّلنَّاسِ وَ اَمْنًاؕ وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّىؕ وَ عَهِدْنَاۤ اِلٰۤى اِبْرٰهٖمَ وَ اِسْمٰعِیْلَ اَنْ طَهِّرَا بَیْتِیَ لِلطَّآىٕفِیْنَ وَ الْعٰكِفِیْنَ وَ الرُّكَّعِ السُّجُوْدِ(۱۲۵)

251. From this verse we learn that Muslims throughout the world turn towards the Ka'bahh for the fulfilment of all their religious obligations, they undertake its journey to perform their Hajj and Umrah, turn towards it when offering their prayers and duas, and are buried facing towards it. Not only are all forms of killings and plundering prohibited therein; it is also a sanctuary for a believer and a protection from Allah's punishment.

252.'Maqaam e Ebrahim' is that stone on which Hazrat Ebrahimعلیہ السلام . had stood to build the Ka'bahh and is to date found near the Ka'bah. By *'Station of prayer'* is meant Nafl Salaah or Tawaaf should be offered in this sacred ground as is the practice of the pilgrims to this day. From this, one learns that any stone on which the blessed feet of a Prophet have fallen is sanctified. Furthermore even in Salaah respect and veneration of non-godly things is allowed as is the case with Maqaam-e Ebrahim. Thus, the veneration of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Salaah will not nullify it, but instead will help to reach its excellence. Also if a mere stone can gain sanctity through the touch of a Prophet, how great must be the status of the beloved wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم? This also serves as a proof for the sanctity of relics from Mazaars (Shrines).

253. From this verse one learns that the mosques should be kept clean and pure at all times. No filthy thing should be brought within its precincts. This has been the practice of the Prophets. Furthermore, it helps to expound that I'tikaaf is an act of worship and that the Salaah of the Previous Ummahs, too, included Ruku and Sajdah. In addition, it helps us to know that Mosques should have trustees consisting of pious people.

254. This verse is a clear instruction to maintain the Haram Shareef, pure and clean for those who offer their Salaah, sit for I'tikaaf, make Tawaaf. From this one learns that Salaah, Tawaaf, I'tikaaf are being performed since ancient times, even during the time of Hazrat Ebrahimعلیہ السلام.

126. And (recall) when Ebrahim requested: "O My Lord! Make this city a region of peace [255] and provide its residents with all kinds of fruits, whoever of them believes in Allah and the Last Day". He (Allah) said: "And whoever disbelieves, I will grant him [256] enjoyment for a while. Then I will force him to the punishment of the fire, and wretched

وَ اِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّ ارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِؕ قَالَ وَ مَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِیْلًا ثُمَّ اَضْطَرُّهٗۤ اِلٰى عَذَابِ النَّارِؕ وَ بِئْسَ

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الْمَصِيْرُ ۝۱۲۶

is that destination".

255. It should be remembered that offering dua for the acceptance of one's good deeds is the practice of Hazrat Ebrahim عليه السلام. Hence, dua after Janaza Prayers and at the time of Iftaar (breaking one's fast) are commendable acts as acceptance of Allah is sought there through.

256. From this verse it is understood that sometimes Allah Almighty accepts the dua of His Prophets with modification. The previous duas were selectively accepted while this dua is accepted with modification. It does not mean that this dua was rejected in any way but modification, too, is accepted by Allah.

وَ اِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ ؕ رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۝۱۲۷

127.And (recall) when Ebrahim was raising the foundation [257] of this House (Ka'bah) and with him Ismail saying: "O our Lord! Accept (this) from us. Indeed you are the All-Hearing, the All-Knowing [258].

257. Some noble people employ pious Muslims for the construction of Mosques. These people do this noble work in a state of Wudu. This verse is a proof for it, as Hazrat Ebrahim عليه السلام completed the construction of the Ka'bah reciting this dua.

258. The reference to *'city'* in this verse suggests that Makkah was a city and will always remain one. It will never be reduced to a village. Also, even if there is no growth, its people will always be fed. Furthermore, the true servants of Allah are a key to immediate results as they obey Allah and Allah in return answers their call.

رَبَّنَا وَ اجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ ۪ وَ اَرِنَا مَنَاسِكَنَا وَ تُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ۝۱۲۸

128.O our Lord! Make us submissive to Your will and raise from our descendants [259] a nation submissive to you, and teach us the method of your worship and relent to us with Your Mercy. Surely, you alone are Most Relenting, the Ever Merciful.

259.From this it is understood that all descendants of the Holy Prophet صلى الله عليه وآله وسلم will not go astray as they are from the children of Hazrat Ebrahim عليه السلام for whom the great Prophet had offered this accepted dua.

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝۱۲۹ ع

129.O our Lord! And send among them a Messenger [260] from themselves and who will recite to them Your verses [261] and teach them the Scripture and wisdom [262] and purify them 263. Surely, You are the Most Exalted, the Wise.

260.This verse refers to Hazrat Ebrahim's عليه السلام dua in which he had prayed to Allah to bless the Ummah with the Final Prophet صلى الله عليه وآله وسلم, thus the Holy Prophet

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صلى الله عليه وآله وسلم is the prophecy of Hazrat Isa عليه السلام.and the glad tidings of Hazrat Ebrahimعليه السلام.

261. It must be remembered that the Holy Prophet صلى الله عليه وآله وسلم was born in the class of believers. His forefathers too were all monotheistic believers - as a result of the dua which was made by Hazrat Ebrahimعليه السلام. Allah Almighty had protected his parents and his forefathers from idolatory, infidelity, adultery, etc. For a detailed discussion on this subject refer to Tafseer Naeemi.

262. Hazrat Ebrahim عليه السلام had offered many duas in respect of the Holy Prophet صلى الله عليه وآله وسلم all of which were accepted by Allah to the letter. These included:

The Holy Prophet صلى الله عليه وآله وسلم should be born in the class of believers, he should be born in Makkah, he should be a Messenger with a Book; besides the Book he should be blessed with wisdom, which is Hadith; the Holy Prophet should be a universal educator from whom all should learn while he himself should be taught by Allah alone; those who sit in his blessed company should be all pure believers not sinners and evil doers. From this discussion it can be seen that those who regard the Companions of the Holy Prophet صلى الله عليه وآله وسلم as sinners and evil doers are most certainly rejecting the above dua of Hazrat Ebrahimعليه السلام.

263. How fortunate is that group who was purified in all respects by such an enlightened instructor صلى الله عليه وآله وسلم . One also learns that the Holy Ka'bah is a place for the acceptance of dua.

SECTION 16

130.And who can turn away from the religion of Ebrahim except he who has made a fool of himself? And, verily, We have chosen him in this world and surely in the Hereafter (too) he will be among the righteous[264].

وَ مَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ ؕ وَلَقَدِ اصْطَفَيْنٰهُ فِى الدُّنْيَا ۚ وَ اِنَّهٗ فِى الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿۱۳۰﴾

264. This verse teaches us that the true Religion is that which was practiced by our illustrious predecessors, as they are cogent proof of guidance. Allah Almighty, too, cites the religion of Ebrahim عليه السلام as a proof of the authenticity of Islam. Furthermore, if we ourselves are not noble who should be in the company of pious persons i.e. when a trailer is attached to a motor it is transported, thread too is sold with the beads.

131.And (recall) when his Lord said to him: "Submit". He replied: "I have submitted to Him Who is the Lord of the Worlds".

اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ﴿۱۳۱﴾

132.And Ebrahim instructed his sons to do the same and (so did) Yaqub (saying): "O my sons! Indeed Allah has chosen for you the religion, so die not except as Muslims" [265].

وَوَصّٰى بِهَاۤ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ يٰبَنِىَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ؕ ﴿۱۳۲﴾

265. From this verse we learn that real success lies not merely in being a Muslim, but dying as

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one. May Allah grant us Faith at the time of our death, Ameen. In this verse the word Muslims refers to the followers of Religion of Hazrat Ebrahim عليه السلام.

133.Well, were you present when death came to Yaqub [266], when he asked his sons: "Whom will you worship after me?" They said: "We will worship only Him Who is worthy of your worship and the worship of your forefathers Ebrahim, Ismail and Is'haaq. The only One God [267] and to Him do we submit"

أَمْ كُنْتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ۙ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْۢ بَعْدِي ؕ قَالُوا نَعْبُدُ إِلٰهَكَ وَ إِلٰهَ اٰبَآئِكَ إِبْرٰهٖمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ إِلٰهًا وَّاحِدًا ۚۖ وَّ نَحْنُ لَهٗ مُسْلِمُونَ ﴿١٣٣﴾

266. The Yahud would boastfully say that Hazrat Yaqub عليه السلام had counselled his sons to remain firm on Judaism. Allah revealed this verse to discredit this claim of theirs. The will of Hazrat Yaqub عليه السلام throws light on several issues: the safety of his children is the most important act of a father; that religion is the most important entity in one's life, therefore Hazrat Yaqub advised his sons to remain firm on it; and without faith it is worthless of being even an offspring or son of a Prophet.

267. This verse explains that true Lord is He who is the Lord of these Prophets as they were the proof of the Divine Knowledge of God Almighty. Likewise, the true religion is that which was practised by the pious sages, and the True Lord is He in whom the Prophets and saints had believed.

134.That was a nation that has passed on, they will have what they have earned and you will have what you have earned and you will not be questioned for their deeds [268].

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَ لَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

268. Whenever the Yahud would become powerless of providing any proofs in support of their beliefs they would eventually resort to saying even if their beliefs and actions may be wrong they will be redeemed by the pious deeds of their ancestors like Hazrat Yaqub This verse was revealed to disprove this claim of theirs (Vide Tafseer Roohul-Bayaan). From this we learn that in the Hereafter what you have earned through your deeds will help, not your ancestry. Also, bodily worships cannot be performed on behalf of another person as is evident from the word *'what they have earned.'* As far as monetary worship is concerned it is permissible to deputize another to do these on your behalf, and that the reward of good deeds can be conveyed to the souls of those whom you may wish.

135.And they (people of the Book) say: "Be Yahud or Nasara, so you will be guided". Please declare (O Muhammad): "Rather we follow the religion of Ebrahim, inclining towards truth [269] and he was not of the polytheists"[270].

وَ قَالُوا كُونُوا هُودًا أَوْ نَصٰرٰى تَهْتَدُوا ؕ قُلْ بَلْ مِلَّةَ إِبْرٰهٖمَ حَنِيفًا ؕ وَ مَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

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269. Hazrat Ebrahim عليه السلام was a true believer. A religion of pristine purity is that which is free from any form of mixture of another religion. Such was the religion of Hazrat Ebrahim عليه السلام pure and unadulterated Just as one would appreciate pure milk or genuine gold, so is the honour given to faith in its pure form. A pure and staunch Sunni is he who is free of any beliefs of Wahabi, Rafzi, Khawarij, etc. May Allah bless us with such a type of Faith. Ameen.

270. In this verse is a refutation of both, the Nasara and the Yahud because although they would claim to be on the Path of Hazrat Ebrahim عليه السلام yet by practice they were idol-worshippers. Allah says an Ebrahim is he who follows the path of Hazrat Ebrahim عليه السلام and without doubt Ebrahim عليه السلام was not an idolator.

Since you are idol worshippers how can you claim to be his followers. Two issues emerge from this:

1. Allah has blessed Hazrat Ebrahim with such widespread popularity that a follower of every religion was proud to be associated with him.

2. It is not enough to be children of noble parentage, one's deeds should be like theirs too. Furthermore, differences in opinions should be dispelled by turning towards those pious personages whose guidelines are acceptable to both parties e.g. turning to the Companions and the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم when faced with juristic differences. Another point taken from this verse is that in order to show the greatness of the religion it is important to show the greatness of the founder of the religion. Almighty Allah threw light on the greatness of Ebrahim's عليه السلام religion through describing the greatness of Hazrat Ebrahim عليه السلام The holding of Meelad gatherings is based on this same principle.

136. Say (O Muslims): "We have believed in Allah and what has been revealed to us and what has been revealed to Ebrahim, Ismail, Is'haaq[271], Yaqub and the descendants [272] and what has been bestowed upon Musa and Isa and what has been bestowed to the rest of the Prophets [273] from their Lord. We make no distinction (in faith) [274] between any of them and we have submitted to Him".

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَ مَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَ مَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَ مَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۱۳۶﴾

271. Hazrat Is'haaq عليه السلام and Hazrat Yaqub عليه السلام were not given new Sahifas (Scrolls), but they were preaching the SAHIFA revealed to Hazrat Ebrahim عليه السلام, hence in the verse the word *'has been revealed'* is not used separately by them.

272. Some Ulema use this verse as a proof for regarding that all the children of Hazrat Yaqub عليه السلام were Prophets including the brothers of Hazrat Yusuf عليه السلام as his entire lineage has been included herein by Allah Almighty.

273. From this we should remember to believe in all the Prophets of Allah without specifying an exact number to the Prophets, for this (exact number) has not been conclusively proven from any definite source. We also learn that there is a difference in status between individual Prophets, but there is no difference in Prophethood.

274. We do not possess the right to distinguish one Prophet from the other. Our duty is to believe in all the Prophets without

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rejecting any one of them. However, we should accept whatever distinction Allah has made between His Prophets. From this verse two issues emerge:

1. All the Prophets are equal in respect of Prophethood, none is counterfeit or transitory, all are genuine and authentic.

QUR'AAN in respect of Muslims, states that

2. It is Fard (obligatory) to believe in all the Prophets To reject even one is an act of Kufr (infidelity). However there is a difference in status between them, some enjoy a higher rank than others.

137.So if they, too, believe in the same as you believe in [275], then they have been (rightly) guided, but if they turn away, then they are merely in dissension, and (O My Beloved) Allah will be sufficient [276] for you against them and surely Allah is the All-Hearing, the All-Knowing [277].

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

275. From this verse we learn that a true believer is he whose beliefs are similar to those of the companions of the Holy Prophet صلى الله عليه وآله وسلم . Those whose beliefs are contrary to the Companions of the Holy Prophet صلى الله عليه وآله وسلم, they are bereft of Faith and are gone astray because these beloved Companions are indeed the cornerstone of faith.

276. From this it becomes clear that it is impossible to accept all issues which are connected with faith, rejecting one is equivalent to rejecting all. Note: When Hazrat Uthman bin Affan (on whom be peace) was martyred by the dissident Egyptians, they first struck him on his hands while he was engaged in the recitation of the QUR'AAN. Blood fell in this very verse "*Allah will be sufficient for you against them*". While the great Caliph was cleaning the QUR'AAN he was continuously saying "*I swear on the Name of Allah* - it is this hand that first wrote the QUR'AAN" For a long while people had the privilege of seeing this QUR'AAN on which the blood stains were still present.

277. In this verse is a prophecy of the unseen - that although the Muslims at that stage were fewer in number and hopelessly ill-equipped in comparison to the infidels, the eventual victory will be theirs. With the help and grace of Allah this is exactly what had happened. Some Yahud of Madina were killed, some were banished. If Muslims remain true to Allah and His Rasool صلى الله عليه وآله وسلم even until the Day of Judgement, Muslims in lesser number will be able to defeat the infidels who might boast of superior might. It is the Promise of Allah Almighty: Who says: "*And you are the very same who shall overcome if you have faith*". (S 3 : V 139).

138.We take on the colour (Islamic piety) [278] of Allah and whose colour is better than the colour of Allah? We worship Him alone.

صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

278.Nasara anoint their children as well as the new converts with their holy water, as is the case of Hindus at their festival of Holi. The they do not require to be anointed by such water, their very hearts and lives are deeply hued in the very colours of Islam.

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قُلْ اَتُحَآجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَ رَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ مُخْلِصُوْنَ ﴿۱۳۹﴾

139.Please declare (O Muhammad): "Do you dispute [279] with us concerning Allah, while He is our Lord and your Lord? For us are our deeds and for you are your deeds. And we are sincere (in deed and intention) to Him alone"[280].

279. The Yahud were continuously wagging their tongues that if the Holy Prophet صلی اللہ علیہ وآلہ وسلم was the true Prophet he would have been from the Bani Israel (the children of Israel). To silence them, this verse was revealed. From this it can be observed that raising argument regarding the Holy Prophet صلی اللہ علیہ وآلہ وسلم is equal to arguing about Allah.

280. By totally belonging to Allah really means total loyalty to His Holy Prophet صلی اللہ علیہ وآلہ وسلم He who is loyal to the Prophet صلی اللہ علیہ وآلہ وسلم is indeed loyal to Allah. Allah Almighty says: "*Whoso obeys the Messenger has indeed obeyed Allah*" (S4:V80) This loyalty to Allah cannot be achieved without being loyal to His Prophet صلی اللہ علیہ وآلہ وسلم as is the view of the present day Wahabis (A Wahabi is one who accepts the views of Abdul Wahab of Najd in matters of religion, views which have been condemned by Ulema of Arabia and Indo-Pak)

اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَ يَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا هُوْدًا اَوْ نَصٰرٰى ؕ قُلْ ءَاَنْتُمْ اَعْلَمُ اَمِ اللّٰهُ ؕ وَ مَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۴۰﴾

140.Or, do you say [281] that Ebrahim and Ismail and Is'haaq and Yaqub and the descendants were Yahud or Nasara? Please declare (O Muhammad): "Are you more knowing [282] or is Allah, and who is more unjust than one who conceals[283] a testimony he has from Allah? And Allah is not unmindful of what you do.

281. The Yahud claimed that Hazrat Ebrahim علیہ السلام was a Jew, the Nasara claimed that he was Nasara. This verse was revealed to refute their claims, that Christianity and Judaism came after Hazrat Ebrahim علیہ السلام so how could he be from any one of them?

282. From this one learns: to dispel erroneous beliefs from the enemies of the Prophets and to support the Prophets is the practice of Allah, while accusing the Prophets is the practice of infidels. He who accuses the Holy Prophets and finds faults in them is certainly acting on the teachings of the devil, while those who work in support of them are following the teachings of Allah, the Merciful.

283. To conceal testimony concerning religious principles is infidelity as was the practice of the Yahud. Similarly, to conceal testimony and news about acts of worship is also forbidden e.g. concealing news about sighting of the moon of Ramadaan. However, it is better to conceal some testimonies which can prove beneficial to the Muslim cause - but concealing a testimony which encroaches rights of any Muslims - is also regarded as Haraam. Under this the first category is concerning the Yahud who although they had testimony of the Holy Prophet's Prophethood in the Tauraat, they wilfully concealed and changed this. For this reason they are referred to as unjust tyrants. This categorically explains that Muslims should openly propagate their creed. When the Muazzin openly declares:
"I bear witness that Hazrat Muhammed صلی اللہ علیہ وآلہ وسلم is the Messenger of Allah", how can this be regarded as objectionable.

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تِلْكَ اُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ وَ لَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۴۱﴾

141.That is a nation which has passed on. They will have what they have earned [284] and you will have what you have earned and you will not be questioned for their deeds.

284. In this verse Allah tells the infidels that because you have rejected faith you will not benefit from the pious deeds of these Prophets similarly as your infidelilty was not in accordance with their teachings, it too will not harm them in any way. It should be remembered that the pious deeds of our illustrious predecessors will benefit us sinful Muslims. The Holy Prophet صلى الله عليه وآله وسلم had offered sacrifice on behalf of his Ummah. Furthermore, whosoever is responsible for making anyone an infidel or idol worshipper he will have to bear this sin. In the light of this discussion, the meaning of this verse is crystal clear.

PART 2

SECTION 17

سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ قِبْلَتِهِمُ الَّتِيْ كَانُوْا عَلَيْهَا قُلْ لِّلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۴۲﴾

142.The foolish [285] among the people will say [286]: "What has turned them (Muslims) away from their Qibla [287] which they used to face?" Please declare (O Muhammad): "To Allah belongs [288] the east and the west, He guides whom He wills to the Straight Path".

285. This verse is revealed regarding the Yahud, or the idolators or the hypocrites all of whom were wagging their tongues, about the change of Qibla by the Holy Prophet صلى الله عليه وآله وسلم because they were not inclined to accept this change. The previous revealed Books had mentioned the Holy Prophet صلى الله عليه وآله وسلم as the Prophet of two Qiblas, hence this change in Qiblas actually serves as a proof of his Prophethood. But the malicious Yahud in conjunction with the idolators tried to belie the Holy Prophet صلى الله عليه وآله وسلم

286. It should be remembered that at all times pilgrimage was performed at the Holy Ka'bah, never at Baitul Muqaddas in Jerusalem. From the time of Adam عليه السلام up to Musa عليه السلام the Ka'bah was the Qibla (direction), while from Musa عليه السلام to Isa عليه السلام it had changed to Baitul Muqaddas. During the early history of Islam, Jerusalem was still the Qibla. Then one year and five and a half months after Hijra the command to change the Qibla came in the Zohr Salaah in Masjid Qiblatain on the 25th day of Ramadaan 2AH. Allah Almighty has in this verse expressed the objections and its reply i.e. to make both the objection and the objectors look foolish.

287. The Yahud objected to the Muslims changing their direction from Jerusalem to the Ka'bah in Makkah. From this we learn that any person who raises unnecessary objections without understanding the wisdom behind it, is really a fool, even though he may be very

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cunning in worldly matters.

288. The Muslim reply to this objection was we do not worship East or West, to remain stubborn in facing any directions. We worship Allah and face any direction in Salaah commanded by Him.

143.And thus We made you an exalted [289] community among all the nations that you may be a witness [290] over the people and the Rasool (Messenger) will be a witness over you [291]. And (O Beloved) We did not make the Qibla, which you used to face (Baitul Muqaddas) but that We might make evident who would follow the Rasool from who would turn back on his heels. And, surely, it is difficult, except for those whom Allah has guided [292], and never would Allah cause you to lose your faith [293]. Surely, Allah is to the people, Most Kind and Merciful [294].

وَ كَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَ يَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ؕ وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ؕ وَ اِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ ؕ وَ مَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿۱۴۳﴾

289. The Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in relation to time is the last Ummah. But in relation to status is central i.e. superior to other Ummahs, just as the pivotal point is in a circle, an axle is in a wheel, the sun among the stars, a floral design in a necklace or the Mehrab in a Mosque. In addition, Islam is not rigid like the religions of Hazrat Musa علیہ السلام nor easy going like Christianity, it follows the middle path.

290. From this discussion numerous issues emerge:

1. Whom the Muslims regard as a saint is indeed a saint.

2. Whatever act the Muslims regard (as permissble and good, it is permissble e.g. the Meelad gatherings is a commendable act as Muslims are steadfast upon it.

3. The conformity of Muslims is a proof of validity in any religious matters;

4 The rule of the Righteous Caliphs is correct as Muslims have accepted its validity and are unanimous in respect of it.

291. On the Day of Judgement the Holy Prophet صلی اللہ علیہ وآلہ وسلم will testify about the piety and godliness of his Ummah, as they are worthy of testimony, and not about the sinners. For this reason *'upon you'* is used in this verse. In addition, this testimony of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. will not be merely hearing, because the believers have already testified about what they have heard. This means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم . had seen the state of affairs of all the Prophets and is an eye witness over the deeds of his followers, be they open or hidden. We also learn that the noble Companions are all inmates of Paradise because the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself has given glad tidings of this. It should also be borne in mind that on the Day of Judgement when the followers of other Prophets reject the propagation of these Prophets, it is the Muslims who will testify in favour of these Prophets and the Holy Prophet صلی اللہ علیہ وآلہ وسلم will verify the testimony of his followers. From this we learn that the investigations and inquiries of a trial or law suit is no proof for the ignorance of the judge because Allah on the Day of Judgement

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will only pass judgement after all investigation. From this discussion numerous issues are deduced:

1. Under certain circumstances one can testify from what one has heard as the followers of the Holy Prophet will only testify about what they have heard from the Messenger of Allah.

2. The word *"Alaikum"* means an eye witness as well as informed custodian. Says Almighty Allah *"Undoubtedly everything is before Allah"* Hence, both these meanings of the translator are appropriate in respect of this word in the verse.

292. With the change of Qibla several people with weak faith turned away from Islam, which gave the hypocrites chance to wag their tongues about Islam. But those whose faith was strong remained steadfast and resolute. The QUR'AAN , makes mention of these resolute believers in this verse.

293. Here, the word FAITH refers to those believers who had died before the change of the Qibla. All their prayers Salaah as well as their Salaah offered facing Jerusalem are all accepted by Allah. Hence, the word IMAAN is used to indicate this.

294. The illustrious Companions enquired from the Holy Prophet صلی اللہ علیہ وآلہ وسلم about the Salaah of those Companions who had passed away prior to the changing of he Qibla as well as their Salaah offered before this event. In reply, this verse was revealed in which they were told that their Salaah will be rewarded by Allah.

144. Surely, We have observed you turning [295] your face (O Muhammad) towards heaven repeatedly[296], and We will surely turn you to a Qibla with which you will be pleased [297]. So, turn [298] your face towards the Sacred Mosque (Ka'bah) at once, and wherever you (believers) are, turn 299 your face towards it. Those who were given the Scripture, surely, know that it is the truth [300] from their Lord and Allah is not unmindful of their deeds.

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۠ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ؕ وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ﴿۱۴۴﴾

295. It was the desire of the Holy Prophet صلی اللہ علیہ وآلہ وسلم that the Holy Ka'bah becomes the new Qibla of the Muslims. Once, while in Salaah the Holy Prophet صلی اللہ علیہ وآلہ وسلم looked skywards instead of towards the earth eagerly awaiting the revelation for the changing of the Qibla. At this stage he was given the glimpse of the forthcoming change. This verse suggests that the change of Qibla was the expressed wish of the Holy Prophet صلی اللہ علیہ وآلہ وسلم If Allah can make the Holy Ka'bah as Qibla to fulfil the Holy Prophet's desire it is certain that Allah will not reject the forgiveness of sinners like us as desired by the Holy Prophet صلی اللہ علیہ وآلہ وسلم

296. In this verse Allah is joyously telling the Holy Prophet صلی اللہ علیہ وآلہ وسلم that he had approved the Holy Prophet's صلی اللہ علیہ وآلہ وسلم loving gaze skywards in Salaah. From this we learn that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم gaze skywards while in Salaah in anticipation of revelation was not a Makrooh act for him, but we certainly cannot do this while in Salaah.

297. From this it can be seen that the Ka'bah itself was dependent on the Mercy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to be made the Qibla. Thus, if the Ka'bah is dependent than the entire creation is dependent on the Messenger of Allah to receive Divine Mercy. Furthermore,

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we learn that while the entire creation seeks Allah's Pleasure, Almighty Himself is even ready to please the Holy Prophet صلی اللہ علیہ وآلہ وسلم as Allah Almighty says: "*And undoubtedly soon your Lord will give you so much that you shall be satisfied*". (S93:V5).

298. The command was to change to the directions of the Ka'bah immediatley while in Salaah.

299. From this it is understood that to face the Ka'bah when offering Salaah is FARD (compulsory), but for those who are away from Makkah, to face the direction of the Ka'bah is sufficient. However, it is compulsory for the residents of Makkah to face the Ka'bah as expounded by the word *'towards it.'*

300. The Yahud from their Religious Scriptures knew deep down in their hearts that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was the leader of both directions, Jerusalem as well as Makkah, but on the surface they were believing this fact. Thus, the changing of Qibla is indeed an excellent proof of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Prophethood.

145.And if you were to bring to the people of the Scripture [301] every sign, they would not follow [302] your Qibla, nor should you follow their Qibla [303], nor would they be followers of each other's Qibla [304]. (O listeners) If you were to follow their desires, after the knowledge of the truth has come to you, then indeed you would then be among the transgressors [305].

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ الظَّالِمِينَ ﴿١٤٥﴾

301. This verse explains that the people of the Book were cut off from belief as they harboured envy in their hearts for the Holy Prophet صلی اللہ علیہ وآلہ وسلم This tells us that anyone whose heart is full of envy for the Holy Prophet صلی اللہ علیہ وآلہ وسلم is bereft of guidance. Such a person will neither benefit from the Holy QUR'AAN, miracles of the Prophets, nor from any intellectual or assumed proofs.

302. This verse is from the Ayaate-Mohkamat-fundamently irrevocable verses in which Allah stresses that the direction towards the Ka'bah is now permanent i.e. you will not be asked to face Jerusalem. Like this is an irrevocable verse, the command, too, is likewise and will not be abrogated.

303. Both the Nasara and the Yahud accept Jerusalem as their Qibla, but while the Yahud accept the Western side, the Nasara accept its Eastern side where Hazrat Mariam had been in the state of pregnancy.

304. By this verse is meant that both the Nasara and the Yahud disagree about their Qibla and as such do not turn towards it.

305. From this verse we learn the transgression of the learned is worse than that of an ignorant person. Likewise it is absolutely disastrous for the learned to curry favour with the ignorant or be controlled by them. Knowledge is the key factor here and knowledge is above everything else.

146. Those to whom We gave the Scripture recognize him (Nabi Muhammad) as they recognize their own sons [306]. And, certainly, a group of them knowingly concealed [307] the truth.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

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306. Faith is not in the knowing of the Holy Prophet صلى الله عليه وآله وسلم but to believe in him. To know and to believe are poles apart. In this verse the recognition of the Holy Prophet صلى الله عليه وآله وسلم is compared with the father's recognition of the son although the Holy Prophet صلى الله عليه وآله وسلم is like a father. There are two reasons for this comparison.

1. The father recognizes his son from concrete proofs while the son accepts the father by word of mouth.
2. The father has knowledge about his son before his birth while the son recognises the father only after reaching the age of discretion. These infidels knew about the Holy Prophet صلى الله عليه وآله وسلم before his blessed birth through their religious scriptures.

307. There were two groups of Jewish religious scholars, one was envious of the Holy Prophet صلى الله عليه وآله وسلم and out of this envy would try to conceal his beautiful attributes from the people, while the second group brought faith in him like Hazrat Abdullah bin Salaam, Hazrat Ka'b Ahbaar, etc. From this one can understand that the sin of a learned person is more despicable than common people.

147.(O listener) This is the truth[308] from your Lord. So beware! Never be among those who are doubtful.

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝١٤٧ ع

308. The word *Al-Haq 'The truth'* in the verse refers to the Holy QUR'AAN the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم the changing of Qibla or the Holy Prophet صلى الله عليه وآله وسلم himself because his eating, drinking, walking, talking, sleeping, etc. are all inspired by Allah and as such manifestations of truth. All actions of the Holy Prophet صلى الله عليه وآله وسلم are free of any blemish. The Messenger of Allah says: "*Write every word I say because only Truth will emerge from it*"

SECTION 18

148.For every person there is a direction [309] to which he faces, so strive to surpass [310] others in doing good deeds. Wherever you may be, Allah will bring you forth altogether[311]. Verily, Allah has power over everything.

وَ لِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝١٤٨

309. By this it is meant that the Qibla of the body is the Ka'bah. The Qibla of the heart is the The Holy Prophet, صلى الله عليه وآله وسلم the Qibla of the carnal life is the devil. The entire world and its people have direction towards which they turn when engaged in worship.

310. From the word "*strive to surpass*" we learn that it is permissable to surpass one another in religious deeds. The desire to amass virtues is commendable but greed in material matters is contemptuous religious issue. If anyone sitting in the first row in the mosque offers his place to a latecomer out of respect and religious obligation, it is permissible, but if it is done out of any other considertion, it will be a baseless act.

311. This verse "Bring you all together" intimates the following In the beginning of the Day of Judgement, first all will be together, believers and non believers alike, that's why it is known as Hashar, or towards the end each will be with his own group i.e. the Believer will be with the Belilevers, the non-believers will be with the non-believers. For this reason it is called the Day of Separation or Day of Harvest. Says Allah Almighty "*And today, be separate, O you culprits*" (S36 : V59).

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وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

149.So from whichever direction you come forth [312], turn your face towards the Sacred Mosque and surely, it is the truth from your Lord[313] and Allah is not unmindful of what you do.

312. From this we learn that wherever we may be, or in whichever part of the city we may be, we must face the direction of the Ka'bah when offering our Salaah. The same goes when we may be on a journey or in a settled state.

313. In terms of their holy scriptures one of the signs mentioned of the Final Prophet was that he will be the Prophet of Haramain (the two Harams) i.e. Makkah and Madina, and Prophet of the two Qibla's i.e. Jerusalem and Makkah. As it was important for him to migrate from Makkah (one Haram) to Madina (second Haram), it was just as necessary for the direction from Jerusalem to change to Makkah for these prophecies to become true. Thus, instead of accepting the Holy Prophet صلی اللہ علیہ وآلہ وسلم and believing in Islam, the Yahud and the Nasara are meddling in meaningless arguments, although they have seen this prophecy fulfilled.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

150.And from wherever you (O Muhammad) come forth, turn your face towards the Sacred Mosque [314]. And wherever you (believers) may be, turn your face towards it so that people will not have any argument[315] against you, except for those who are unjust [316]. So fear them not but fear Me alone. And it is so that I may complete my favour upon you and that you may be guided [317].

314. In this verse *"And from wherever"* is expounded various possibilities.

1.Oh Beloved Nabi صلی اللہ علیہ وآلہ وسلم whenever you leave the home do so by facing the Ka'bah or wherever you may be in journey face the Ka'bah. Thus, the first *'whichever'* of the earlier verse place is intended, while in this verse, *"and from wheresoever"* time should be kept in mind. 2.Or, while the first may refer to the streets of Madina the second word is used to refer to other places and jungles.

3.Thirdlly, in the first *'whensoever'* Allah is addressing the Holy Prophet صلی اللہ علیہ وآلہ وسلم specifically, while in this verse Allah is addressing the believers in general. Looking at it in the above context the verse does not contradict in any way, it merely focuses our attention on the different possibilities.

315. Now, the idolaters of Makkah had no ground to grouse that Holy Prophet صلی اللہ علیہ وآلہ وسلم called himself from the clan of Hazrat Ebrahim علیہ السلام but did not face the Ka'bah of Hazrat Ebrahim علیہ السلام when offering Salaah.

316.In this verse Allah Almighty is making the believers aware that these ignorant people will still taunt the believers by virtue of following different directions at different times, but this cannot be given any credence or trust. No attention should be paid to such people whose only work is to taunt and discredit others.

From this we learn that in matters of religion

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ously subjected to verbal abuse.

317.The reason for the changing of the Qibla is for the completion of bestowing Divine bounties and blessings upon the believers i.e. while the previous people faced only one direction, you Oh Believers are blessed with two Qiblas (directions).

one should not worry about anyone's taunting or reproach but continue doing the good deed. He who revives one forgotten Sunnah will receive the reward of a hundred martyrs, because the martyr dies with one single blow, while this person holding firm on the Sunnah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is contin-

كَمَآ اَرۡسَلۡنَا فِيۡكُمۡ رَسُوۡلًا مِّنۡكُمۡ يَتۡلُوۡا عَلَيۡكُمۡ اٰيٰتِنَا وَ يُزَكِّيۡكُمۡ وَيُعَلِّمُكُمُ الۡكِتٰبَ وَ الۡحِكۡمَةَ وَيُعَلِّمُكُمۡ مَّا لَمۡ تَكُوۡنُوۡا تَعۡلَمُوۡنَ ؕ﴿۱۵۱﴾

151.Just as We have sent among you a Rasool (Messenger) [318] from yourselves, who recites to you Our verses and purifies [319] you and teaches you the Book and wisdom and teaches you that which you knew not [320].

318.From this verse a few issues emerge:

1.The Holy Prophet's صلی اللہ علیہ وآلہ وسلم coming to this world is without doubt Alllah's greatest bounty for believers. Says Allah Almighty: "*Undoubtedly Allah did a great favour to the Muslims*" (S3 : V164).

2.The Holy Prophet صلی اللہ علیہ وآلہ وسلم is sent as a Universal Prophet صلی اللہ علیہ وآلہ وسلم, without distinction of race and creed. Says Allah Almighty: "*That he may be a warner unto the entire world*" (S25 : V1).

3.Mankind is raised to the highest honour because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is raised from them. Man is the highest creation of Allah, solely because of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as clarified by the words "*From yourselves*"

4.We have received the QUR'AAN all its laws and divine secrets, all its bounties and blessings from the Holy Prophet as indicated by "*recite to you*". Thus, he who has cut himself away from the Holy Prophet صلی اللہ علیہ وآلہ وسلم has indeed cut himself from the QUR'AAN ,

5. After the QUR'AAN, Hadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is foremost.

Hence the word 'Mature Knowledge' is reference to the Ahadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم follow *'The Book'* meaning. the Holy QUR'AAN ,.

319.From the word *"And purifies you"* we learn that one will not be purified through one's good deeds - the real purification will come from the graceful attention of the Holy Prophet صلی اللہ علیہ وآلہ وسلم Says Allah Almighty "*O Beloved Prophet! Realize the poor due (Zakaat) out of their wealth to purify them and cleanse them therewith*"(S9 : V103)

320.The last part of this verse suggests that the Holy Prophet صلی اللہ علیہ وآلہ وسلم has taught all the unseen knowledge to his gracious companions as confirmed by the tradtion of Bukhari Shareef whether they had remembered it or forgotten thereof. It also indicates that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had taught the complete code of Shariah to the Companions. The first part is more emphatic because the code of Shariah is included in the QUR'AAN , and Hadith. Hence, the word *'teaches you'* refers more to the knowledge of the Unseen.

فَاذۡكُرُوۡنِىۡۤ اَذۡكُرۡكُمۡ وَاشۡكُرُوۡا لِىۡ وَ لَا تَكۡفُرُوۡنِ ع ﴿۱۵۲﴾

152. So remember Me, I shall remember you [321] and be grateful to Me and never be ungrateful [322]

معانقہ ۲ ع ۱۸

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321.Allah Almighty commands us in this verse to worship him with our bodies, with our heart and with every limb of ours. This includes all types of worship. Allah promises that if you remember Me in your lifetime I will remember you after your death. The whole world will be passionately devoted to you as can be seen from the Mazaars shrines of the Saints of Allah which have become the object of the passionate devotion of the peoples of all walks of life and of all creeds and followers. Remembrance also means that after transgressing if we turn to Allah, He will remember us with forgiveness. If we remember Allah openly and secretly he will reciprocate likewise, as is mentioned in the Hadith. In terms of remembrance this verse is very comprehensive.

322.Whenever the word infidelity is used as an opposite of gratitude it will mean ingratitude but when it is used against Islam or Faith it will mean infidelity. In this verse the word will mean ungrateful.

153.O you who believe! Seek help through patience and prayer [323]. Surely, Allah is with those who have patience [324].

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿۱۵۳﴾

323.From this verse emerge two important issues:
1.Salaah is not compulsory upon the infidels, hence it is not necessary for a convert to repeat the Salaahs he had missed while he was a non-believer.
2.It is better to offer specific Nafl Salaah when such a calamity befalls a person.

324.This verse teaches us that a patient believer is better than a grateful believer because there is a promise of increased wealth for the grateful as can be seen from "*If you will be grateful, I will give you more*" (S14 : V7) but for the one who is patient, Allah Almighty is with him. The word patience has different manifestations patience in calamity, patience in fulfilling Divine Obligations, etc.

154. And do not say about those who are slain [325] in the path of Allah [326] as dead [327]. Rather, they are alive, but you are unaware of it [328].

وَ لَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّ لٰكِنْ لَّا تَشْعُرُوْنَ ﴿۱۵۴﴾

325. This verse was revealed in respect of the Martyrs. Some people were expressing remorse that Martyrdom was depriving them of the blessings of life. In this verse Allah silences such critics by informing them that by sacrificing their mortal lives in Allah's Path they are being blessed with immortality an eternal life.

326.Those Muslims who are murdered will be counted among the martyrs. However, among them those who are killed in defence of their religion achieve much higher status. Among the martyrs in basic immortality both are equal. In comparison to the martyrs, the eternal life of the Prophets is very much superior both in rank and virtue their wealth is not distributed as inheritance, their wives cannot be married, etc.

327. By *'Dead'* is meant neither call them dead nor regard them as such. In another place Allah Almighty says:"*And those who have been slain in the way of Allah, never think of them as dead*" (S 3: V169).

328.The lives of the martyrs is not based on worldly perception. Therefore they are not governed by all laws pertaining to the ordinary deceased, e.g. burial, inheritance of their wealth, marriage of their wives after the period of Iddat (four months and ten days) etc.

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وَلَنَبۡلُوَنَّكُمۡ بِشَيۡءٍ مِّنَ الۡخَوۡفِ وَالۡجُوۡعِ وَ نَقۡصٍ مِّنَ الۡاَمۡوَالِ وَالۡاَنۡفُسِ وَالثَّمَرٰتِ ؕ وَ بَشِّرِ الصّٰبِرِيۡنَ ۙ﴿۱۵۵﴾

155.And We will surely test [329] you with something of fear and hunger and loss of wealth and lives and fruits. And give glad-tidings to the patient.

329.The test mentioned in this verse is regarding fear of Allah, hunger as experienced due to fasting in Ramadan, decrease of wealth in paying Zakaat, death of children who are the fruit of one's eyes. In addition, believers are tested in many other ways.

الَّذِيۡنَ اِذَاۤ اَصَابَتۡهُمۡ مُّصِيۡبَةٌ ۙ قَالُوۡۤا اِنَّا لِلّٰهِ وَ اِنَّاۤ اِلَيۡهِ رٰجِعُوۡنَ ﴿۱۵۶﴾

156. Those when they are afflicted by some misfortune say: "Surely, we belong to Allah and to Him is our return".

اُولٰٓئِكَ عَلَيۡهِمۡ صَلَوٰتٌ مِّنۡ رَّبِّهِمۡ وَرَحۡمَةٌ ۟ وَ اُولٰٓئِكَ هُمُ الۡمُهۡتَدُوۡنَ ﴿۱۵۷﴾

157.Those are the ones upon whom are blessings and Mercy [330] from their Lord, and it is those who are rightly guided.

330. On such patient people Allah showers his special as well as general blessings and bounties. The fruit of patience is always sweet.

اِنَّ الصَّفَا وَالۡمَرۡوَةَ مِنۡ شَعَآئِرِ اللّٰهِ ۚ فَمَنۡ حَجَّ الۡبَيۡتَ اَوِ اعۡتَمَرَ فَلَا جُنَاحَ عَلَيۡهِ اَنۡ يَّطَّوَّفَ بِهِمَا ؕ وَمَنۡ تَطَوَّعَ خَيۡرًا ۙ فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيۡمٌ ﴿۱۵۸﴾

158.Surely, Safa and Marwa are of the symbols [331] of Allah. Then whosoever performs Hajj and Umrah of the Sacred House, there is no sin [332] upon him walking between [333] the two of them. And whoever volunteers to do any good, then, surely, Allah is the Most Appreciative, All-Knowing [334].

331.From this verse three issues emerge:
1.Anything which is connected with the pious, gains sanctity e.g. the Hills of Safa and Marwa have been sanctified because Hazrat Hajira (on whom be peace) had run between them. They are objects of esteem in the eyes of Allah.
2.To show respect to Holy relics is among the religious teachings. It is for this reason that Saee (running seven times between Safa and Marwa) has become one of the rites of Hajj.
3.If sins are committed at sacred places, every effort should be made to eradicate such mal practices from there, These places should be regarded sacred at all times. Although these hills at one stage were associated with idolatory both enjoy a sacred place in Islam.

332.In fact, not making Saee is sinful because running between Safa and Marwa (SAEE) is a Wajib rite of Hajj. Muslims are told that they should not stop performing Saee due to impudence of the idolators.

333. In the days of the Jahiliyya (Days of Ignorance) the idol worshippers had placed two idols Asaaf and Naila on Safa and Marwa. During their season of pilgrimage while making SAEE between these hills they would pay homage to these idols. After the conquest of Makkah although these idols were removed from the hills, Muslims felt it undesirable to make the Saee between Safa and Marwa

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because they felt this act was resembling the act of the infidels. To dispel this doubt from their minds Allah revealed this verse in which they are told they should not think of the days when idols were kept there but think of Hazrat Hajira علیه السلام through whose blessed feet these hills became among the symbols of Allah. Because the pious Companions once regarded SAEE of these hills as sinful, Allah in this verse informs that this SAEE is not sinful, but a Wajib - compulsory rite of Hajj, and its omission is sin.

159. Surely, those [335] who conceal [336] what We have sent down as clear proofs and guidance after We made it clear for the people [337] in the Scripture. Upon them is the curse of Allah and the curse of those who curse.

335. This verse was revealed to identify those Jewish scholars who were deliberately hiding the Mosaic Laws as well as those verses in which the Holy Prophet's صلی اللہ علیہ وآلہ وسلم praiseworthy qualities are mentioned.

336. To conceal religious instructions is a sinful act, even if one inadvertently forgets to mention these when a need arises, or deliberately misinterprets them. The Jewish priests were guilty of both i.e. they would not tell the people of the praiseworthy qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and wilfully altered the punishment prescribed for adultery from death by stoning, to mere blackening of the face.

160.Except for those who repent and reform themselves and make evident (what they concealed). So, I (will) accept their repentance [338]. And, verily, I am the Most Relenting, the ever Merciful.

338. This verse gives a hint that every sin can be pardoned through sincere repentance. The word *"those who repent"* is not confined to any sins or time. However, at the time of death, when Divine punishment becomes visible, repentance from infidelity will not be accepted.

334.Any person performing Nafl Hajj, Umrah or Tawaaf will be rewarded by Allah. From this emerge two issues:

1.Performing a Nafl act is rewardable, but its omission is no sin.

2.Allah's appreciation really means Allah bestows His blessings upon His thankful servants. This is the same as Allah's repentance, meaning those who seek repentance from Allah, they will be forgiven. Hence, all these are rewardable acts.

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِۙ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَۙ ﴿١٥٩﴾

337. It should be remembered that under no circumstances must a law of Shariat be concealed from people as this is sinful, while revealing matters connected with the mystic way of life is for the selected. Acknowledgement of sin is necessary for repentance. Regarding those who are concealing the verses it has been mentioned that they must express regret at the previous malpractice and show honesty with the future practice by revealing the once concealed verses. Then only will their repentance be accepted. A mere empty repentance will not suffice for the pardoning of their sin.

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَ بَيَّنُوْا فَاُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْۚ وَ اَنَا التَّوَّابُ الرَّحِيْمُ ﴿١٦٠﴾

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Almighty Allah said to the Pharoah "*And what now! And you had been disobedient from before*" (S10 : V91). Further it is stated:"*The repentance whose acceptance has been undertaken by Allah*" (S4 : V17).

اِنَّ الَّذِیۡنَ کَفَرُوۡا وَمَاتُوۡا وَ هُمۡ کُفَّارٌ اُولٰٓئِکَ عَلَیۡهِمۡ لَعۡنَةُ اللّٰهِ وَالۡمَلٰٓئِکَةِ وَ النَّاسِ اَجۡمَعِیۡنَ ﴿۱۶۱﴾

161.Verily, those who disbelieved and died as disbelievers 339, upon them 340 will be the curse of Allah and of the angels and of the people altogether.

339. Religious issue; If one is not certain of a person dying an infidel he should not be cursed or condemned. Similarly, do not condemn a sinner by name but by his sinful act. Says Allah Almighty: "*Curse of Allah be upon the liars*" (S3 : V61)

340.The word *'People'* either denotes Muslims - or it refers to the Day of Judgement when infidels would be cursing infidels, when friends will turn foes.

خٰلِدِیۡنَ فِیۡهَا ۚ لَا یُخَفَّفُ عَنۡهُمُ الۡعَذَابُ وَلَا هُمۡ یُنۡظَرُوۡنَ ﴿۱۶۲﴾

162.They will abide eternally therein. Neither will the punishment be lightened for them 341, nor will they be granted respite 342.

341. From this verse we learn that the punishment of the infidels will be unchanged from the time of commencement until eternity, but this will not be the case with believers - their punishment will continue to lessen.

342. From this it is inferrred that the infidels will not be relieved from their punishment. It could also mean that they will not be given an opportunity to repent and do good deeds. It should be remembered that this predicament is of infidels in general. However, there are exceptions to this rule. A Hadith from Bukhari Shareef mentions that Abu Lahab's punishment lessens on every Monday, on account of setting free his servant Suaibah on that day when she informed him of the blessed birth of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم Suaibah had breastfed the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم This falls under a special decree.

وَ اِلٰهُکُمۡ اِلٰهٌ وَّاحِدٌ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ الرَّحۡمٰنُ الرَّحِیۡمُ ﴿۱۶۳﴾

163.And your God is the one God (Allah). There is no God, but He. He is the Most Affectionate, Most Merciful 343.

343. As Allah's Mercy supercedes His wrath, therefore, on places like these, only His Mercy is mentioned. In terms of general show of Mercy He is Ar-Rahman - The Most Affectionate, while due to special show of Mercy He is Ar Raheem - The Most Merciful and compassionate e.g. Sometimes small,big, cold and hot, darkness and bright moonlight, comfort and suffering, etc.

SECTION 19

اِنَّ فِیۡ خَلۡقِ السَّمٰوٰتِ وَالۡاَرۡضِ وَ اخۡتِلَافِ الَّیۡلِ وَ النَّهَارِ وَالۡفُلۡکِ الَّتِیۡ تَجۡرِیۡ فِی الۡبَحۡرِ بِمَا یَنۡفَعُ النَّاسَ وَ مَاۤ

164.Surely, in the creation of the heavens and the earth and the alternation of the night 344 and the day. And the (great) ships, which sail through the sea with that which

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benefit people [345], and in the water that Allah sends down from the sky [346]. And giving life to the earth after its death [347]. And dispersing on the earth every kind of creature. In the veering of the winds and the clouds controlled between the heaven and the earth [348]. Surely, in all these are signs for those who are wise [349].

أَنۡزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنۡ مَّآءٍ فَاَحۡيَا بِهِ الۡاَرۡضَ بَعۡدَ مَوۡتِهَا وَ بَثَّ فِيۡهَا مِنۡ كُلِّ دَآبَّةٍ ۖ وَّ تَصۡرِيۡفِ الرِّيٰحِ وَالسَّحَابِ الۡمُسَخَّرِ بَيۡنَ السَّمَآءِ وَ الۡاَرۡضِ لَاٰيٰتٍ لِّقَوۡمٍ يَّعۡقِلُوۡنَ ﴿۱۶۴﴾

344. At the time when the infidels had asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم for proof concerning Allah's oneness, this verse was revealed.

345. By this it is meant ships sail to their destination carrying the cargo, the merchants as well as their heavy merchandise, without sinking. alhough heavy things should sink in water, but this is not the case here. It should be remembered, that just as iron floats with the help of wood, likewise, with the will of Allah we too will sail to our destination with the help of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

346. By sending down of water we learn a scientific law: The water of the ocean turns to vapour; due to heat of the sun vapour turns to clouds then due to condensation comes down once again as water (rain). Thus, there is no contradiction in this verse. What the verse really means is that although the actual reservoir of water is the earthly oceans, its place of origin is the sky. Thus, the rain comes down from the sky only. Says Allah Almighty: "*And in heaven is your provision, and that you are promised*" (S51 : V22).

347. Just as the earth is dependent on the water from the sky for its production so is the creation dependent on the Holy Prophet's صلی اللہ علیہ وآلہ وسلم favourable attention, as without his mediation nobody's good deeds will be accepted. Our deeds are the seeds and the approval of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the shower of Mercy.

348. The clouds, winds etc. work in obedience to Divine instructions, always ready to benefit man, likewise you, Oh man, should always work in obedience to Allah and His Holy Prophet صلی اللہ علیہ وآلہ وسلم .

349. From this verse it becomes apparent that to study Physical Science, Mathematics, Astronomy, etc. in order to understand the Mystical knowledge of Allah is good, provided these sciences are made subservient to Religion, not controlling Religion. These should help you to establish that just as the world is inconsistent, so are the things therein. Nations and leaders will always be subject to rise and fall.

165.And (yet) among the people are those who take deities, other than Allah [350]. They love them as Allah is loved. And those who believe are strongest in love for Allah [351]. And how will it be when the unjust will see the punishment of Allah before their eyes? Then they will be certain that all power belongs to Allah. And, surely, Allah is severe in punishment.

وَمِنَ النَّاسِ مَنۡ يَّتَّخِذُ مِنۡ دُوۡنِ اللّٰهِ اَنۡدَادًا يُّحِبُّوۡنَهُمۡ كَحُبِّ اللّٰهِ ؕ وَالَّذِيۡنَ اٰمَنُوۡۤا اَشَدُّ حُبًّا لِّلّٰهِ ؕ وَلَوۡ يَرَى الَّذِيۡنَ ظَلَمُوۡۤا اِذۡ يَرَوۡنَ الۡعَذَابَ ۙ اَنَّ الۡقُوَّةَ لِلّٰهِ جَمِيۡعًا ۙ وَّ اَنَّ اللّٰهَ شَدِيۡدُ الۡعَذَابِ ﴿۱۶۵﴾

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350. By this verse we understand that some people give status of divinity to mortals. They love these beings as Allah Almighty should be loved because they accept these as their gods. However, true believers do not confer divinity on mortal beings.

351. There are various manifestations of love. Foremost in these is the love for the Divine Being based on the Master-slave relationship. This is followed by love for the Prophet صلی اللہ علیہ وآلہ وسلم on the basis of Prophethood, for the Saint on the basis of Sainthood, for the parents on the basis of parenthood, etc. But all these come after Love for Allah.

166.When those who were followed will be disgusted [352] with their followers and they shall all see the torment [353] and all their ties will be cut off.

اِذْ تَبَرَّاَ الَّذِيْنَ اتُّبِعُوْا مِنَ الَّذِيْنَ اتَّبَعُوْا وَرَاَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ﴿۱۶۶﴾

352. It means they will be disgusted in their graves or on the Day of Judgement i.e. if the infidels can only reflect on this punishment they would not commit infidelity. This verse also clarifies that the disgust and disappointment of the followers concerning their religious leaders is in itself the punishment of the infidels. The Holy Prophet صلی اللہ علیہ وآلہ وسلم will, if Allah wills, not be disgusted with his Ummah (followers), but will intercede on their behalf. The Hadith in which the Holy Prophet صلی اللہ علیہ وآلہ وسلم is reported to have said : "*I will not intercede for those who default with the payment of Zakaat*" refers to those people who reject the institution of Zakaat, or it is said to instil fear in believers so that they will pay their Zakaat as prescribed by Allah. Otherwise, the Messenger of Allah صلی اللہ علیہ وآلہ وسلم himself says: "*My intercession will be for those who have committed major sins as well.*" Furthermore, the Hadith which says that the defaulters of Sunnah will be deprived of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم intercession is regarding the highest form of intercession and not the one for which repentance is obtained. Thus, there is no contradiction of any type in the verses of the QUR'AAN . and the Ahadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

353.On the Day of Judgement family relation and connection will not help the infidels in any way, but these will benefit the believers. The Holy QUR'AAN , says: "*We joined them with their off-spring and diminished not anything from their deeds*"(S52 : V21). It is for this reason that small children of Muslims will be in Paradise with their parents. The cutting off of other ties is mentioned in respect of infidels.

167.And the followers will say: "Alas! If we had another turn (at worldly life) [354] we would disassociate ourselves from them as they have disassociated themselves from us. Thus, will Allah show them their (evil) deeds as a source of deep anguish [355] to them. And they are never to emerge from the (blazing) fire [356].

وَقَالَ الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ كَمَا تَبَرَّءُوْا مِنَّا ؕ كَذٰلِكَ يُرِيْهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرٰتٍ عَلَيْهِمْ ؕ وَمَا هُمْ بِخٰرِجِيْنَ مِنَ النَّارِ ﴿۱۶۷﴾

354. A believer will never show any desire to return to this mundane world after his death. Death for him is an escape from the physical world. This will be the express wish of the infidels. It should be remembered that whenever anything is mentioned regarding the punishment of the non-believers, it is in no way connected with the believers.

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355. On the Day of Judgement the followers of the infidel leaders, on seeing their disgust, will wish that they were given another opportunity to come back in the world to take vengeance by cutting all ties from these leaders.
356. On the Day of Judgement the deeds of the believers will be their source of happiness, not despondency. Their good deeds will be accepted by Allah, while most sinners will be despondent, but it will not be to the extent of the infidels because even their good deeds will be rejected. Secondly, torment of Hell will not be everlasting for the believers.

SECTION 21

168. O Mankind! Eat of whatever is in the earth [357], lawful and clean[358]. And never follow the footsteps of the devil. Surely, he is to you an open enemy.

يٰۤاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا ۖ٘ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۱۶۸﴾

357. This verse was revealed concerning those idol worshippers who regarded eating of those animals like the she-camel and she goat (Saibah) offered to the idols as unlawful. They are told that they should not regard these animals unlawful to eat i.e. they should eat these animals and accept Islam. Eat everything from the earth which is lawful and clean. From this discussion emerge a few issues:
1.Eating is in accordance with Divine Command. He who starves himself to death is a sinner. Hence participating in a hunger strike or fasting unto death is totally unlawful in Islam.
2.One should eat from lawfully earned livelihood because anything obtained by unlawful means is forbidden. The Holy Prophet صلى الله عليه وآله وسلم once told Hazrat Sa'd (on whom be peace) "*Eat lawful food, it is a means of acceptance of dua (Prayers)*"
3.Saintliness and piety does not mean to make lawful things unlawful upon oneself, but true piety and saintliness will be achieved by abstaining from all types of unlawful and forbidden things.
4.Any animal reared in the name of a saint does not become unlawful as long as it is slaughtered by reciting Allah's name.
5.An infidel converted to Islam is entrusted with Laws of Shariah. Hence, Laws of Shariah cannot be enforced upon the infidels.
358. Anything which is not made unlawful by Allah and His Beloved Rasool صلى الله عليه وآله وسلم is lawful. There is permissibility given for all basic things without any conditions or restraint, as these are mentioned as good and lawful.

169.He (the devil) only orders you to do evil and indecency, and to attribute [359] that about Allah what you do not know [360].

اِنَّمَا يَاْمُرُكُمْ بِالسُّوْٓءِ وَالْفَحْشَآءِ وَ اَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۱۶۹﴾

359. Your claim that animals like Baheerah she-camel, Saibah – she-goat - (names of sacred animals to the pagan Arabs) are unlawful, is absolutely baseless because Allah has not made them unlawful. In fact, Allah warns these idolators that they should refrain from such false accusations.
360. From this we learn that to label anything as unlawful without a clear proof is acting upon the dictates of the devil, like the infidels of Makkah were doing, by labelling animals like Baheerah and Saibah as unlawful without any substantiation. The Wahabis should take heed from this type of devilish practice of labelling Fatiha, Meelad gatherings, etc. as haraam - unlawful, without any supporting evidence.

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وَ اِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْقِلُوْنَ شَيْـًٔا وَّ لَا يَهْتَدُوْنَ ﴿۱۷۰﴾

170. And when it is said to them: "Follow what Allah has revealed". They say: "We will rather follow that on which we found our forefathers". Even though their forefathers had no sense nor were they guided [361].

361.To follow the path of misguided ancestors in opposition to Laws of Shariah is totally forbiddden. Likewise, treading the path of our pious predecessors which is based on Islamic laws is a commendable act. Says Allah Almighty"*And be with the truthful*" (S9 :V119). And the QUR'AAN , further states "*The path of those whom you have favoured*"(S1:V7) The Holy Prophet صلى الله عليه وآله وسلم says: "*Whatever the Muslims regard as virtuous, it is virtuous by Allah as well.*" Therefore Allah has used: "*When we found our forefathers*" (V2 : S170).

وَ مَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّ نِدَآءً ؕ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ﴿۱۷۱﴾

171.And the examples of those who disbelieve is like that of one who hears nothing, but calls and cries. (They are) Deaf dumb and blind so they do not understand.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَ اشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿۱۷۲﴾

172.O you who believe! Eat from the good things [362], which We have provided for you and be grateful to Allah if it is (indeed) Him that you worship [363].

362. From this verse two issues emerge:
1. Like worship, eating and drinking when necessary is incumbent as the energy to fulfil our daily obligations is dependent on them.
2.One should consume wholesome and lawful food at all times. Taqwa - 'God Consciousness' does not mean to abstain form wholesome food - but Taqwa is based on abstention from all forbidden things.
363.Two issues emerge from this verse:
1.To express gratitude for receiving any bounty is just as important as when getting an opportunity for worship, as seen from the use of commands in this verse - Hence the gratitude of every bounty will be equivalent to the bounty.
2.All the decrees are for the believers, therefore the discussion begins with *'O you who believe!'* If the infidel wonders about eating anything it is of no consequence, the Islamic governors cannot force him to desist from it.

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ لَحْمَ الْخِنْزِيْرِ وَ مَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ

173. He has [364] only forbidden these to you carrion, blood and the flesh of swine [365] and the flesh of animals slaughtered [366] by invoking a name other than Allah.

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فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّ لَا عَادٍ فَلَآ اِثْمَ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۷۳﴾

But, whoever is forced to eat (by necessity) [367], neither desiring (it) nor transgressing (its limits), there is no sin upon him [368]. Indeed, Allah is the Most Forgiving, Ever Merciful [369].

364. In this verse *INNAMA* (only these) is used to denote relative time not actual time i.e. those animals which you have taken to be forbidden, like Baheera and Saibah are not unlawful at all. Forbidden animals are those which are declared unlawful by Allah. From this verse it is not necessarily meant that a dog or a cat will be regarded as lawful. That which the Holy Prophet صلى الله عليه وآله وسلم has declared as unlawful is equivalent to a Divine decree.

365. Every part of a pig is forbidden e.g., flesh, marrow, kidneys, etc. Says Allah Allmighty: "It is absolutely filthy' and what is filthy is forbidden. However, it was Allah's will to make its flesh unlawful, while its other parts should be made unlawful by His Beloved Prophet صلى الله عليه وآله وسلم. Likewise, whilst Allah made the pig unlawful, His beloved Prophet صلى الله عليه وآله وسلم declared cats, dogs, etc. unlawful.

366. Any animal which in its lifetime is likened to anyone besides Allah is lawful to eat e.g. Baheera, (she camel), Saibah, (she goat), Zaid's cow, Amar's goat etc. If the water of the Ganges is not forbidden, and the cow, which is the deity of the idolators is not unlawful then how will its mere connection with them make it unlawful?

367. Helplessness or constraint is of different types If a person is dying of hunger and besides the forbidden food nothing lawful is available; if a person is forcefully made to eat anything unlawful, if a person is critically ill, or if a specialist doctor states that the cure lies in eating this unlawful food, then under these circumstances it becomes incumbent to eat the forbidden. If without eating it the person dies, it will be regarded as suicide. However, if one eats more than required unintentionally, Allah will pardon him.

368. From this verse we learn that unlawful things become lawful under abnormal circumstances; that under these circumstan-nces only the necessary quantity will be lawful i.e. if 1/6 is necessary, than 1/2 or 1/4 will be deemed unlawful, as such, excess quantity should not be eaten.

369. If one cannot estimate the exact quantity, and thus eats more than is necessary, Allah will forgive him as He is Most Forgiving, Most Merciful.

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَ يَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِىْ بُطُوْنِهِمْ اِلَّا النَّارَ وَ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَ لَا يُزَكِّيْهِمْ ۚ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۷۴﴾

174.Verily, those who conceal [370] the Scripture of Allah and exchange[371] it for a small price, consume not into their bellies [372] only the fire and Allah will not speak to them on the Day of Judgement, nor will He purify them and they will have a painful torment [373].

370.There are various ways of concealing the Book: to conceal the actual verses; not to explain the meaning of the verses, to deliberately misinterpret the verses or to wilfully change the Divine decrees.

371. Prior to the birth of the Holy Prophet

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صلى الله عليه وآله وسلم the Yahud of Madina were under the impression that the Final Prophet would be from the Bani Israel. Therefore, in anticipation of this, they would propoagate the beautiful attributes of the Holy Prophet صلى الله عليه وآله وسلم as revealed in the Tauraat (Old Testament). However, after the Holy Prophet's صلى الله عليه وآله وسلم birth, the fear of the loss of their income and property in Madina, made them secretly envious of the Holy Prophet صلى الله عليه وآله وسلم , so they began either to conceal these verses wherein the Holy Prophet's صلى الله عليه وآله وسلم 's attributes were mentioned, or to alter them. To expose this act of the Jewish scholars, this verse was revealed, in which Allah Almighty explains that these people conceal the verses of Tauraat for material gains which is termed *'small price'* in this verse.

372. They *'fill their bellies with fire'* by eating unlawful and forbidden food, which will send them to Hell. Alternately, these forbidden foods themselves will be transformed into tormenting Hell fire which will become the diet of these inmates.

373. From this verse two issues emerge;

1.On the Day of Resurrection, Allah's silence will be a means of torment and punishment for the infidels, Similarly, His withholding of merciful talk from them, too, will have similar consequences for the infidels.

2. The above mentioned three forms of punishment are especially prescribed for those criminal infidels who are guilty of concealing divine verses. Allah will save the Muslims from these by speaking to them, pardoning their sins and saving them from tormenting punishment.

أُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَآ اَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

175. Those are the ones who have purchased error in exchange for guidance [374] and punishment in exchange for forgiveness. And to what extent will they endure the fire?

374. *'Guidance'*, here refers to that which was within their power to obtain, or which they had received on the Day of the Covenant and were born therewith. Besides this, these unfortunate wretches had no other guidance.

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ؕ وَ اِنَّ الَّذِيْنَ اخْتَلَفُوْا فِى الْكِتٰبِ لَفِىْ شِقَاقٍۢ بَعِيْدٍ ﴿١٧٦﴾ ع

176.This is because Allah has revealed the Scripture [375] with truth. And, surely, those who differ over the Scripture are in extreme dispute.

375. The word *'Scripture'* in this verse either refers to the Holy QUR'AAN , or Tauraat. In the first instance i.e. in respect of the Holy QUR'AAN, putting doubt and differences will amount to non-belief of it; in the second case i.e. TheTauraat not to believe in it in a correct manner. This assumption is reached because on one hand the Yahud totally rejected the QUR'AAN while though they accepted the Tauraat they did not believe in it genuinely. Had they done so, they would have believed in the Messenger of Allah.

SECTION 22

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ

177.True righteousness [376] is not that you turn your faces to the east or to the west, but true righteousness is that a person who has faith [377] in

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Allah and in the Last Day and the angels and the Scripture and the Prophets [378] and give from his dear wealth [379] out of love for Allah to relatives and to orphans and the needy and to travellers [380] and the beggars [381] and for freeing slaves and (who) establishes prayer [382] and gives Zakaat [383]., and those who fulfill their promise when they make a promise [384] and are patient in adversity and hardship and in times of crusade (Jihad) [385]. Those are the ones who have been true and it is those who are God-fearing [386]

بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَ اٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنَ وَ ابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَ فِى الرِّقَابِ ۚ وَ اَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَ الْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ؕ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿۱۷۷﴾

376. If Allah is addressing the Muslims in this verse, then it would mean that it is not sufficient just to face the direction of the Ka'bah when reading Salaah, having correct beliefs is just as important. From this we learn that every follower of the Qibla is not a believer, among them some are apostates as well, e.g. the defamers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his noble Companions, etc. When Imam Abu Hanifa (on whom be peace) had said: "I do not regard the followers of Qibla as infidels", he meant those followers whose hearts are a seat of correct beliefs, and not merely those who just face the Qibla to offer prayers. This issue is dealt with in *Sharah Fiqh Akbar*. However, if the verse is addressed to the Yahud and the Nasara, the meaning would be now the eastern and western parts of Baitul Muqaddas - Mosque in Jerusalem - is no longer the Qibla as it used to be. Your salvation now lies in becoming Muslims and offering your Prayers facing the Ka'bah.

377. From this verse we learn that Faith has priority over action. The order is to believe, than to do good deeds, because the base takes root before the branches. Faith is the base, actions or good deeds are its branches. In the chapter of faith, the first is to believe in Allah.

378. *'Imaan Mufassil'* taught to the children has its origin in this verse as well as other verses.

379. By *"dear wealth"* is meant to give wealth in the path of Allah which is dear to oneself, during one's lifetime, when one is still healthy and in need of that wealth. Says Allah Almighty:"*You shall never attain good unless you spend your favourite things*"(S3:V92). In the distribution of wealth, relatives should be given priority.

380. From this one learns that if a wealthy traveller away from home is stranded due to unforeseen circumstances, he can become a recipient of Zakaat and other forms of charity. If this verse only meant destitute traveller, than this, is covered in the word *'The needy'*. It should be remembered that by the wayfarer is meant that person who is in a state of travelling, and not the one who became resident in another place.

381. From this verse emerge two issues:

1. Although begging is not always permissible, but to give alms to the beggar is allowed. Says the Holy Prophet صلی اللہ علیہ وآلہ وسلم "*Except the one who asks at the Mosque.*"
2. It is not necessary to investigate about a person's poverty. Even if the person was wealthy and you had given him Zakaat thinking he is a beggar and later he turns out to be wealthy, your zakaat is discharged.

382. The establishment of the institution of Salaah has greater excellence than mere

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performance of it. By this is meant offering Salaah regularly, correctly and with a degree of sincerity and humility.

383.The word *'give wealth'* entails more types of expenditure than just Zakaat because a specific command for discharging one's Zakaat is discussed separately.

384. This verse refers to all types of just and permissible promises, whether, to one's Creator, to the Holy Prophet صلی اللہ علیہ وآلہ وسلم , to one's Religious Guide, to one's wife at the time of marriage or with any one else, provided that these were just and lawful promises To fulfil an unlawful promise is forbidden.

385.This word means a crusade or war. In the context of the verse it refers to participating in a holy war against the infidels for which steadfastness will be rewarded, while terminating war between Muslims will be rewarded.

386.The word *'The god fearing'* indicates that only those people are true to their beliefs and word, whose deeds are good.

178.O you who believe! Prescribed upon you is legal retribution [387] for those murdered – the free for the free, the slave for the slave and the female for the female [388]. But, whoever is pardoned by his brother [389], then let there be a suitable payment to him (heir of the deceased) with good conduct. This is indeed a concession from your Lord and a Mercy [390]. He who transgresses [391] thereafter, then for him is a painful torment.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِى الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَ الْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِىَ لَهٗ مِنْ اَخِيْهِ شَىْءٌ فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ؕ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿۱۷۸﴾

387. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is not part of this command in respect of *'retaliation of blood'* because the Prophet صلی اللہ علیہ وآلہ وسلم is not liable for retaliation of blood by a follower as is stated in the Holy QUR'AAN,. "*Oh believers raise not your voices above the voice of the Prophet*" (S49 : V2) and in another place:"*Oh believers, exceed not over Allah and His Messenger*" (S49 : V1) The Holy Prophet صلی اللہ علیہ وآلہ وسلم is not included in these.

388. For only the murderer will be put to death; even if he is a free person or a slave; man or a woman e.g. if a woman has murdered a man it is she who would be put to death. It should be remembered that if a Muslim kills an infidel under protection, he is liable to be put to death for the murder. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would say in respect of people under protection. "*Their blood is like our blood*" The Hadith which states that a believer should not be killed for the death of an infidel is in respect of infidels in war Hence the meanings of both the verses and the Ahadith are crystal clear.

389. Forgiveness for capital punishment exercised by the next of kin is acceptable in Islam, but it should be remembered that if the father kills the son there is no retaliation for it. Likewise, if the master kills the slave there is no retaliation for it. Similarly, if a follower is killed at the hands of a Prophet, there is no retaliation. The Holy Prophet's صلی اللہ علیہ وآلہ وسلم giving himself for retaliation was for the purpose of educating the followers (believers).

390. By next of kin accepting payment of the murder of their dear one, and they are exercising the right of forgiveness instead of seeking a life for a life.This indeed is due to the

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mercy of Allah.

391.By 'one who transgresses' means taking the life of an innocent person and that of the actual murderer, is tortured inhumanely in retaliation e.g. cutting any limbs of his body or by disfiguring him.

179.And there is life for you in retaliating [392] for blood, O people of understanding. So that you may become pious.

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۷۹﴾

392. Retaliate against the infidels, against your inner self, against a heartless Muslim. If you have sinned, immediatley seek repentance and do good deeds. In it lies the success of this world and the Hereafter. Any nation that does not retaliate against transgression and oppression is a dead nation, because "*in retaliation there is life for you*" (S2 : V179).

180.Made obligatory [393] upon you that when death approaches anyone of you and if he leaves property [394] (behind him) that he should make a bequest for the parents and near relatives, according to existing customs. This is compulsory for those who fear Allah [395].

كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ اِنْ تَرَكَ خَيْرَا ۖۚ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَ الْاَقْرَبِيْنَ بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُتَّقِيْنَ ﴿۱۸۰﴾

393. Prior to the introduction of the laws of inheritance in Islam, it was an incumbent duty to make a will, but distribution of wealth was done only in accordance with the will. When the laws of inheritance were revealed, the obligation in respect of leaving a will was abrogated.

394. The word *'Property'* indicates will in respect of your wealth and not concerning someone else's wealth.

395. Since the introduction of the laws of inheritance, it is no longer necessary to leave a will for the heirs as their rights are covered by these laws. However, wills can be made in respect of non-inheritance. From this it is learnt that a QUR'AANIC verse can be abrogated by a Hadith because a will for the heir is proven from the QUR'AAN yet its abrogation is mentioned in the Hadith which states:"*There is no will required for an heir*".

181.Then whoever alters it (the bequest) after he has heard it; the sin is only upon those who have altered it. Surely, Allah hears and knows [396].

فَمَنْ بَدَّلَهٗ بَعْدَ مَا سَمِعَهٗ فَاِنَّمَآ اِثْمُهٗ عَلَى الَّذِيْنَ يُبَدِّلُوْنَهٗ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱۸۱﴾

396. From this discussion emerge two issues:
1. To alter a legal will is forbidden.
2. Those who alter a legal will, though they be a Mufti, Jurist, a Judge, a witness or anyone else, all will be sinners.

182.Then if one fears that a testator has committed certain injustice or sin and then makes reconciliation between them (the concerned parties),

فَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا اَوْ اِثْمًا فَاَصْلَحَ بَيْنَهُمْ فَلَآ اِثْمَ عَلَيْهِ ؕ اِنَّ اللّٰهَ

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there is no sin [397] upon him. Verily, Allah is Most Forgiving, Ever Mercif ul.

397. If any learned person (Alim) governer, executor, arbitrator etc. comes to know that the person about to die has infringed anyone's rights or transgressed the limits of Islamic law in his will, they become duty bound to persuade the person to correct the will. Such a correction will not be regarded as an act of sin, because this is being done to uphold truth and not its negation.

SECTION 23

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۸۳﴾

183. O you who believe! Fasting [398] has been made obligatory [399] upon you as it was made obligatory upon those before you, so that you may become pious [400].

398. Fasting in this verse refers to the compulsory fasts of Ramadaan. It should be remembered that the first compulsory fast in Islam was that of the Day of Ashurah - (10th Muharram) i.e. one fast per year only. This was followed by 3 monthly fasts on the 13, 14, and 15th of each month. Thereafter came the command for the Fasting in the month of Ramadaan as per this verse, which abrogated the obligation of the other above mentioned fasts. One important fact emerging from this is a QUR'AANIC verse can abrogate the command laid down in the Hadith e.g. the obligation of the earlier fasts is proven from the Hadith without any QUR'AANIC injunction but their abrogation is made by this verse. Fasting in the month of Ramadaan became obligatory only in the year second Hijrah.

399. From this verse we learn that the non - believers are not responsible for carrying out religious duties, thus, on accepting Islam they are not duty bound to fulfil their Islamic obligations missed while they were out of the fold of Islam.

400. From this discussion emerge a few issues:

1. Fasting is a very ancient form of worship which was obligatory during the period of previous Prophets.
2. Fasting is a means of achieving piety and nearness of Allah because fasting controls the action of the inner-self (*Nafs-e-Ammarah*). i.e. when a person fasts he controls all his basic passions, thereby avoiding committing a sin.
3. Man should not merely rely on his good deeds but rather seek the blessings of Allah. For this reason the word "*that you may*" is used. This expectation and hope is with regard to man and not with regard to Allah.

اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ؕ وَاَنْ

184.The days are counted [401], so whoever among you is ill [402], or on a journey [403], then an equal number of days (are to be made up) on other days [404] and upon those who have no strength (to fast) [405] a ransom of a meal [406] to a needy person (each day) and whoever volunteers good it is better for him [407]. But, to fast is

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better for you if you only know 408.

تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

401. The counted days of fasting are 29 to 30. Therefore, do not shirk your duty due to the fear of hunger and thirst. That Kind Lord who satisfies your hunger and thirst for eleven months of the year, and commands you to give up eating and drinking during the day for just one month, are you not going to obey Him?
402. By '*ill*' it is meant fasting will cause him harm, but if fasting proves beneficial to the ill person than under such circumstances that ill person is not given permission to forego the fast.
403. By journey is meant a journey of 57 miles (+- 92Km) whereby a person can be defined as a Musafir or traveller in terms of Islamic law i.e. such a person does not intend to stay for fifteen days away from his house (Hanafi). Such a person is relieved of the obligation of fasting while on a journey if he or she is unable to fast.
404. From this we understand that a traveller does not necessarily have to miss his fast while on a journey. He can either fast or offer Qaza of those fasts he had missed while on a journey after Ramadan. But Qasr (curtailment of Salaah), for a traveller is incumbent as explained in the Hadith.
405. Here the verb *'to have strength'* negates the root word or the word *Laa* is concealing in it. Thus the word should really be, they do not have the strength. Therefore there is no abrogation in the verse, but its decree is firm and unalterable. Thus by *'no strength'* is meant such a person who has no strength to fast at that point in time nor is there hope in the future of gaining strength to fast e.g. a very aged, weak, or a person who has contracted a fatal disease. Such a person can give compensation for missing a fast, however, after having paid the compensation he does get strength to fast, then he should offer Qaza i.e. keep the fasts that he had missed.
406. The compensation for missing the fasts is to provide two meals per day to a destitute, or give one beggar 2 1/4 kg wheat equal to the grain given as Fitrah on the occasion of Eidul Fitr on a daily basis.
407. From this verse one understands that one can increase the amount if one so desires but not decrease it, as is indicated by the word "*whoever volunteers*".
408. From this it can be deduced that although the traveller is allowed Qaza of the fast while on a journey keeping the fasts is better than missing them.

185.Ramadaan is the month 409 in which was sent 410 the QUR'AAN as guidance to mankind, with clear proofs 411 of guidance and criterion, then whoever among you sights the moon let him fast 412 in it. And whoever is ill or on a journey, then an equal number of fasts on the other days 413. Allah desires for you ease and does not desire hardship for you. And (He wants) for you to complete 414 the period and to glorify Allah as He has guided you and (so that) perhaps you may be grateful415.

شَهْرُ رَمَضَانَ الَّذِیْٓ اُنْزِلَ فِیْهِ الْقُرْاٰنُ هُدًی لِّلنَّاسِ وَ بَیِّنٰتٍ مِّنَ الْهُدٰی وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْیَصُمْهُ ؕ وَ مَنْ كَانَ مَرِیْضًا اَوْ عَلٰی سَفَرٍ فَعِدَّةٌ مِّنْ اَیَّامٍ اُخَرَ ؕ یُرِیْدُ اللّٰهُ بِكُمُ الْیُسْرَ وَ لَا یُرِیْدُ بِكُمُ الْعُسْرَ ۫ وَ لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰی مَا هَدٰىكُمْ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٨٥﴾

409. Ramadaan was chosen for Fasting because it is in this month that the Glorious QUR'AAN was brought from the Loh-e-Mahfooz (Divine Tablet) to the First Heaven from where it was

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gradually revealed to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم over a period of twenty three years. Because it is the month of the revelation of the QUR'AAN fasting in it should be remembered. This is the only month mentioned by name in the QUR'AAN. No other woman is mentioned in the QUR'AAN besides Mariam and no other Companion is mentioned by name besides Zaid (peace be upon both)

410. From this discussion emerge few issues:

1. If time or period is connected with anything noble, it will remain noble until the Day of Judgement.

2. Even if a blessing was given in it once only, whenever that date or month appears, this blessing should always be commemorated in it;

3. During that period expression of joy and offering prayers are praiseworthy acts. e.g. celebrating Meelad in the month of Rabiul Awwal is a commendable act.

411. The Holy QUR'AAN has 23 names, of which QUR'AAN is just one. Literally the word QUR'AAN means a Book which unites - a Book which has united mankind on the Religion of Al-Islam, or a recited Book which was not revealed in written form. Its Second name is Furqan (criterion) which makes distinction between the believer and an infidel, Halaal (permissible) and Haraam (forbidden things).

For further information on the subject refer to Tafseer Naeemi.

412. From this verse one learns that fasting in the month of Ramadaan, is obligatory, and also learns that if a person is unconscious in the whole Raadaan fasting is not obligatory upon him. Because he did not find the Ramadaan, and if he perceived even for a moment the whole fasting is obligatory upon him.

413. However the obligation of fasting in Ram-adaan does not alter the permission of Qaza.

414. By period is meant completing the 29 or 30 days of fasting. It should be remembered that the proof of the moon will be acceptable on either its sighting or by an eye witness who has sighted it. Credence cannot be given to astrological calculations, or word of an astronomer for the possible visibility of the moon. Similarly, assumptions in the newspaper, radio or telegram, too, cannot be given any credence regarding its visibility.

415. This verse is a clear proof for offering Eid Salaah, reciting Takbeers (Glorification of Allah) on this day, celebrating the blessings and favours of Ramadaan, etc. The expression of happiness is not for the termination of Ramadaan but for having received the guidance and bounties in this glorious month.

وَ اِذَا سَاَلَكَ عِبَادِیْ عَنِّیْ فَاِنِّیْ قَرِیْبٌؕ اُجِیْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِۙ فَلْیَسْتَجِیْبُوْا لِیْ وَلْیُؤْمِنُوْا بِیْ لَعَلَّهُمْ یَرْشُدُوْنَ﴿۱۸۶﴾

186.And (Oh Beloved) when My servants ask [416] you concerning Me. Indeed, I am near. I accept [417] the prayer of the supplicant when he calls upon Me, so let them obey [418] Me and believe in Me, that they may be guided.

416.Once some people asked the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is Allah far from us that we should call upon Him aloud, or near that we should call softly. In response to this enquiry the verse was revealed in which Allah assures the Believers *'My Mercy is near'* The following verse"*Surely the Mercy of Allah is near to the good-doers*"(S7 : V56). There is a hint in this verse that Oh My Beloved Prophet صلی اللّٰہ علیہ وآلہ وسلم those who seek Me from who remain aloof from you I remain aloof from them. Allah Almighty says: "*They should come to you and then seek forgiveness of Allah, and the Messenger should intercede further, then surely they would find Allah The Most Blessed*"

417. 'Answer' in this verse means whenever My bondsmen call upon Me I answer their call which reaches the caller through the 'medium' of the Prophet. As far as fulfilment of the bondsman's plea is concerned - it is either fulfilled or sometimes left unanswered, especially when this plea is for something worthless and ungraceful.

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418. The great sages of Allah, concerning this verse, say that if you want Allah to respond to you, you should respond to the commands of Allah. If you think that Allah will respond to you without being obedient to Him is indeed a foolish thought. From this we learn that to pay heed to the commands of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and acting upon them is without doubt obeying Allah.

187.It has been made lawful [419] for you the night preceding fasting to go to your wives. They are a garment for you and you are a garment for them. Allah knows that you used to put your soul in defalcation [420]. He has accepted your repentance and pardoned you [421]. Now, copulate with them and seek what Allah has written [422] for you. And eat and drink [423] until the white thread becomes clear to you from the black thread of the dawn. Then complete[424] the fast upto the fall of night (sunset). Do not touch your women (wives) [425] while you are in the mosques in secluded devotion (I'tikaaf). These are the limits of Allah. So do not approach them. Thus does Allah make clear His verses to the people that they may become pious..

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللّٰهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْئٰنَ بَاشِرُوْهُنَّ وَابْتَغُوْا مَا كَتَبَ اللّٰهُ لَكُمْ ۚ وَكُلُوْا وَ اشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيْلِ ۚ وَ لَا تُبَاشِرُوْهُنَّ وَ اَنْتُمْ عٰكِفُوْنَ ۙ فِي الْمَسٰجِدِ ۗ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ ﴿۱۸۷﴾

419. The lawfulness referred to in this verse is absolute and categorical, rejection of which is infidelity. Sometimes even the rejection of permissible acts can result in infidelity.

420.In the early days of Islam, sex with the wives during the nights of Ramadaan was forbidden. However, Umar (on whom be peace) and some other Companions (on them be peace) had sex during Ramadaan. When this matter was brought in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم this verse giving permission for sexual intercourse in the nights of Ramadaan was revealed. From this we learn that sometimes an error of the pious turns out to be a gift for the ordinary people. Adam علیہ السلام came into this world due to the eating of wheat. Thus their errors are better than our obedience. It should be remembered that default in this context means errors, fault, a slip and not major sins. Just as the QUR'AAN refers to the faults of the Prophets as harm or wrong.

421. From this discussion one important issue arises:

Allah Almighty had forgiven the previous transgressions of the Blessed Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم without decreeing any compensation for these transgression on them. This is a special favour which Allah had bestowed upon them. However, if any person now casts any objectionable remarks about their past, they will be regarded as sinners. After all, if Allah Almighty has forgiven them who are we to object?

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422. In this verse the permission to have sexual intercourse is given for the purpose of procreation and not for the satisfaction of one's lust. On this ground *Mut'a "arranged marriage"* is forbidden because its purpose is sexual gratification. It can also mean vaginal sex only. Anal, under the armpits or in the thighs is totally forbidden. Furthermore, this could also mean that Ramadaan nights should be spent in remembrance of Allah rather than in these types of activities which would keep you away from worshipping Allah.

423. In the early period of Islam, after Iftaar, (meal at the time of breaking the fast) people were commanded to eat and drink prior to retiring for the night. After going to bed eating and drinking would be forbidden. However, once Hazrat Surma ibn Quais, a very illustrious Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. went to bed after breaking his fast. When he awoke, his wife dished out food, but he fasted without eating. In the afternoon he fainted due to hunger. This verse was revealed on this occasion, allowing eating and drinking until early dawn.

424. This verse decrees that it is incumbent to break one's fast on the approach of night. Thus to keep Roza-e-Wisal i.e. fasting continuously without iftaar (eating) is forbidden. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is excluded from this injunction because the Holy Prophet صلی اللہ علیہ وآلہ وسلم was allowed Saum-e-Wisa. (Fasting continuously without Iftaar)

425. A few issues emerge from this verse:

1.Sexual intercourse during I'tikaaf (sitting in seclusion in the Mosque) is totally forbidden, whether it is compulsory, Sunnah or just voluntary I'tikaaf.

2. Males can only sit for I'tikaaf in a mosque not at home. By I'tikaaf is meant sitting in seclusion in a mosque with the expressed intention of worshipping Allah. It is of three types. Compulsory I'tikaaf for which Fasting is necessary; Sunnat I'tikaaf which is observed during the last ten days of Ramadan. Fasting for both these is a pre-requisite. The third is voluntary It'kaaf which can be observed for a short while. Fasting is not an essential for it, just an intention of I'tikaaf when entering the mosque would be sufficient.

188. And do not consume another's wealth unjustly [426] or send it to the rulers in order that (they might aid) you to devour [427] a portion of the wealth in sin, while you know (it is unlawful) [428].

وَ لَا تَاْكُلُوْۤا اَمْوَالَكُمْ بَیْنَكُمْ بِالْبَاطِلِ وَ تُدْلُوْا بِهَاۤ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِیْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَ اَنْتُمْ تَعْلَمُوْنَ۠ ﴿۱۸۸﴾

426. From this verse we learn that wealth earned through illegal means, too, is illegal e.g. singing, dancing, shaving off beards, hiring of the cinema, etc. are all forbidden means of earning one's living.

427. Devouring money through illegal means too, is forbidden, so is using money to bribe officers and people in authority.

428. From this verse we learn that taking money for advocacy, false judicial verdicts and opinions, for instituting false legal procedure, etc. are all forbidden. However, it would not be considered wrong if these were erroneously taken to be true, thus the words "*while you know*" are used here.

SECTION 24

189.They ask you (O Muhammad) [429] regarding the new moon. Please declare (O Muhammad): "These are signs [430] of time for the people and for Hajj". And it is not virtuous that

یَسْــٴَـلُوْنَكَ عَنِ الْاَهِلَّةِؕ قُلْ هِیَ مَوَاقِیْتُ لِلنَّاسِ وَ الْحَجِّؕ وَ لَیْسَ الْبِرُّ بِاَنْ تَاْتُوا الْبُیُوْتَ مِنْ ظُهُوْرِهَا وَ

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لٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَاْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۠ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۸۹﴾

you may enter your houses from the back [431], but virtue is in piety that you enter your houses from their (proper) doors [432], remaining pious to Allah, which will give you prosperity.

429. By enquiring about the crescent is meant why does the moon vary in its phases, why is it not constant in its appearance like the sun. In reply, the advantageous effects of the moon are told, not the reason for its various phases, as this reply is more beneficial.

430. From this verse we learn that Muslims should conduct their affairs in accordance with lunar dates as Allah Almighty has cited the moon as an auspiciouis symbol. We also learn that lunar months are better than solar months because the almanac of these months is in the heaven. The moon is a means of determining the dates. On the other hand, the almanac of solar months is found in this world only.

431. The non-believers of Arabia regarded entering their homes through the front gate while in Ihraam as sinful. They would go to and from the house through the back entrance or from the house top. In refutation of this practice this verse was revealed. From this we learn that to regard anything as prohibited without any prohibition is the practice of the ignorant. Also, regarding uselesss and absurd things as commendable acts, too is the practice of fools. Reward will only be obtained for doing those permissible acts which are performed well.

432. This is a command of permissibility i.e. whether in Ihraam or otherwise, one can enter the house from the door. However, this does not mean that one cannot enter the house through the ceiling when necessary.

وَ قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿۱۹۰﴾

190.And fight in the way of Allah against those who fight [433] with you but do not transgress [434]. Surely, Allah does not love the transgressors.

433. By this verse it is meant those who are presently engaged in battle with you or those who are preparing for a battle, fight them. Thus, this verse is not abrogated but unshakable in its order i.e. the children, the aged, the retired priests, women etc. of the non-believers who have nothing to do with the battle, are not to be killed.

434. There are various ways of transgressing the limits e.g. to kill those who are prohibited from killing, to fight in breach of treaty, to fight against those non-believers without first inviting them to accept Islam, to kill those non-believers who have accepted to pay Jizyaḥ (poll tax) etc. as Islam has prohibited all this.

وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَ لَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿۱۹۱﴾

191. And slay [435] them (the infidels) wherever you find them, and turn [436] them away as they turned you away and mischief is worse than murder. And do not fight them near the Sacred Mosque [437], unless they fight with you there. And if they attack you (first) then kill them. This is the penalty of such infidels.

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435. From this verse we learn that while it is a good act to forgive a personal enemy, it is necessary to seek vengeance in respect of national and religious enemies, for forgiving them could lead to the destruction of the nation or the Religion. In all personal matters forgiveness is commendable.
436. Therefore, on the day of the Victory of Makkah those who accepted Islam remained in Makkah, but those who did not accept Islam were either killed, like Ibn Khatal etc. or escaped from Makkah, like Hazrat Akramah who later returned to accept Islam. From this we learn that non-believers must not be permitted to stay in Makkah. It is stated in a Hadith that all Yahud and Nasara must be expelled from Arabia; only the believers should be allowed to inhabit Hijaz.
437. By Masjid-e-Haraam is meant the Holy Ka'bah or that sacred mosque in the precinct of which the Ka'bah is found, while the word '*near*' indicates the boundaries of the sacred Haram, which constitute territory of several miles on all four sides of Makkah. The respect of the Sacred Haram can be seen from the fact that no battle is allowed to commence from here, neither a person committing crime outside its boundary is punished here after he has sought its sanctuary.

192.And if they desist [438], then surely, Allah is Forgiving, Merciful.

فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۹۲﴾

438. If they abstain from infidelity and polytheism - because there is no eternal salvation for the infidels. What this verse infers is that even now if these infidels accept Islam, all their past sins will be forgiven.

193.And fight with them until there is no more mischief [439]. And be there worship [440] of only one Allah. But, if they desist, there should be no hostility, except against the oppressors [441].

وَ قٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ﴿۱۹۳﴾

439. From this verse we learn that the purpose of Jihad is not the total annihilation of the infidels but to destroy the power of infidelity so that they do not become an obstacle in the propagation of Islam.
440. The might of the infidels should be destroyed so that the institution of worship of One True God can be established without any obstacle. Another meaning of this verse is that only Muslims should inhabit the sacred city of Makkah to worship the One True Allah, no one else should be granted residential rights.
441. From this we learn that a tyrant Muslim can be killed e.g. a dacoit (bandit) a murderer, a rebel, etc. The details of this are found in books on jurisprudence.

194.The sacred month is in exchange for the sacred month [442], and for all violations is legal retribution. So, whoever has violated you, then violate [443] him in the same way that he has violated you and fear Allah and know that Allah is with the God-fearing [444].

اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ ۪ وَاتَّقُوا اللّٰهَ وَ اعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿۱۹۴﴾

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442. Reference in this verse is made to all activities leading to the Treaty of Hudaibiyah. In the year 6 A.H. when the infidels of Makkah stopped you, Oh Prophet صلی اللہ علیہ وآلہ وسلم from performing Umrah in Zil Qadah, and threatened you with war in the boundary of the Haram territory, which was against accepted practice as fighting in Zil-Qadah, in the sacred territory was forbidden. Your retaliatory preparation for defensive war, the taking of the Oath of Ridwaan and the subsequent performance of Umrah in 7th year A.H. will not be regarded as offensive. This verse is a reply to those people who were making adverse criticism against the Muslims for showing readiness for military confrontation at Hudaibiya in Zil Qadah, a month in which all military action was prohibited.

443. To return high mindedness with high mindedness is the same as calling the punishment of evil as evil. Thus, the punishment of highminded is not being highminded but meting out justice. For this reason the word high minded or excessiveness is used. Says Allah Almighty "*And the response of the evil is evil and the life of it*" (S42 : V40).

444. In terms of mercy and bounty the commentary of this verse would be:"*Surely the Mercy of Allah is near to the good doers*"(S7:V56). This does not mean that Allah is unmindful about the disbelievers and wicked sinners. Allah Almighty says: "*He is with you wherever you may be*"(S57 : V4).

195. And spend [445] in the Way of Allah and cause not destruction [446] by your own hands, and do good. Surely, Allah loves those who are kind.

وَ اَنْفِقُوْا فِیْ سَبِیْلِ اللّٰهِ وَ لَا تُلْقُوْا بِاَیْدِیْكُمْ اِلَى التَّهْلُكَةِ ۛۚ وَ اَحْسِنُوْا ۛۚ اِنَّ اللّٰهَ یُحِبُّ الْمُحْسِنِیْنَ ﴿۱۹۵﴾

ملع

445. Spend on Holy War, religious education and all those things which will gain the pleasure of Allah and His Holy Prophet صلی اللہ علیہ وآلہ وسلم

446. Stopping charitable deeds is indeed placing oneself in ruination. Thus, it becomes incumbent to guard oneself against destructive measures, like suicide, hunger strike, eating poison, deliberately going to places of plague, etc.

196. And complete the Hajj [447] and Umrah [448] for the sake of Allah. Then if you are prevented [449], offer a sacrificial animal [450] that can be obtained with ease. And do not shave [451] your heads until the sacrificial animal has reached its place of slaughter. And, however, if anyone among you is ill or has an ailment of the head [452], a ransom of fasting (of three days) or charity or sacrifice [453]. And when you are at ease [454], then whoever takes advantage [455] of combining Umrah with Hajj, on him there is sacrifice, which may be obtained easily. Then,

وَ اَتِمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلّٰهِ ؕ فَاِنْ اُحْصِرْتُمْ فَمَا اسْتَیْسَرَ مِنَ الْهَدْیِ ۚ وَ لَا تَحْلِقُوْا رُءُوْسَكُمْ حَتّٰى یَبْلُغَ الْهَدْیُ مَحِلَّهٗ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِیْضًا اَوْ بِهٖۤ اَذًى مِّنْ رَّاْسِهٖ فَفِدْیَةٌ مِّنْ صِیَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ فَاِذَاۤ اَمِنْتُمْ ٙ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ اِلَى الْحَجِّ فَمَا اسْتَیْسَرَ مِنَ الْهَدْیِ ۚ فَمَنْ لَّمْ یَجِدْ فَصِیَامُ ثَلٰثَةِ اَیَّامٍ فِی الْحَجِّ وَ سَبْعَةٍ

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اِذَا رَجَعْتُمْ ؕ تِلْكَ عَشَرَةٌ كَامِلَةٌ ؕ ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِی الْمَسْجِدِ الْحَرَامِ ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۱۹۶﴾

who cannot afford (sacrifice) he should fast [456] for three days during Hajj and seven days when he returns home, these are ten days complete. This command is for him who is not a dweller of Makkah [457]. And remain fearful of Allah and know that the punishment of Allah is severe.

447. There are two distinct differences between Hajj and Umrah. Firstly *Wuqoof-e Arafat* (waiting in the Field of Arafat) on the 9th day of Zil Hajj, is Fard for Hajj, which is not required for Umrah. Only Tawaaf and Saee are incumbent for Umrah. Secondly, while Umrah can be made during any time of one's life, Hajj can only be performed in its prescribed month i.e. between the 8 - 12 Zil Hajj only. Sometimes Umrah is referred to as *Hajj-e-Asgar*, (minor Hajj) and Hajj is called *Hajj-e-Akbar*, the greater Hajj. From this verse we learn that of the three types of Hajj, i.e. *Efraad, Qeraan* and *Tamatto*, Hajj-e- Qeraan is the most superior. In this form of Hajj one Ihraam is worn for Umrah and Hajj.

448. From this verse we learn that a non-incumbent worship or duty begun, becomes incumbent to complete. If a person wears the Ihraam for a voluntary Hajj or voluntary Umrah, he is now duty bound to complete this in terms of this verse. Likewise, if a person starts a voluntary Salaah or voluntary fast he is duty bound to complete it.

449. *'Prevented'* means after wearing the Ihraam you are unable to complete the Hajj due to illness.

450. If a Muslim wears the Ihraam for Hajj or Umrah, but is unable to perform this due to some unforseen circumstances, such a person should send an animal to be slaughtered at the Haram Shareef with the expressed instruction of slaughtering the animal on a specific day. On the appointed day the animal will be slaughtered at the Haram while he should take a haircut and relieve himself of the Ihraam.

451. From this issue we learn that sacrificial animals can only be slaughtered within the boundary of the Haram. Part of the Hudaibiyah territory forms the boundary of the Haram wherein the Holy Prophet صلی اللہ علیہ وآلہ وسلم offered sacrifice during the signing of the Treaty of Hudaibiyah.

452. By *'ailment of the head'* would include all ailments of the head which would force a pilgrim to take a haircut e.g. delirium , acute headache etc. for which a specialist doctor prescribes an immediate haircut. This also includes presence of lice etc. and any other affliction.

453.By *'sacrifice'* is meant any pilgrim who is forced to take a short haircut should keep three fasts or feed six poor people, giving 2 1/4 kg wheat per person or offer sacrifice of an animal. It should be remembered that if a Wajib act is omitted in *Salaah* it can be corrected by performing *SAJDAH-E-SAHU*, but if a wajib act of Hajj is left out, a sacrifice of an animal in its place becomes incumbent.

454. The word *'ease'* means that Allah out of His infinite bounty saves the pilgrims from experiencing any obstacle or removes his obstacle which can enable him to perform Hajj. On such a person Hajj or Umrah becomes incumbent N.B. On the occassion of the Treaty of Hudaibiya, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had sent Hazrat Uthman bin Affan (on whom be peace) to the infidels in Makkah to initiate peace talks. Although the infidels had granted him permission to perform his Umrah, Hazrat Uthman (on whom be peace) refused, saying "How can I perform Umrah when the Ka'bah of my heart and the nucleus of my Faith, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is prevented from performing the Umrah." This was indeed the excellence of Hazrat Uthman's faith. Good

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manners and wisdom is one thing but, the grief of love is another matter.

455. In this verse *Tamatto* is used literally, which in terms of Islamic law includes *Qeraan* and *Tamatto*. Hence, a person who is able to perform *Qeraan* and *Tamatto* would offer sacrifice to express his gratitude for being able to perform the above. Furthermore, as this sacrifice is one of gratitude and not a penalty, he can eat the meat of it himself and distribute its meat to the rich and the poor.

456. Fast on the 7, 8, and 9, of Zil Hajj.

457. The permissibility of *Hajj-e-Tamatto* and *Hajj-e-Qeraan* is only for the non-residents of Makkah, because the residents of Makkah are prohibited from performing Umrah during the period of Hajj. Hence, they cannot perform neither of these two forms of Hajj. It is important to remember that *Masjid-e Haraam 'The Sacred Mosque'* includes Makkah and all its suburbs. Hence all those who reside within the boundaries of Haram would not be governed by this law, i.e. he will not be allowed to perform Umrah during the period of Hajj. The word "*AHL*" of a 'family' signifies wife i.e. a person residing in Makkah cannot perform *Hajj-e-Tamatto*. From this we learn that the wife is part of the family.

SECTION 25

197. Hajj is (during) well-known months[458] and whosoever undertakes to perform Hajj [459] therein, is not permitted to indulge in obscenity, nor any wickedness no acrimonious quarrelling [460] during the period of Hajj. And whatever good you do, is known to Allah. And take full provision [461] for the journey, but the best of such provisions is piety [462]. And fear Me, O people of understanding [463].

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَ لَا فُسُوْقَ ۙ وَ لَا جِدَالَ فِي الْحَجِّ ؕ وَ مَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ؕ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰی ۫ وَ اتَّقُوْنِ يٰۤاُولِي الْاَلْبَابِ ﴿۱۹۷﴾

وقف النبی

458. Although the rites of Hajj are performed from the 7th to the 12th of Zil-Hajj, Shawwal and Zil Qaidah are included as months of Hajj because during these months Ihraam can be worn without any restriction and one can perfrom *Hajj-e-Tamatto* with the same Ihraam.

459. This verse hints that Ihraam should not be worn before Shawwal. The months of Hajj are complete - Shawwal, Zil Qaidah and the ten days of Zil Hajj. By quarrels and arguments means worldly arguments. Religious debates are, however, permissible.

460. From this we learn that while rewards of good deeds increase in sacred places, the punishment of the sins multiplies as well. If the reward of good deeds in Makkah is 100 000 the punishment of the sins will be likewise. Although impiety and wickedness are sinful acts wherever they are committed, but during Hajj in Makkah their punishment will magnify. It is for this reason *'during Hajj'* or the period of Hajj is stipulated as a restriction. This does not mean that after Hajj one should indulge in sinful activities like fights, and quarrels, without any fear of Allah.

461. From this verse we understand that to equip ourselves fully with the necessities of the journey is not going against reliance on Allah, but on the contrary, it is an essential part of it. Another important thing we learn is that one cannot go for Hajj through begging or taking a loan. Hajj is only Fard on those who have the financial means at their disposal.

462. From it we also learn that poverty is a root of many evils. A poor person can turn to stealing, banditry, begging, etc. Hence the decree is, keep your necessities with you while on Hajj to maintain piety, thereby safeguarding

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yourself from stealing and begging.
463. True wisdom is that which inculcates fear of Allah in a person. Any wisdom with which one obtains the world and not the Hereafter, is no wisdom at all. Abu Jahl whose wisdom was inclined towards worldly gains, proved to be foolish, while Hazrat Bilal (on whom be peace) who showed religious inclination, proved to be wisdom personified.

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ؕ فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۪ وَ اذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ﴿۱۹۸﴾

198. There is no blame upon you for seeking bounty [464] from your Lord (during Hajj), then when you return from Arafaat [465], remember Allah at Al Mash'aril Haraam [466]. And remember [467] Allah as He has guided you, though before that you were among those who were astray [468].

464. From this verse we learn that Islam does not prohibit trading, hiring of camels, etc during Hajj, as such an activity will not have any adverse effect on Hajj. However, if this were to prove an obstacle for proper completion of the rites of Hajj, than abstention from it will be better. In this verse there is a hint for the permissibility of hiring an Imam on a salary basis, hiring a worker for the general upkeeping of the mosque, will not have any harmful effect on Salaah. This verse is also a proof for decorating and hiring stalls for lawful business at the Urs of the Saints. During Hajj, mercantile market is in full progress. Thus, this verse was revealed to reply to those critics who advocate that commerce should not be allowed during Hajj, i.e. material activities should not be mixed with spiritual activities like Hajj.
465.From this verse emerge two issues:
1.To be at Arafat is a Fard part of Hajj - for one can only return from Arafat if one has gone there.
2.The rich and the poor are all equal in respect of the basic principles of Hajj. Prior to Islam, only the wealthy people went to *Muzdalifa* while the poor went to *Arafat*. In this verse Allah Almighty has brought uniformity by addressing all the rich and the poor - to return from *Arafat* The word Arafat is derived from '*URF*' which means to know, to accept, to declare. Hazrat Adam met Sayidah Hawa علیہ السلام here, and came to know one another. Likewise, it is at this sacred place that the piligrims make an open declaration and confession of their sins. Hence this place is named *Arafat*, and this day, the 9th day of *Zil Hajj*, is called *Arafah*.
466. During Hajj, waiting at the Plain of *Muzdalifa* is Wajib. Here, the staying at the sacred hill of *Masharul-Haraam* is regarded very auspicious, where Allah Almighty should be remembered the most.
467. From the word *'and remember Him'* is understood that at certain stipulated places one should engage in those prayers and invocations which are narrated by the Holy Prophet صلی اللہ علیہ وآلہ وسلم as Allah Almighty has provided guidance thereof. The purpose of this is to obtain the efficacy of the tongue through constant invocation or remembrance of Allah - an exercise which is very effective towards realisation of spiritual goals.
468. By *'gone astray'* means mankind had gone astray in respect of their beliefs, deeds, forms of worship, etiquettes. Through the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم mankind was salvaged of these ills. From this one learns that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the greatest bounty of Allah for which one should expresss one's heartfelt gratitude.

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199. Then return from the place (O Quraish) [469] from where (all) the other people return and seek forgiveness of Allah. Surely, Allah is The Most Forgiving, Ever Merciful.

ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۹۹﴾

469. In this verse Allah addresses the Quraish, while *'people'* refers to all the pilgrims in general. What this really means is, Allah is informing the Quraish like other pilgrims they too should return from Arafat with the rest of the pilgrims.

200. Then when you have completed your rites of Hajj, remember Allah as you remembered your forefathers [470] or with greater remembrance. And among the people there are some who say: "O our Lord, grant us (your bounties) in this world". But, they will have no share in the Hereafter [471].

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا وَ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ﴿۲۰۰﴾

470. From *'So remember Allah'* we learn that loud invocations of Allah is a good act because Allah Almighty Himself has decreed that when you return after completing your Hajj do so in the manner in which you remembered your ancestors. It was the practice of the infidels of Arabia that whenever they invoked the name of their ancestors they did so aloud and in a gathering. Likewise, Allah's name, too, should be invoked aloud and in public.

471. From this verse two issues emerge:

1.To seek material benefits only is undesirable; in every worship and prayer of ours we should seek the pleasure and approval of Allah.

2.While generous people show disapproval on asking of them, Allah Almighty is so Benevolent and Generous that He becomes angry for asking Him less or not asking Him at all. Therefore, ask from Him as much as you want and whenever you want. It should be remembered that this verse is concerning those infidels who had not acknowledged the belief in the Hereafter , therefore they were only hankering after the worldly things. Hence, Allah says that they shall have no share in the things of the Hereafter.

201.And of them there are some who say: "O our Lord, bestow upon us the best of this world and the Hereafter, and protect us from the punishment of Hell-fire" [472].

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

472. This is an all comprehensive Prayer - in which through just a few words every good of this world and the Hereafter is sought. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would always recite this Prayer.

202. To such people there is a share from their earnings [473]. And Allah is swift at reckoning [474].

اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ؕ وَ اللّٰهُ سَرِيْعُ الْحِسَابِ ﴿۲۰۲﴾

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473. From this verse emerge two issues:
1. Prayer is a means of acquisition as well as an action and incantation.
2. It is desirable to ask for one's needs after doing any good deed. Hence, dua is made after *Salatul Janazah* because this Prayer is a good deed.
474. Soon Allah will take account, (reckoning) of good deeds will be hastened. It also means Allah will take account of the entire creation quickly, while the greater part of the Day of Judgement will be devoted to portraying the dignity, praise and greatness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, as this is the main purpose of the Day of Judgement. Says Allah: *"It is near, that your Lord may make you stand at a place where all should praise you"* (S17 : V79).

203.And remember Allah during the numbered days (3 days after 9th Zil-Hajj) [475]. Whoso hastens (his departure) in 2 days, there is no sin upon him and whoso delays (until the 3rd day) there is no sin upon him either, provided he is God-fearing [476]. And fear Allah and know surely, you have to return to Him.

وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ؕ فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ وَ مَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ﴿۲۰۳﴾

475. *'The numbered days'* in this verse refers to the 'Days of Tashreeq'which begin from Fajr of the 9th of Zil Hajj to the Asr of the 13th day of Zil-Hajj. During these days (10th - 13th of Zil Hajj) proclaim the Remembrance of Allah at Mina - The word *'zikr'* or remembrance refers to Proclaiming of the Glory of Allah in the form of Takbeer, because the actual Talbiya of Haj is completed on the 10th of Zil Hajj after stoning the Jamratul Uqba. Talbiya is reciting of Labbaik during Hajj.
476. From this we learn that it is permissible for the pilgrims to return from Mina on either the 12th of Zil Haj - but it is better to return on the 13th. One can also perform *Ramee* (stoning of the devils) before the Zawaal of the 13th of Zil Hajj as explained in Books of Jurisprudence. However, the staying at Mina on the 13th should only be to gain nearness of Allah (*Taqwa*) and not for any personal glory.

204.And of the people, there is one whose speech pleases [477] you about this worldly life and brings Allah as a witness [478] on what is in his heart, while he is the greatest disputer [479].

وَ مِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَ يُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ وَ هُوَ اَلَدُّ الْخِصَامِ ﴿۲۰۴﴾

477. This verse was revealed concerning *Akhnas bin Shareeq*, a well known hypocrite, who would use words of flattery when in the august gathering of the Holy Prophet as an outward show of his love for the Messenger of Allah, but inwardly was busy sowing seeds of mischief among the Muslims, destroy their quadrupeds (animals) burn their property, etc. From this we learn that without practice, mere verbal demonstration of love is the way of the hypocrites.
478. This verse teaches us that to make Allah a witness over falsehood or to swear His Name in vain is a sin upon sin. Even to mention Allah's Name when committing a forbidden act is in itself forbidden e.g. reading Bismillah at the time of drinking alcohol, or gambling or taking a bribe, etc, as this is defaming the Glorious Name of Allah.

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479.From this we learn that flatterers are usually deceivers as can be seen from the example of Akhnas bin Shareeq - whose tongue was sweet but his action was diabolical, and concerning whom this verse was revealed. Test a person through deed and not through word Remember, all that glitters is not gold.

205.And when he turns back, he runs about spreading mischief in the earth, and destroys crops and human lives. And, surely, Allah does not like such mischief.

وَ اِذَا تَوَلّٰى سَعٰى فِى الْاَرْضِ لِيُفْسِدَ فِيْهَا وَ يُهْلِكَ الْحَرْثَ وَ النَّسْلَ ؕ وَ اللّٰهُ لَا يُحِبُّ الْفَسَادَ ﴿۲۰۵﴾

206.And when it is said to him: "Fear Allah". He is prompted by arrogance to commit more sins[480]. For such people, Hell is sufficient. It is, undoubtedly, a wretched resting place.

وَ اِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ؕ وَ لَبِئْسَ الْمِهَادُ ﴿۲۰۶﴾

480. A hypocrite will increase his sinful and wicked actions even when one tries to stop him. Such a person thinks that it is beyond his dignity to pay heed to the words of the learned. From this we learn that repitition of a minor sin becomes a major sin.

207.And among the people is he, who sells his life in seeking the pleasure of Allah. And Allah is Compassionate to His bondsmen [481]

وَ مِنَ النَّاسِ مَنْ يَّشْرِىْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَ اللّٰهُ رَءُوْفٌ بِالْعِبَادِ ﴿۲۰۷﴾

481. This verse was revealed in honour of Suhaib bin Sinaan (on whom be peace) who while migrating from Makkah fell into the hands of the polytheists, but gained his freedom to reach Madina after disclosing to them the whereabouts of his entire possessions. From this we learn that no one can ever reach the high status of a Sahabi (Companion of the Holy Prophet صلى الله عليه وآله وسلم as the Holy QUR'AAN endorses the acceptance of their good deeds. How can anyone else obtain this lofty position?

208.O you who believe! Enter into Islam as a whole [482] and do not follow the footsteps [483] of the devil. Surely, he is your open enemy [484].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةً ۪ وَ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۲۰۸﴾

482. Hazrat Abdullah ibn Salaam was the leader of the Yahud in whose religion eating of the flesh of the camel was forbidden. After accepting Islam he avoided eating the meat of the camel thinking that eating it was not Fard in Islam, while it was forbidden in Judaism, thus not eating it will not be regarded sinful. In response to this Allah revealed this verse to proclaim that no other religion should be given priority over Islam; that Islam should be accepted in its entirety in order to become complete believers.

483. Shaving of the beard, imitating the non-believers in their dressing, etc contributes towards the weakening of one's faith. When one accepts Islam one must become a Muslim

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Muslims, imitating the actions of other religions or other religious personages is falling into the trap of the devil, e.g. avoiding eating the meat of the camel for the sake of respecting the law of Judaism is a serious sin. Similarly, to avoid offering Qurbani (sacrifice) of the cow in India, just to please the Hindus or stopping of Azaan or giving it softly in certain places, is part of this sinful act.

outwardly and inwardly. Can one drink sweet water from a dirty glass? Similarly, how can one read the QUR'AAN in the traditional garb of infidels! One must become a personification of Islam in its entirety. This can only become possible if one does not imitate actions of any other religion which is equal to following the footsteps of the devil.

484. Because the devil is an open enemy of

فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَآءَتْكُمُ الْبَیِّنٰتُ فَاعْلَمُوْۤا اَنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ﴿۲۰۹﴾

209.And if you slip after you have received clear command, then know unto you Allah is Mighty, the Most Wise [485].

485. From this verse we learn that the law pertaining to sins committed out of ignorance is different to the sins committed knowingly. The punishment of the latter is more severe.

هَلْ یَنْظُرُوْنَ اِلَّاۤ اَنْ یَّاْتِیَهُمُ اللّٰهُ فِیْ ظُلَلٍ مِّنَ الْغَمَامِ وَ الْمَلٰٓىٕكَةُ وَ قُضِیَ الْاَمْرُؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ﴿۲۱۰﴾

210. For what they are waiting, but only for this, that (torment of) Allah [486] should come to them in the coverings of clouds and the angels descending as well. And the matter is then decided. And to Allah are all matters returned.

486. Allah is personally free from all movement and space. Thus, in this verse the word *'should come'* refers to the coming of His Mercy or His punishment sent upon the sinful. However, in this verse reference is made to His punishment in the form of a possessive pronoun.

SECTION 26

سَلْ بَنِیْۤ اِسْرَآءِیْلَ كَمْ اٰتَیْنٰهُمْ مِّنْ اٰیَةٍۭ بَیِّنَةٍؕ وَ مَنْ یُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْۢ بَعْدِ مَا جَآءَتْهُ فَاِنَّ اللّٰهَ شَدِیْدُ الْعِقَابِ﴿۲۱۱﴾

211.Ask [487] the children of Israel how many clear signs We have sent to them and whoso changes Allah's favour after it has come to him, then, surely, Allah is severe in punishment [488].

487. This asking is to convince and embarrass the Yahud, and to make them admit their disobedience and confess about the Bounties of Allah.

488. The Yahud deliberately altered and distorted those verses of the Tauraat in which the beautiful qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم were described. This question refers to Yahud i.e. *ask them about this alteration and distortion.* From this we learn that the verses of Allah are His supreme bounties. To alter or distort them in word or meaning is inviting Divine wrath and punishment. Unlearned and misleading commentators of the QUR'AAN should take a lesson from this act of the Yahud.

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زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَ يَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ؕ وَ اللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿۲۱۲﴾

212.To the infidels this worldly [489] life is attractive and they laugh [490] at those who believe, but those who fear (Allah) will be above them on the Day of Resurrection [491]. And Allah gives provisions to whom He pleases, without account [492].

489. Worldly life is that which is wasted on one's whims and fancies while that which is spent on acquiring the means for the Hereafter, by the the Grace of Allah is religious life. In this verse reference is made to those who are unmindful about the Hereafter.

490.From this verse we learn that to make fun of poor Muslims or to disgrace a believer is the way of life of the disbelievers. No matter how wealthy a sinner or a disbeliever may be, he is in reality disgraceful, while a believer from any race or 'clan' may be materially poor, but he is honourable, provided he is pious.

491. It should be remembered that the believers on the Day of Judgement will be given prominence and dignity and sent to Paradise while the non-believers will be in Hell. In reality, even today the believers are given prominence over the non-believers. Allah the Almighty says: "*The honour is for Allah, and His Messenger and the believers*" (S63 : V8).

492. Wealthy in this world. From this verse we understand that having abundance of wealth in this world is no criteria for possessing the love of Allah. Many a times the non-believers are found to be wealthy, and the believers to be poor. Although Hazrat Imam Hussain (on whom be peace) was martyred and the people of Yazid gained outward victory, this victory of theirs was the most detestable in the sight of Allah. Thus the sign of Allah's love is marked by being on the path of guidance.

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً ۟ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَ مُنْذِرِيْنَ ۪ وَ اَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ ؕ وَمَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ؕ وَ اللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۲۱۳﴾

213.Mankind was on one religion. Then Allah sent the Prophets 494 as bearers of glad-tidings and warners, and sent down with them a true Scripture 495 to judge between the people in their differences. And none differed over it (Scripture) except those to whom it was given, even after the clear commands 496 were given to them, out of jealousy among themselves [497]. Then Allah, by His Grace, guided the believers to the truth, concerning which they had differed. And Allah guides whom He wills to the Straight Path [498].

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493. Hazrat Imam Hassan (on whom be peace) says that once there came a period when the Light of Prophethood had disappeared from this world and all the people had become non-believers. Then Allah out of His infinite Mercy sent Prophets for the guidance of man (*Tafseer Kabeer*). This verse could also mean from the period of Hazrat Adam علیہ السلام up to Hazrat Nuh علیہ السلام people remained believers. Then differences of beliefs began to creep into them, i.e. some remained believers, others became non-believers. As a result of this Allah sent Prophets to bring the people on the path of guidance.

494. From this we learn that any unity which is based on religious misconceptions should be abolished. If people are united on sin and wickedness, unbelief and polytheism, it should be abolished because this is not a healthy order. Any order that is established should be on the principles of good, disciplined order.

495. In this verse the word "*with them*" is used and not '*upon them*' so that it should be understood that every Prophet was not given a new Book. On some Prophets new Books were revealed while others propagated the message of earlier Books. It should be remembered that only Four Books were revealed, while the revealed scrolls totalled 110. Hazrat Adam علیہ السلام was given 30, Hazrat Sheeth علیہ السلام was given 50 scrolls; Hazrat Idrees علیہ السلام was given 10 Hazrat Musa علیہ السلام given 10 and Hazrat Ebrahim علیہ السلام was given 10.

496. The uneducated people accepted and acted upon the teachings of the Prophets, but it was the educated group who rejected the Prophets of Allah, just because they felt that this would lessen their authority, dignity and wealth. Thus, the educated group continued to oppose the Prophets of Allah. In this verse there is solace for the Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. if the general learned group of the Yahud are bent on opposing you, Oh My Beloved Prophet صلی اللہ علیہ وآلہ وسلم do not feel disheartened because they have been doing this to My earlier Prophets too.

497. From this we learn that the quarrelsome people are those who are on the path of falsehood. The truly guided Ulama cannot be regarded as disputers or quarrelsome. In the fight between the police and the criminals, the police cannot be termed as quarrelsome , it is the criminals who are disturbing the order. Furthermore, we learn that if Divine Guidance cannot provide assistance then mere knowledge becomes a means of dissent and quarrel. If knowledge is Divine, inspired it becomes the source of dispelling dissension. Sometimes knowledge, too, becomes the means of heresy e.g. the knowledge of the devil. Says Allah Almighty "*Allah led him astray in spite of his knowledge*"(S45 : V23).

498. From this verse we understand that true Guidance is obtained only from the Grace of Allah-This is not dependent on knowledge, creed nationality being descendants of Prophets etc.

214.Are you under the impression that you will enter Paradise without such a trial has not come 499 to you as it came to those who passed on before you. They were touched by poverty and hardships and were shaken until even their Rasool (Messenger) and those who believed with him said: "When will come the help of Allah?"500. Hark! surely the help of Allah is near 501.

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَاْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ؕ مَسَّتْهُمُ الْبَاْسَآءُ وَالضَّرَّآءُ وَ زُلْزِلُوْا حَتّٰى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ؕ اَلَاۤ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ ﴿۲۱۴﴾

499. During the siege of the Battle of the Trench, Muslims were greatly afflicted by hunger, bitter cold and fear. These verses were revealed to console them.

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500.These words "*When will come the help of Allah*" were uttered by the *Sahabah* (Companions of the Prophet) during the Battle of the Trench under extreme anxiety. They were not uttered to express their doubt or dissatisfaction about Allah. From this we learn that the utterance of "*Oh Allah*! when will you help us" by an anxious and restless person too is a kind of a prayer, as dua takes many forms.

501.To such a question Allah's response to the Prophets and the Believers was: Allah's help is near ! Or it is a direct reply to the Holy Prophet's صلى الله عليه وآله وسلم beloved Companions Do not Fear ! Allah's help is near!

215. They ask you (O Muhammad) as to what should they spend [502], please declare (O Muhammad): "Whatever you spend of good in charity. The most deserving are your parents and near relatives [503] and the orphans and the needy and the wayfarers"And whatever good you do504, surely, Allah is fully aware of it.

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ؕ قُلْ مَاۤ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَ الْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ؕ وَ مَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿۲۱۵﴾

502.From this verse two issues are hinted:
1.Only wholesome and legally earned wealth should be given in the Path of Allah as suggested by the word '*good*'. Says Allah Almighty: "*You shall never attain good unless you spend your favourite things*" (S3:V92) e.g.The sweetmeats distributed on the *Night of Baraah* or the (15th night of Shabaan), to offer Fatiha for the deceased on food which the deceased liked.
2. It is an act of excellence to spend in the way of Allah in one's lifetime as indicated by "*you spend*".

503. This verse teaches us that charity begins at home i.e. it should first be given to one's relatives than to others. However Zakaat can not be given to one's parents, one's children, one's spouse, it can be given to any other needy and destitute Muslim.

504. From this emerge two issues:
1.One should not only suffice on monetary worships, but perform all types of worships because after "*what you spend*" is mentioned "*whatever wealth you spend in good*".
2. In all types of worships one should not only stop at *Faraid* (compulsory) worships but perform *Nawafil* (voluntary or optional worships) as well, as deduced from "*out of good*" The compulsory worships are spiritual nourishment, but the voluntary worships are spiritual fruit.

216.(Fighting in the Way of Allah) is made obligatory upon you, although it is disliked by you [505]. This may be so, that you dislike a thing which actually may be good for you. And perhaps you desire a thing, but it may be bad for you. And Allah knows (the actual truth) while you know not 506.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَ هُوَ كُرْهٌ لَّكُمْ ۚ وَعَسٰۤى اَنْ تَكْرَهُوْا شَيْـًٔا وَّ هُوَ خَيْرٌ لَّكُمْ ۚ وَعَسٰۤى اَنْ تُحِبُّوْا شَيْـًٔا وَّ هُوَ شَرٌّ لَّكُمْ ؕ وَ اللّٰهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿۲۱۶﴾

ع ۲٦ / ۱۰

505.The word '*disliked*' means disliked by ones inner self and not by the Beloved Companions as they never disliked any Divine Order. Disapproval is an act of heresy, and kufr. From this

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we learn that *JIHAD* (fighting in the way of Allah), is compulsory only when all its conditions are satisfied. Sometimes *Jihad* becomes *Fard-e-Kifaya* - (if few take part in it the rest will be absolved of its obligation i.e. a general obligation, sometimes it is *Farde-Ayn* (implicit obligation) from which none is absolved. Further, it should be borne in mind that to satisfy the requirements of an obligation, becomes obligatory too, when *Jihad* becomes obligatory the reparations for it become obligatory as well. Allah Almighty says: "*And keep ready for them the strength you can......*" (S8 : V60).

506. Man should not become dissatisfied with Allah when he is afflicted by material problems or when his prayer is unanswered. On the contrary he should realize that something good lies therein for him e.g. a patient asks for sweet medicine but the doctor provides him with bitter medicine.

SECTION 27

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَ صَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَ كُفْرٌۢ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۗ وَ اِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَ الْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ وَ لَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ؕ وَ مَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَ هُوَ كَافِرٌ فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۱۷﴾

217.They ask you (O Muhammad) about fighting in the sacred month, please declare (O Muhammad): "Fighting therein is a great sin [507], but to prevent somebody from the Way of Allah and disbelief in Him and (preventing access to) Masjid-al-Haraam and driving out its residents are greater sins [508] in the sight of Allah. (Their) Mischief is more grievious than killing" [509]. And they will continue to fight with you until they force you to renounce your faith [510] if they can. And whoever of you turns back from his faith [511] and dies while he was a disbeliever, for them their deeds have become worthless in this world[512] and in the Hereafter and they are the inmates of the Fire and they will abide therein forever.

507. In the early days of Islam war was forbidden during 4 months, namely Rajab, Zil-Qaidah, Zil-Hajj and Muharram. Even the idol worshippers of Makkah, prior to Islam, observed this rule. Once, when Hazrat Abdullah bin Jahash inadvertently declared war on the idol worshippers on 1st Rajab thinking it to be 30th of Jamadil Akhir, many objections were raised. It is on this occasion that the above verse was revealed. It should be remembered that Allah Almighty did not refer to this war of the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a serious violation of the above, but as a general decree, because this Jihad of theirs was inadvertent. The word '*great*' is literally used and not to mean "*serious violation*", because during this period too, war in these four months was not regarded as a grave sin.

508. From this discussion, two issues emerge:
1. To prevent a Muslim from worshipping without a valid reason, and to expel Muslims from their land is a grievous sin.
2. One sinner does not have the right to taunt or reproach another wrong doer until he abstains from his sins. Allah Almighty, too, is telling the

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non-believers that you are taunting the Muslims for their one error - why don't you first take stock of yourselves?

509. Gist of the matter is Hazrat Abdullah bin Jahash's declaration of war was an inadvertent act and as such, is free of sin, but, you Oh disbelievers, are willfully committing despicable sins and yet you are reproaching the Muslims for their one minor fault. From this, one learns that when the pious persons are taunted, Allah Almighty Himself replies to these taunters - without the pious having to reply. This incident highlights the status of the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

510. From this discussion two issues emerge:

1. A non believer can never be a friend of a believer;
2. By the Grace of Allah the non-believers could never get the better of the Companions because their faith is impregnable as indicated by "*if they can*"

511. Apostasy results in the ruination of all one's good deeds. Therefore if a pilgrim becomes an apostate (MURTAD) and thereafter accepts Islam, he will have to perform his Haj again as his first Hajj becomes null and void. Likewise, all good deeds performed in the state of apostasy are all null and void and not acceptable. However, an original non-believers good deeds become worthy of reward after he accepts Islam. One can also deduce that the Tauba of a Murtad (one who sincerely seeks forgiveness) is acceptable even though he may be worse than the original non-believer.

512. The apostate loses out in this world in the following manner: his wife comes out of his Nikah (marriage), he is no longer liable to receive any inheritance from his relatives, his wealth can be changed into booty, a decree can be issued for his death, all forms of love relations with Muslims are forbidden for him, no assistance can be rendered to him by a Muslim, and in the Hereafter he is beyond redemption and void of any reward. In the light of this it should be borne in mind that one should always be mindful of one's end (the moment of departure from this world). May Allah grant all Muslims a blissful end (death with faith).

218.Surely those who have believed and those who have left their homes for Allah and fought [513] in the way of Allah, it is those who look forward [514] to the Mercy of Allah. And Allah is Most Forgiving, Ever Merciful [515].

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ الَّذِیْنَ هَاجَرُوْا وَ جٰهَدُوْا فِیْ سَبِیْلِ اللّٰهِ ۙ اُولٰٓىٕكَ یَرْجُوْنَ رَحْمَتَ اللّٰهِ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِیْمٌ ﴿۲۱۸﴾

513. It should be remembered that Allah Almighty has mentioned different types of worships at different places. Sometimes only decrees regarding Salaah, Fasting or Zakaat are revealed, sometimes, regarding migration, sometime regarding JIHAD (Holy War). This is because different injunctions were revealed on different occassions. When only *Salaah* and *Zakaat* were made obligatory then these verses were revealed. When fasting or migration and Jihad became incumbent they were mentioned thereafter. Hence there is no contradiction in any verse.

514. From this verse emerge three issues:

1. A believer never relies on his good deeds but hopes for the better which is sometimes accompanied by fear.
2. True salvation will be obtained through the Grace of Allah and not through his good deeds.
3. True hope is one which is based on having done good deeds. Minus doing good deeds and hoping for the best is merely deceiving oneself.

515. Mujahideen of Islam participated in the inadvertent battle with Hazrat Abdullah bin Jahash. However, as the Muslims were already extricated of this blame, some thought that although the Muslims would not be held sinful, they would neither be rewarded for it. This verse was revealed to negate this thought with a proclamation that those who participated in that

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battle are deserving of reward. From this discussion two issues emerge:
1. If a person fighting for the cause of Allah does inadvertently err, he is still worthy of reward.
2. Similarly, if a person unknowingly does not face the Qibla in *Salaah*, or he fasts on the days it is forbidden to fast then realizes his error, these acts of worship of his will be accepted and rewarded by Allah.

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ ؕ قُلْ فِيْهِمَاۤ اِثْمٌ كَبِيْرٌ وَّ مَنَافِعُ لِلنَّاسِ ز وَ اِثْمُهُمَاۤ اَكْبَرُ مِنْ نَّفْعِهِمَا ؕ وَيَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۬ ؕ قُلِ الْعَفْوَ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۙ﴿۲۱۹﴾

219. They ask you about wine and gambling [516]. Please declare (O Muhammad): "In them is a great sin". Though they have some profits for people [517], their sins are far greater than their profits [518]. And they ask you what should they spend, please declare (O Muhammad): "Whatever is saved [519] beyond your needs". Thus, Allah makes clear to you the verses (of revelation) that you might ponder.

516.The word '*MAISAR*' is used to indicate gambling because one can easily gain wealth of the loser. Anything in which winning and losing is left to chance would be regarded as gambling. Hence, all games of chance of today would be regarded as gambling. Similarly all speculative trade based on winning or losing is completely forbidden. The same is the case with playing card games, chess, etc.

517. The word '*profit*' is used here to indicate that the non-believers were making some money out of them.

518. In it, two issues are hinted:
1. This verse was revealed after alcohol was made forbidden, otherwise its consumption would not be labelled as sinful.
2. Making consumption of alcohol a major sin is a supplementary act i.e. its sin is greater than gain. Otherwise, consumption of alcohol and gambling though minor sins, do become major sins, incessantly.

519. In this command the verb is understood (is hidden) spend that which is surplus. If this command is for an obligatory act, it is abrogated from the verse concerning Zakaat, but if it is regarding supererogation (doing more than required) the command still holds good i.e. to give optional charity is also an act of reward.

فِى الدُّنْيَا وَ الْاٰخِرَةِ ؕ وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ؕ قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ؕ وَ اِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ؕ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ؕ وَلَوْ شَآءَ اللّٰهُ لَاَعْنَتَكُمْ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿۲۲۰﴾

220.In the works [520] of this world and the Hereafter. And they ask you about the orphans [521], please declare (O Muhammad): "Improvement for them is better [522] and if you associate with them, they are your brothers" [523]. And Allah knows better the one who means mischief from the one who means good. And had Allah desired, He could have put you in difficulty. Surely, Allah is Most Exalted, All - Wise.

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520. Calculate carefully your expenditure and your surplus. However, an error in its calculation will be pardonable.

521. An orphan is that minor child whose father is deceased. If such a child possesses wealth and is under the care of a guardian, the decrees of guardianship are explained in this verse. The guardian may either mix the wealth of the orphan with his and spend from it on him, or he should keep the orphan's wealth separately and spend out of it on him as necessary. Although the best thing would be not to include the orphan's wealth with his, if he does do so it should not be with any ulterior motive.

522. Although the revelation of this verse is pertaining to monetary reformation and corrective measures, but the word reformation is of a comprehensive nature i.e. the orphan's moral, social, educational upbringing should be taken care of. Think of the orphans as the children of the Muslim Ummah and as such proper care should be taken of them.

523. As these orphans are Muslims they are part of the Islamic brotherhood. As brothers, one can eat his brother's wealth in a lawful manner Thus if their salt, flour, etc, while eating does mix with yours, you will not be held responsible for it.

221.And do not marry polytheistic women until they believe, and [524] a believing slave woman is better than a polytheist, even though she might please you. And do not accept polytheistic men to marry your women until they believe [525] and a believing slave is better than a polytheist, even though he might please you. They invite you to Hell [526] and Allah invites you to Paradise and to forgiveness by His command [527]. And He makes clear His verses to the people so that perhaps they may remember.

وَ لَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ط وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّ لَوْ اَعْجَبَتْكُمْ ج وَ لَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ط وَ لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّ لَوْ اَعْجَبَكُمْ ط اُولٰٓئِكَ يَدْعُوْنَ اِلَى النَّارِ ج وَ اللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ج وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۲۲۱﴾

524. This verse was revealed concerning Hazrat Murthad Ghanawi (on whom be peace) who, during the Period of Jahiliyya, had an affair with a lady named Inaaq. After coming into the fold of Islam he migrated to Madina Tayyibah from where he was sent to Makkah to get the Muslims secretly out of there. When Inaaq heard of his arrival, she went up to him and requested her conjugal rights. He replied that I have become a Muslim and in Islam adultery is forbidden. On hearing this, she asked him to marry her. To this he replied that he will do so after seeking advice of the Holy Prophet صلی اللہ علیہ وآلہ وسلم On returning to Madina he related the incident to the Messenger of Allah. As a reply Allah Almighty revealed this verse It should be remembered by polytheist woman is meant all non-believing women who do not belong to *Ahle-Kitaab* (People of the Scriptures). Marriage with women belonging to the *Ahle-Kitaab* is permissible, but with all other non-believers it is totally forbidden. Even marriage to a Muslim woman who becomes a Christian is forbidden as she is now an apostate, not one belonging to *Ahle-Kitaab*.

525. In this verse the word *Mushrik* indicates a non-believer as the marriage of a believing woman to a non-believer is totally forbidden. Likewise in the verse:

"Allah forgives not that anyone be associated

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with Him" (S4 : V116).
Shirk (idolatory) is used to indicate paganism. Thus, one who rejects the Prophethood of our Holy Prophet صلی اللہ علیہ وآلہ وسلم is an infidel, even though he believes in the oneness of Allah.
526. It is possible that a non-believer after marrying a believing woman will impose his paganistic life upon her. Hence there is a religious danger for her. From this verse we learn that a believing woman cannot marry apostates like Shias, Mirzais, Qadyanis, Chakraldwis, etc. Past experiences have taught us that such marriages had never been successful.
527. From this entire verse a few issues have emerged:

1. Muslims and non-Muslims can never be regarded as kindred, even though they may be relatives.
2. If a polytheist woman becomes a follower of *Ahle-Kitaab*, a Muslim male may marry her because marriage to women from Ahle Kitaab is permissible.
3. Even if a polytheist male turns to Christianity, a Muslim woman cannot marry him.
4. Companionship of the non-believers is not lawful for a Muslim as they will invite him towards Hell.
5. The Laws of Allah are thousand times based on Divine wisdom even though they may be beyond our understanding. He is always inviting us towards Paradise.

SECTION 28

222. And they ask you regarding menstruation, please declare (O Muhammad): "It is a pollution so keep away [528] from women during menstruation and do not approach them until they are pure [529]. And when they are pure you may approach them as Allah has commanded you"[530]. Indeed, Allah loves those who are constantly repentant and He loves those who purify themselves.

وَ یَسْـَٔلُوْنَكَ عَنِ الْمَحِیْضِ ؕ قُلْ هُوَ اَذًى ۙ فَاعْتَزِلُوا النِّسَآءَ فِی الْمَحِیْضِ ۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰى یَطْهُرْنَ ۚ فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَیْثُ اَمَرَكُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ یُحِبُّ التَّوَّابِیْنَ وَ یُحِبُّ الْمُتَطَهِّرِیْنَ ﴿۲۲۲﴾

528. Sodomy is totally forbidden. Allah has commanded complete separation from women when they are in a state of menstruation. If this was permissible, there would have been a qualifying statement to this effect. From this we learn that just as menstruation is impure so is sodomy. If the defect or cause of the defect is one, the law is similar.
529. If the bleeding (menses) stops before ten days then sex can be resumed after the woman has taken Ghusal (Bath), but if it stops on the tenth day sexual relationship can be resumed immediately. It is for this reason that it is used without the *Tashdeed* and is found with *Tashdeed*. The word means until they are clean (they had taken the bath- Ghusal).
530. From this verse we learn that anal sex with a woman is forbidden because "*Whence Allah has commanded you*" is a restriction imposed upon sexual intercourse, i.e. Allah does not want you to indulge in anal sex with a woman.

223. Your wives are tilth for you, so approach your tilth at your will (when clean) [531]. And send forward for yourselves good deeds [532]and fear

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۪ فَاْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ ۫ وَ قَدِّمُوْا لِاَنْفُسِكُمْ ؕ وَ اتَّقُوا اللّٰهَ

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وَ اعۡلَمُوۡۤا اَنَّکُمۡ مُّلٰقُوۡہُ ؕ وَبَشِّرِ الۡمُؤۡمِنِیۡنَ ﴿۲۲۳﴾

Allah and know that you will meet Him. Give glad-tidings to the believers.

531. By *'come to your tilth'* means sex can be had in sleeping, sitting and standing position provided it is only vaginal intercourse as this is the route to procreation. Here, the adverb *'as'* is used for indicating general condition and not for any sexual inclinations. Explicit verses forbidding anal sex with boys is found in the QUR'AAN.

532. Amorous indulgence with the wives should not make you unmindful from worshipping Allah. This could also mean to recite Bismillah before sexual intercourse, as this is a means of having pious children. Without reciting Bismillah, Shaitaan becomes part of the sexual act.

وَلَا تَجۡعَلُوا اللّٰہَ عُرۡضَۃً لِّاَیۡمَانِکُمۡ اَنۡ تَبَرُّوۡا وَ تَتَّقُوۡا وَتُصۡلِحُوۡا بَیۡنَ النَّاسِ ؕ وَ اللّٰہُ سَمِیۡعٌ عَلِیۡمٌ ﴿۲۲۴﴾

224. And make not Allah the target of your oaths [533] that you take an oath [534] for not doing good, nor fearing Allah nor making peace among people. And Allah is All-Hearing, All-Knowing

533. Once Hazrat Abdullah bin Rawaha (on whom be peace) had taken an oath that he will neither speak to his brother-in-law Hazrat No'man bin Bashir (on whom be peace) nor go to his house nor make his peace with his opposition. On this occassion the above verse was revealed. From this, two issues emerge:
1. Taking too many oaths is a bad practice.
2. If an oath is taken for a good act it should be broken and compensation should be given in its place.

534. From this verse a few issues emerge:
1. It is forbidden to take too many oaths as this can lead to the decrease of one's sustenance;
2. Oaths must not be made as an excuse for indulging in sinful acts or abstaining from good deeds e.g. "How can I read Salaah when I have already taken an oath not to read it".
3. To bring about peace between Muslims is the best form of Ibaadat (worship) just as causing dissension between them is the worst form of crime.

لَا یُؤَاخِذُکُمُ اللّٰہُ بِاللَّغۡوِ فِیۡۤ اَیۡمَانِکُمۡ وَ لٰکِنۡ یُّؤَاخِذُکُمۡ بِمَا کَسَبَتۡ قُلُوۡبُکُمۡ ؕ وَ اللّٰہُ غَفُوۡرٌ حَلِیۡمٌ ﴿۲۲۵﴾

225. Allah does not impose accountability [535] upon you for what is unintentional [536] in your oaths. Yes, but He will take you to task for the oaths which are intended by your hearts. And, surely, Allah is Most Forgiving, Most Forbearing.

535. Such an unintentional oath is called 'meaningless oath' for which there is neither compensation nor sin, if a false oath was taken for anything in the past it becomes a sinful act but there is no compensation to be paid for it. This is called (Qasme Ghamoos). If an oath is taken in the future and is broken one will be liable to pay compensation for breaking it. This is called (Qasme Mun'aqidah). Full discussion on these oaths will be found in another place.

536. In the Hanafi Code of Law "*what your hearts have done*" is meant intentionally taking a false oath. However, if an oath was taken for an incident which he thought to be true but later turns out to be false, the oath in question will be regarded as Qasme Laghw or an unintentional oath and as such bereft of sin.

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According to Imam Shafee (on whom be peace) a QASME LAGHW is that oath which is uttered unintentionally e.g people of Lukhnow are in the habit of saying: By God! Come -By God! Go. This - by God - according to Imam Shafee (on whom be peace) is QASME LAGHW - as there is no intention involved in saying this.

لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآىِٕهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۲۲۶﴾

226.Those who swear not to go to their wives [537] should wait for four months. Then if they return (to normal relations) then surely, Allah is Most Forgiving, Ever Merciful [538].

537. From this verse one learns that (an oath taken by the husband to break off sexual relations with his wife) can only take place with one's lawfully wedded wife and not with a slave girl. Further, one learns that temporary marriage is equal to adultery, because such a woman will not be given the status of a wife. It is for this reason that breaking an oath is not allowed in the Shiah code of law. Thus temporary marriage in Islam is totally forbidden

538. To take an oath to break off sexual relations with one's wife for a period of four months. Its law is that if the husband breaks his oath by having sex with his wife within four months or verbally says it or promises to have sex with her, it then becomes compulsory upon him to pay compensation. Otherwise, after four months revocable divorce will take place. In this verse the above is discussed.

وَاِنْ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۲۲۷﴾

227.And if they decide firmly [539] to divorce, then surely, Allah is All-Hearing, All-Knowing.

539. From this we learn that if the husband does not establish sexual relations with his wife within the period of four months, EELAA divorce will take place but marriage will not be annulled. After this, he can give a second divorce.

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ؕ وَ لَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا اِصْلَاحًا ؕ وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪ وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۲۲۸﴾

228.And the divorced women will remain in waiting for three menstrual courses [540]. And it is not lawful for them to conceal what Allah has created in their wombs [541], if they have faith in Allah and the Last Day. And the husband has more right to take them back provided they want to reconcile [542]. And women shall have similar rights of equality [543] as is due from them (husbands). But, the men have a degree over them (in responsibility and authority) [544]. And Allah is Most Almighty, All Wise.

540. From this it is understood that an adult woman is fully independent concerning her

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affairs. No guardian can compel her because in this verse the woman is given the right to keep herself away from marriage. This verse does not say: Oh Guardians you keep them away. Religious issue: The period of Iddat (4 months &10 days) is liable on that divorced woman who had sexual intercourse with her husband prior to the divorce, otherwise this is not applicable, as mentioned elsewhere in the QUR 'AAN .

541. From this verse, two issues emerge:

1. It becomes incumbent upon the woman in Iddat not to conceal her pregnancy or menstruation, nor make an error therein. Due to her error if there is any fault with her second marriage or remarriage she will be guilty of a grave sin.

2. In the matter of the period of Iddat and pregnancy the wife's word will hold more credence than that of the husband i.e. if the wife says that her days of Iddat are over and the husband denies this, the wife's word will be accepted.

542. From this we learn that in the case of revocable (*Raj'ee*) divorce it is not necessary to remarry - only revocation is needed. Further, revocation can be effected without the permission of the wife - The husband can do this, but no force must be used by the husband. In fact to make the marriage work, it is better to effect revocation mutually.

543. From this verse two issues emerge:

1. The wife's duty is to serve her husband and the husband's duty is to provide for her needs.

2. A man cannot marry his slave-girl (maid) because the wife has legal rights over her husband while the maid has no such right over her master. Hence, wifehood and maidhood cannot be given equal status.

544. From this we learn that whosoever claims that the rights of husband and wife are equal is a liar. Man is superior to a woman, hence his rights are greater. Because, the wife's material needs and her *Mehr* (dower) are man's responsibility, the husbands rights should also be greater. Justice, too, demands this.

SECETION 29

229. Divorce is twice [545]. Thereafter (a woman) must be retained with good [546] or released with kindness. And it is not lawful for you to take back [547] from her anything that you (husbands) have given them (wives). But, if both fear that they could not keep in the limits of Allah. Then, if you fear that the two [548] will not be able to observe the limits of Allah, it is no offence for them, for that of which the woman ransoms herself [549]. These are the limits of Allah, so do not transgress them and those who transgress the limits of Allah, it is they who are the unjust.

اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ بِاِحْسَانٍ ؕ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ اٰتَيْتُمُوْهُنَّ شَيْــٴًـا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ؕ فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا فِيْمَا افْتَدَتْ بِهٖ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ وَ مَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۲۲۹﴾

545. In the case of revocable divorce in which man has the right to annul this divorce within the period of Iddat the divorce will be regarded as two divorces. The use of the word *AT-TALAAQ* points to this fact that the revocable divorce is an obvious divorce if not annulled, while using words of divorce intentionally usually becomes irrevocable divorce, in which case it becomes necessary to perform Nikah again.

546. *'Retain with good'* means to revoke the divorce within the period of waiting (Iddat) with the intention of making up and not causing further problems; while *'release with kindness'*

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means to give the third divorce or not to revoke the divorce within the period of waiting (Iddat) in which case it will become an irrevocable divorce.

547. In it there is a hint that the husband and wife cannot take back the gifts given to one another, as marriage serves as an obstacle for returning these. There are seven obstacles mentioned by the jurists and are accountable in the letters of *WAMA KHIZQEHI* The letter "Z" denotes *ZOJIYAH* meaning marriage. Similarly the husband cannot take back the Mehr as well.

548. In this verse the leaders, guardians and the heirs of the married couple are addressed who usually try to patch up the differences whenever there is a rift between the couple.

549. The divorce under discussion is *Khula* (divorce obtained on wife's initiative) This verse was revealed in the matter of Hazrat Jameela bint Abdullah who obtained her divorce by returning the garden which was given to her in Mehr by her husband Thabit bin Qais. From this incident a few issues arise:

1. Khula is a divorce, but not the annullment of marriage because here, the giving of ransom is mentioned which is the work of a woman, the work of the husband is not mentioned here. From this it can be deduced that the husband's work in this respect is what is mentioned above, to give the divorce.

2. A woman's work in respect of *Khula* is to give the ransom; the divorce itself will be given by the husband, not the wife.

3. Whatever ransom is agreed in respect of *Khula* has to be paid even though it may be higher than the value of Mehr (dower). However, it is *MAKROOH* (undesirable) to take the value in excess of Mehr.

4. For *Khula* to take place the value has to be given by the wife; no other person may pay this amount for the purpose of obtaining the divorce without the knowledge of the wife, otherwise Khula will not take place. Such a custom is followed in Punjab.

5. In *Khula* (Talaaq-e-Bain) irrevocable divorce takes place, because ransom is that amount which the wife pays to the husband to secure her freedom, while through *TALAAQ RAJ'EE* (revocable divorce) the wife does not obtain her freedom.

230.Then, if she is divorced for the third time [550], then that woman will not be lawful to him, until she lives (marries) with another husband [551]. Then, if that second (husband) divorces her, then there is no sin on them if they re-unite [552], provided they will now observe the limits of Allah. And these are the limits of Allah, which He makes clear for those who possess knowledge.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ أَنْ يَّتَرَاجَعَآ إِنْ ظَنَّآ أَنْ يُّقِيْمَا حُدُوْدَ اللّٰهِ ۗ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ ﴿٢٣٠﴾

550. After the second divorce if the third is given with, or without the ransom, the divorce now becomes complete i.e. marriage is now annulled. From this we learn that although *Khula* is an irrevocable divorce it will not annul the marriage until the third divorce is given. Otherwise, the giving of the third divorce would not have been mentioned in this verse.

551. By *HALAALA* is meant if the husband and wife want to come together after the third divorce, the wife will first have to remarry a second time. In *Halaala* mere marriage to the second husband will not be regarded as sufficient, this marriage will have to be consumated because the word *TANKIHA* suggests consumation of marriage while the word *ZAWJAN* proves marriage only.

552. From this discussion a few issues emerge:

1. In the case of three divorces the wife can remarry the former husband after *HALAALA*

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takes place, without any problem.
2. The coming together of this divorced would be dependent on the mutual agreement of the couple. It is for this purpose that "*come together again*" and "*if they think*" are both in dual form.
3. After the *Halaala* the second husband has to give three divorces before the wife is in the position to return to the first husband. This is deduced from the verb "*for the two to return again*" because the word *'to return'* suggests going back to the former state, and because the former state was annulled by three divorces, its rectification can only be achieved through three divorces

231. And when you have divorced women and they have completed the prescribed period, retain them with honour and release them [553] with kindness. And do not retain them intending harm that you may transgress the limit [554]. And whoever does so, wrongs only himself [555]. And do not mock [556] at the revelations of Allah and remember the favour [557] of Allah upon you and what has been revealed to you of the Scripture (QUR'AAN) and wisdom (Prophet's Sunnah) [558], admonishing you with it. And remain fearing Allah, and know, surely, Allah is the Best Knower of everything [559].

وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ ۪ وَ لَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ وَ لَا تَتَّخِذُوْۤا اٰيٰتِ اللّٰهِ هُزُوًا ۫ وَّ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَ مَاۤ اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَالْحِكْمَةِ يَعِظُكُمْ بِهٖ ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِيْمٌ ﴿۲۳۱﴾

553. The releasing of the wife with kindness means she should either be left by giving the third divorce or after her period of waiting. Under no circumstances must the husband return to her.
554. To increase her period of waiting merely to gain something from her or return to her with the intention of gaining something from her or for the sake of ill-treating her will be regarded as cruel and sinful. If this is done with the intention of taking care of her or patching up the differences it is another matter altogether.
555. This verse was revealed regarding Hazrat Sabit bin Yasaar Ansari who after divorcing his wife increased her period of waiting after the actual period of *IDDAT* was reaching completion, returned to her several times with the purpose of harassing her.
556. The laws of Allah must not be treated in jest by using marriage or divorce as a means of tormenting the spouse. If you do this, you will be in greater harm than the wife, as you will become the convict of Allah.
557. Remember the Bounty of Allah is a reminder that He showered his Bounty upon you by making you from the followers of His Beloved Prophet صلی اللہ علیہ وآلہ وسلم From this one learns that holding Meelad gatherings is a virtuous act as it is the means of remembering and learning about the Holy Prophet صلی اللہ علیہ وآلہ وسلم who is the greatest bounty of Allah. Says Allah Almighty: "*And publicize well the favours of your Lord*" (S97 : V11).
558. From this we learn that having knowledge of the Hadith is just as important as knowing the Holy QUR'AAN because the word *'Book'* in this verse signifies the Holy QUR'AAN while *'wisdom'* denotes Hadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

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559. He who firmly believes that Allah is Knower of all he is doing, will, if Allah pleases, never think of going near a sinful act. This type observance of it is another matter. In this verse "*and know*" refers to observe, take heed, etc.

SECTION 30

232. And when you have divorced women and their Iddat (prescribed period) is complete, do not prevent them from marrying 560 their husbands, when they agree among themselves according to (Islamic) law 561. This instruction is given to those among you who believe in Allah and the Last Day. This is cleaner and purer 562 for you. Verily, Allah Knows and you do not know 563.

وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَلَا تَعْضُلُوْهُنَّ اَنْ یَّنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَیْنَهُمْ بِالْمَعْرُوْفِ ؕ ذٰلِكَ یُوْعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ یُؤْمِنُ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ ؕ ذٰلِكُمْ اَزْكٰى لَكُمْ وَ اَطْهَرُ ؕ وَ اللّٰهُ یَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿۲۳۲﴾

560. From this one can understand that an adult woman can enter into a marriage on her own volition, without the actual permission of her guardian because marriage is referred to the woman in this verse. However, she cannot enter into marriage with someone out of her clan (uncomparable in status or character etc) which can become a source of embarrassment and disgrace to her parents or clan.

561. The word *'according to law'* suggests that nothing un-Islamic or un-wholesome should be agreed upon in matters of marriage. If any such thing is agreed upon it will not be religiously acceptable e.g. if alcohol or flesh of the swine is agreed in Mehr this will not be accepted as the customary dowry (mehr-e misal) has to be paid because *'according to law'* is a stipulation for this.

562. From this we learn that to prevent a girl from marrying the person of her choice can lead to numerous problems. Marry your children to those whom they have chosen or allow them the opportunity to do so. Furthermore, we learn that the Laws of Islam are binding on the Muslims, not the non-Muslims because the verse is proclaiming to give advice to the Muslims.

563. This verse was revealed regarding the action of Hazrat Mu'qil bin Yasaar whose sister was married to Asim bin Adi (on whom be peace) When Hazrat Asim divorced her and wanted to remarry her after her period of waiting, Hazrat Mu'qil refused her permission. This verse was revealed to counter such measures.

233. And the mothers should suckle their children for two complete years 564. For whoever desires to complete 565 the suckling period, on him, to whom the child belongs, there is (responsibility of) feeding and clothing of the women in the prescribed manner 566. No soul shall be burdened, but within his capacity. The mother should

وَ الْوَالِدٰتُ یُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَیْنِ كَامِلَیْنِ لِمَنْ اَرَادَ اَنْ یُّتِمَّ الرَّضَاعَةَ ؕ وَ عَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَ كِسْوَتُهُنَّ بِالْمَعْرُوْفِ ؕ لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَالِدَةٌۢ

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بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهٗ بِوَلَدِهٖ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ؕ وَ اِنْ اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْۤا اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَّاۤ اٰتَيْتُمْ بِالْمَعْرُوْفِ ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۲۳۳﴾

not suffer on account of her child. Nor, should the father suffer on account of his child [567]. And the same is incumbent [568] on the father's heir. And then, if both decide on weaning, by mutual consent and consultation, there is no sin [569] upon both of them. Then, if you wish that your children should be suckled by nurses then, too, there is no blame [570] on you; provided what was agreed [571] is paid by you with kindness. And remain fearing Allah, and know that, surely, Allah observes what you do.

564. The mothers can breastfeed their children for a period of two years. If parents find any valid reasons, it can be stopped before two years. However, breastfeeding cannot be continued after two years.

565. From this verse emerge a few issues:
1. The child belongs to the father and he is responsible for its material needs.
2. After the divorce, if the mother wishes to breastfeed the child, the father cannot give it to another woman for this purpose.
3. The mother can take a fee for breasfeeding the child after she is divorced.
4. Giving of food and clothing can serve as the fee of breastfeeding although one will not be able to calculate this accurately in terms of monetary value.

566. The words suggest that the off-spring belongs to the father, because father is *MAULOOD LAHU*. From this a number of issues can be deduced.
1. Family lineage is from the father, not from the mother.
2. If the father is a Sayyed (descendant of the Holy Prophet صلى الله عليه وآله وسلم and the mother is a non-Sayyed, the child will be a Sayyed.
3. The material needs of the off-spring is the responsibility of the father, not the mother.
4. Education of the off-spring, too, is the responsibility of the father.
5. The wages of care taking of the off-spring is the responsibility of the father, not the mother.

567. By this is meant to force the divorced mother to suckle the baby, the father's loss is paying the divorced mother more to suckle the baby than what another woman is prepared to charge for the same purpose. Neither of the two should take place.

568. From this verse we learn that the guardians should take care of the orphans. The responsibilities of the parents should now be shouldered by the guardian. The guardians are those relatives who will be first in line for the purpose of inheritance, after whom will follow other relatives.

569. From this we learn that when it is beneficial to suckle the baby for less than two years its should be done i.e. the period of suckling should not exceed two years.

570. From this verse we learn that if the parents so wish to employ a foster mother to suckle their baby they may do so providing they pay her the price agreed upon for this purpose. Our Holy Prophet صلى الله عليه وآله وسلم was suckled by Hazrat Shafa bint Abdullah, Hazrat Thuwaibah and Hazrat Halima .

571. This verse makes it clear that wages as well as other related expenses for the suckling of the baby is the responsibility of the father, not of the mother or anyone else. Furthermore, if the mother is willing to breastfeed the child, the father should not forcefully use the services of a foster mother. We also learn that if a child grows through suckling by a foster mother or by drinking the milk of a goat, this will in no way decrease the motherly rights over the child. Similarly, even if the divorced mother charges the father a fee for suckling the baby,

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her motherly rights will remain the same. Even though Hazrat Musa's mother took a fee for suckling the baby, her motherly rights remained intact.

234.Those of you who die [572] and leave wives behind. They (widows) should wait for a period [573] of four months and ten days, so when they complete their Iddat then, there is no blame [574] on you for what they do with regard to themselves according to (Islamic) [575] law. And Allah is fully aware of whatever you do.

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّعَشْرًا ۚ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ بِالْمَعْرُوْفِ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۲۳۴﴾

572. After the death of the husband, period of waiting upon the widow is compulsory, even if sexual intercourse may not have taken place, but in the case of divorce there is no period of waiting for a divorcee if sexual intercourse has not taken place. Says Allah Almighty "*Then divorce them before touching them, in that way you have no period of waiting*" (S33:V49).
The reason being, sexual intercourse, etc. is not stipulated in this verse, and this period of waiting is of a woman who is not pregnant. The waiting period of a pregnant woman is upon delivery, as can be seen from other verses.
573. During this period of waiting these women should abstain from marriage, using make-up. The minor girls, adult women and old ladies are all included in this injunction whose husbands have passed away. The period of waiting is the same for all.
574. From this verse two issues emerge:
1. It becomes incumbent upon the woman to observe mourning during her period of waiting i.e. she should refrain from applying make up.
2. If she applies make-up during this period then her guardian, who fails to stop her, too, will become a sinner. Not preventing a sin when in the position to do so is also a sin.
575. "*Anything to do*" refers to beautifying and using make-up because applying make-up is prohibited during the waiting period. Thus when the waiting period is over, so is the prohibition, providing no unlawful make-up is used, nor walk about without purdah (without covering their bodies) as is understood from "*within the law*".

235.And there is no sin on you in that you propose to such women for marriage by indirect hint or conceal what you have in your hearts. Allah knows that soon you will remember them. But, make no secret contract [576] with them, except to say to them only that which is known in law. And do not resolve any marriage ties [577] until the prescribed period reaches its end. And know that Allah knows what

وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَّضْتُمْ بِهٖ مِنْ خِطْبَةِ النِّسَآءِ اَوْ اَكْنَنْتُمْ فِيْٓ اَنْفُسِكُمْ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ سَتَذْكُرُوْنَهُنَّ وَلٰكِنْ لَّا تُوَاعِدُوْهُنَّ سِرًّا اِلَّآ اَنْ تَقُوْلُوْا قَوْلًا مَّعْرُوْفًا ۬ؕ وَلَا تَعْزِمُوْا عُقْدَةَ النِّكَاحِ حَتّٰى يَبْلُغَ الْكِتٰبُ اَجَلَهٗ ؕ وَاعْلَمُوْٓا اَنَّ

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اللّٰهَ يَعْلَمُ مَا فِيْۤ اَنْفُسِكُمْ فَاحْذَرُوْهُ ۚ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿۲۳۵﴾

is in your heart [578], so fear Him [579] and know that Allah is Most Forgiving, Forbearing.

576. From this two issues emerge:
1. During the period of waiting explicit proposal for marriage is prohibited.
2. Indirect proposal is permissible during the period of waiting e.g. the person who intends to marry her can volunteer to pay her expense during her period of waiting, or say I need to get married, or say Allah will not inflict any difficulties upon you, etc.

577. By *'do not resolve wedding tie'* is meant let alone getting married, do not even have thought of getting married <u>Issue</u>: within the period of waiting, marriage is invalid, and if marriage takes place by error i.e. thinking that the period of waiting is over, it would be considered as evil. To acquaint yourselves with the differences between void and evil Nikah refer to *FATAWA NAEEMIYAH.*

578. From this it is hinted that the mere intention of sin is a punishable act because the intention of sin is sin itself. However, the thought of sin, will not be regarded as sin. Furthermore, to get married wilfully and intentionally in the period of waiting will render the marriage null and void as can be seen from the words "*And do not resolve*" i.e. do not have declaration of intent for marriage. Intention is associated with purpose, and the purpose in this instance is marriage.

579. The use of *'yourselves'* shows that these laws are to be followed by Muslims not the non-Muslims. As far as the non-Muslims are concerned the Muslim ruler will decide according to their religion. They shall enjoy religious freedom. However, political decrees will be binding upon them as well e.g. if any among them is guilty of stealing, their hands will be cut off.

SECTION 31

لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسَآءَ مَا لَمْ تَمَسُّوْهُنَّ اَوْ تَفْرِضُوْا لَهُنَّ فَرِيْضَةً ۖۚ وَّ مَتِّعُوْهُنَّ ۚ عَلَى الْمُوْسِعِ قَدَرُهٗ وَ عَلَى الْمُقْتِرِ قَدَرُهٗ ۚ مَتَاعًا بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُحْسِنِيْنَ ﴿۲۳۶﴾

236. There is no demand against you if you divorce women whom you have not even touched [580], or have not fixed for them their dowry [581]. And the wealthy should give them something to carry on [582] for use, according to his capability. And the poor (man) according to his capability. This is incumbent on the well doers [583].

580. The word *"touching"* has sexual connotations while privacy between the husband and the wife is included with the decree of sexual intercourse. By (*KHILWAT E SAHIHA*) is meant privacy between the husband and wife in which there is no stoppage of sexual advances by the wife. In some instances no stoppage of such advances from the husband is also acceptable.

581. From this we learn that the customary dowry is either fully incumbent or not at all. There are no half measures regarding it e.g. in the case where marriage is solemnied without discussing or determining dowry and the man divorces his wife after having sex with her, he will be liable for full payment of the dowry; if no sex has taken place, he will not be liable for any dowry, just one suit of clothes will be deemed sufficient. Furthermore, we learn that marriage without dowry is permissible. The determining of dowry is not a precondition for marriage, so much so that if one says I will not

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i.e. a rich man has to give an expensive suit of clothes, a poor man will buy a cheap suit of clothes. However, if dowry was agreed upon, and divorce is given before sexual intercourse, the wife is entitled to get half of the dowry.

583. From this discussion, emerge two issues:

1. If one marries any woman without the prior agreement of dowry and is then divorced without having sex with her, it becomes compulsory to pay one suit of clothes made of dress, pants and a scarf.

2. The suit of clothes paid should be according to the financial position of the husband. These two issues are declared from the words *'upon'* and *'his resources'*.

give any dowry, marriage will still take place, If he now divorces the wife after sexual intercourse the payment of customary dowry will become incumbent on the husband. In addition, we learn that in the matter of divorce the husband remains independent i.e. just as marriage takes place upon mutual consent of husband and wife, in the case of divorce, too, there is no restraint. Only the husband can give divorce, irrespective of whether the wife accepts it or rejects it.

582. If marriage is entered into without a woman determining the dowry, and she is given a divorce without sexual intercourse, she should only be given one suit of clothes. The clothes given depend on the social status,

وَاِنْ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ وَ قَدْ فَرَضْتُمْ لَهُنَّ فَرِيْضَةً فَنِصْفُ مَا فَرَضْتُمْ اِلَّاۤ اَنْ يَّعْفُوْنَ اَوْ يَعْفُوَا الَّذِیْ بِيَدِهٖ عُقْدَةُ النِّكَاحِ ؕ وَ اَنْ تَعْفُوْۤا اَقْرَبُ لِلتَّقْوٰی ؕ وَ لَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ؕ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۲۳۷﴾

237. And if you divorced them without touching them [584], but you have already fixed for them a dowry, then half of what you fixed is incumbent. Unless the wives forego (their right) [585] or he gives more in whose hands is the marriage tie [586]. And (O men) if you give more, it is nearer to piety [587]. And never forget to deal with each other gracefully among yourselves [588]. Surely, Allah is fully observant of what you do.

584. The words *"giving divorce without touching them"* hints that if the husband dies before establishing sexual relation with his wife, she will be entitled to the full dowry determined at the time of marriage. The question of half dowry is pertaining to the woman divorced before sex had taken place.

585. In respect of the woman foregoing the payment of dowry she should collect less than half the value of the dowry and forego the rest; in respect of men they should pay more than half or full amount of the agreed dowry.

586. From this we learn that the knot of marriage is in the hands of man, hence dissolutions of marriage i.e. divorce is also his prerogative and not the right of the woman, neither in Khula nor without Khula i.e. in the case of Khula the divorce will be dependent on the willingness of the husband. The present day concept of Khula among the Muslim masses that of a woman pays an amount to her husband to obtain her divorce irrespective of whether the husband is prepared to agree on the divorce is totally wrong, because if the husband is not willing to give the divorce, it will not take place.

587. In the way of divorce try and give the wife the most you possibly can, don't try to forego the payment, for you are the chief. The chief will appear better when he gives, not when he takes.

588. After divorce there should be no ill feeling or jealousy between the couple. One should take into account duties imposed by Islam as well as their family ties.

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238. Watch over all your prayers [589] and (especially) the middle prayer [590], and stand [591] before Allah with true devotion.

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَ الصَّلٰوةِ الْوُسْطٰى ۗ وَ قُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿۲۳۸﴾

589. In the command "*watch over*" there is an order to establish Salaah regularly, to offer it in congregation, perform it correctly and punctually. This is the commentary of this verse "*Establish Prayer*".

590. By *'middle Salaah'* is meant *Salatul Asr*. From this we learn that Fard Salaah are five in number. The central or middle Salaah is that which has two Salaahs before and two after it. For the purpose of counting the least number will be two. In terms of this calculation we will get Five Fard Salaahs. There are two reasons for placing greater emphasis on being specially mindful of Salatul Asr. Firstly, the angels of the day and night meet at this time, secondly at this time commerce is at its height, many people get involved in their recreational activities.

591. From the command *'stand'* emerge few issues:

1. *Qiyaam* (standing erect in Salaah) is Fard – (compulsory), as the *'stand'* is a command.
2. Salaah should be offered in congregation as *'Qumoo'* is used for plural.
3. To talk, eat and drink in Salaah is totally forbidden as understood from the word "*with devotion*".

It should be remembered that speaking in Salaah is abrogated by this verse and Qira'at of the QUR'AAN when following the Imam is abrogated by "*And listen attentively*".

239.And if you fear (danger of enemy) [592], then establish prayer while on foot [593] or riding. Then when you are secure, remember Allah as He has taught you what you knew not.

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا ۚ فَاِذَآ اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿۲۳۹﴾

592. "*If you are in fear*" suggests that if the intensity of fear is such that you are unable to stand on one place due to it. However, if it becomes possible to stand, then the solution for it is as given in this verse *'And O Beloved! (Prophet* صلی اللہ علیہ وآلہ وسلم *) when you are amidst them, then lead them in prayer'* (S4 : V102).

593. Although there is permission to perform Salaah on foot or in a conveyance due to extreme fear, but when normal circumstances prevail all the *ARKAAN* of Salaah (the Faraid in Salaah e.g. Qiyaam - standing erect in Salaah, Ruku, Sajdah, etc.) become compulsory to carry out. Present day travellers who perform their Salaah in the train in a sitting position without any valid reason are violating the above law. This would only be allowed if there is a fear of expiry of the time of Salaah due to the train not making any stops. However, on reaching your destination you should perform your Salaah again.

240. Those of you, who die and leave wives behind, should make a will [594] for their wives to provide for their maintenance [595] for one year, without expelling them out. Then, if they themselves leave, then you are

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا ۖۚ وَّصِيَّةً لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرَ اِخْرَاجٍ ۚ فَاِنْ خَرَجْنَ فَلَا

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جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ﴿۲۴۰﴾

not accountable [596] for which they did themselves in their matters [597] in a prescribed manner. And Allah is Almighty, All Wise.

594. This verse is abrogated from the verse pertaining to inheritance. Now, after the death of the husband the wife will not get maintenance but her ancestral property. In this way the verse is abrogated in two ways - from giving maintenance as well as regarding the period of a year.

595. According to all jurists this verse is abrogated from the verse concerning the period of waiting, because with death the question of period of waiting arises or delivery in the case of pregnancy, or the waiting period of four months and ten days; whereas in this verse mention is made of one year.

596. From this verse it is understood that previously the wife not only had the right to dwell in her husband's house for one year after his death, but she was entitled to be fed and clothed. But this was dependent on the wife to use her prerogative or forego it. Nevertheless she could not marry within a year of her husband's death. This decree is now abrogated.

597. In "*things they did*" included permissible ways of beautifying themselves, applying make up, giving up mourning, preparing for re-marriage, etc. From this verse we learn that even in those days the period of waiting of a year for the wife after the death of her husband was not compulsory, instead the law was if she wanted to sit in mourning for her deceased husband she was entitled for a year's maintenance from his wealth i.e. the wife was totally independent in the matter, while the husband's heirs were duty -bound.

وَ لِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ؕ حَقًّا عَلَى الْمُتَّقِيْنَ﴿۲۴۱﴾

241. And for the divorced women, a prescribed maintenance be made. This is obligatory on the God-fearing [598].

598. During the period of waiting in the case of divorce, the responsibility of her maintenance was upon the husband giving divorce. In the case of the death of the husband, because the wife receives maintenance from ancestral wealth, she is not entitled to receive maintenance during her period of waiting (IDDAT) from her late husband's wealth.

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ﴿۲۴۲﴾ ع

242.Thus, Allah makes clear to you His signs so that perhaps you may understand [599].

599. From the word "*You may understand*" emerge two issues:

1. All laws of Shariah are not understood through one's intelligence only - If this was the case it was not necessary to reveal verses in this respect.
2. All laws of Shariah are not intricate that their wisdom cannot be understood through one's intellect. The wisdom of many such laws are easily fathomed through one's keen sense of reasoning. For skills in understanding and interpreting religious issues consult the book - *ASRARUL AHKAAM*.

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SECTION 32

243.(O Beloved Prophet) Did you not observe those who went out of their homes [600] in their thousands, for fear of death?[601] Then, Allah said to them: "Die!"[602] Then He brought them (back) to life. Surely, Allah is Most Gracious to people [603], but most of the people are ungrateful.

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَ هُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ثُمَّ اَحْيَاهُمْ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿۲۴۳﴾

600. This incident refers to the residents of the city of WASIT who had abandoned the city in their thousands to escape from the plague, but had all died. After some time Hazrat Hizkeel made dua for them, as a result of which all became alive once again.

601. The fear of death can be both good or bad. If due to its fear man sincerely turns to Allah and seeks forgiveness for his sins it is good; but if its fear makes him abandon doing pious deeds or turns to sinful life, then it is bad, e.g. out of fear of death people abstain from going for Hajj or participating in Holy War. However, the fear of the residents of Dadrawaan (Wasit), of course was of a different nature.

602. From this incident we learn that running away from dreaded diseases because of the fear of death is wrong. Secondly, we also learn that all the past and future happenings are screened before the Holy Prophet صلى الله عليه وآله وسلم, because the abovementioned incident had taken place centuries ago, yet the QUR'AAN says did you (Oh My Beloved Nabi صلى الله عليه وآله وسلم) see? i.e. you have seen.

603. Ibn Arabi says that any person who dies due to punishment can be brought back to life, but if the death is an inevitable one as divinely decreed then there is no order to bring its victims back to life. Hazrat Hassan (on whom be peace) says that the residents of Dadrawaan had died before their actual time, therefore they were brought back to life to complete their natural life span. These people were brought back to life on the dua of Hazrat Hizkeel bin Yuozi عليه السلام, who was the third successor of Hazrat Musa عليه السلام His first successor was Hazrat Yusha bin Nun عليه السلام and the second was Kalib bin Yohanna عليه السلام (Tafseer)

244. And fight in the Way of Allah [604], and know that Allah is All-Hearing, All-Knowing.

وَ قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْۤا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۲۴۴﴾

604. Fight with the warring non-Muslims, fight for the advancement of Islam - not merely for territorial gains or for material upliftment.

The war of monarchs is to reek havoc and destruction. The war of a believer is to emulate the footsteps of the Prophets عليه السلام.

245. Who is it that will loan [605] to Allah a good loan [606], so that Allah [607] may increase [608] it for him many times? And Allah scants and amplifies [609]. And to Him you will have to return.

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗۤ اَضْعَافًا كَثِيْرَةً وَ اللّٰهُ يَقْبِضُ وَيَبْصُۜطُ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿۲۴۵﴾

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605. Our pious sages say that to give a loan to a needy person during his hour of need is a virtuous act. In fact, in some instances this loan is greater than charity because sometimes even a non-needy can become a recipient of charity, while a loan is always taken by a needy person.
606. *QARZE-HASANA* is that type of a loan in which there is no demand on the debtor to settle it, if he pays it is well and good, if not he should be excused from paying it. However, in this there are a few conditions:
1. The loan giver should offer it sincerely and happily.
2. It should be given with a good heart.
3. Only lawful items should be used for this purpose.
4. There should be no hasty demand made for its settlement. Sometimes all charities are termed as *QARZE HASANA*.
607. From "*Allah may increase*" we learn that Allah loves the poor because He takes the loan from the rich for the poor. Thus, the one for whom the loan is taken is dearer.
608. Charity increases your wealth in this world as well as the rewards of the Hereafter. Service to parents is included in this as Allah will reward the child in this world as well as the Hereafter.
609. According to the revered Sufis there is expansion and contraction (increase and decrease) in everything: in a saint, the learned, the wealthy and the kings are not always in the same condition.

246. (O Beloved Prophet) Did you not observe the group of the children of Israel after Musa?[610] When they spoke to a Prophet of theirs: "Appoint for us a king [611] so that we may fight in the path of Allah". He (the Prophet) said: "Maybe if the fighting were obligatory on you, you would not fight" [612]. They said: "What has happened to us that we should not fight in the way of Allah, whereas we have been expelled from our homes and our children" [613]. But, when fighting was made obligatory on them [614], they turned their faces away, except a few [615] of them. And Allah is All Knowing of the unjust.

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِىْۤ اِسْرَآءِيْلَ مِنْۢ بَعْدِ مُوْسٰى ۘ اِذْ قَالُوْا لِنَبِىٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِىْ سَبِيْلِ اللّٰهِ ؕ قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا ؕ قَالُوْا وَ مَا لَنَاۤ اَلَّا نُقَاتِلَ فِىْ سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَ اَبْنَآٮِٕنَا ؕ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا مِّنْهُمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿۲۴۶﴾

610. This incident took place during the time of Hazrat Shumail علیہ السلام when the Israelites were sent to wage war against King Goliath. Goliath was a very cruel king of the people of Amaliqa who was made sovereign over the Israelites by Allah because of their disobedience to Him, just as Pharaoh too was made a sovereign once.
611. From this we learn that kingship can be obtained through the Prophets as they are the distributors of Allah's bounties. Even today, kingship and power is distributed through the grace of our Holy Prophet صلی اللہ علیہ وآلہ وسلم Furthermore, we learn that in those days there was never a union between Prohethood and kingdom otherwise, Hazrat Shumail علیہ السلام himself should have become a king and not appoint Talut. However, these two i.e. Prophethood and kingdom, were assimilated in

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Hazrat Dawood عليه السلام, Sulaiman عليه السلام and Hazrat Yusuf عليه السلام Nonetheless, Prophethood and kingdom are both the bounties of Allah.

612. You (O Israelites) will be guilty of two sins, one - defaulting from JIHAD (Holy War) and the second is disobeying the Divinely appointed king.

613. From this verse it can be deduced that to wage war against the non-believers for the sake of revenge is also permissible, as it is also one cleft among fighting in the way of Allah. In this instance Goliath had imprisoned four hundred and forty men from the royal family of the Israelites.

614. From this incident we learn that Holy War is the Sunnah of the Prophets which was incumbent upon the earlier Prophets and their followers.

615."*Few of them*" refers to the 313 men out of thousands.This was the total of the companions in the Battle of Badr who drank a handful of water of the river and were able to participate in this Holy War. Those who drank more, became cowards and chicken -hearted.

247. And their Prophet said to them: "Surely, Allah has appointed Talut (Saul) [616] for you as a king. They said: "How can he have the right of kingship over us [617]? Whereas we are more entitled [618] for the kingship than he and he has not been given ample wealth". He (Talut) said: "Surely, Allah has chosen him [619] over you and has increased him [620] abundantly in knowledge and body. And Allah bestows His kingdom to whom He wills. And Allah is All-Encompassing, All-Knowing.

وَ قَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا ؕ قَالُوْۤا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ؕ قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَ زَادَهٗ بَسْطَةً فِی الْعِلْمِ وَالْجِسْمِ ؕ وَاللّٰهُ يُؤْتِیْ مُلْكَهٗ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۲۴۷﴾

616. Talut was from the family of Binyamin, son of Hazrat Yaqub عليه السلام Because he was physically a giant, he was referred to as Talut. Hazrat Shumail had received a revelation in which he was informed that anyone who is physically as tall as your walking stick shall become the king. Talut fitted the description and thus became king, Hazrat Shumail himself did not become a king, in those days kingdom and Prophethood never assimilated.

617. Their first disobedience took place when they used their own conjecture and quibbling in opposition to Divine Command, although conjecture against Divine Command is the work of the devil.

618. They are poor, while running the affairs of the kingdom requires a great deal of wealth, hence they were not suitable for kingdom.

619. From this verse we learn that knowledge is superior to worship - the worshipper has the seclusion of the mosque, the learned has the throne of *Khilafat*. Furthermore, we also know that knowledge is superior to wealth as Divine leadership is achieved through knowledge, not wealth. Also that the king should be learned and healthy, to conduct the affairs of his kingdom efficiently. The present political system which is based on abundance of wealth and majority of votes, is not a healthy one.

620. From this verse we learn that government should not be based on family lineage or wealth, but rather on intelligence, bravery and courage. By knowledge is meant knowledge of

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Prophet صلی اللہ علیہ وآلہ وسلم had appointed him to lead the congregation for *Salaah* just before his demise from the world. Hazrat Umar's (on whom be peace) politics, of course is well known up to today.

religious politics. To think that only politician should become a Caliph is a total misnomer, because Hazrat Abu Bakr (on whom be peace) the first Caliph, was the most learned among the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم so much so, that the Holy

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةَ مُلْكِهٖۤ اَنْ يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَاٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۴۸﴾

248. And the Prophet said to them: "Surely, the sign of his kingship is that there would come to you an Ark (of the Covenant) [621] in which there is tranquility of your heart from your Lord, and the good legacy left by the family of Musa and the family of Harun [622], carried by the angels. Surely, in that is a sign for you if you believe [623].

621. This was a box made of the wood of Shamshaad (box-tree) being three hands long and two hands broad. In it were natural pictures of Prophets. It also included the plates of Tauraat, the staff (stick) of Hazrat Musa علیہ السلام his clothes and a pair of shoes, the turban of Hazrat Harun علیہ السلام as well as a few pieces of Manna (quails with which the Israelites were fed)

622. From this we learn that the sacred relics of the pious people are with the permission of Allah , a means of obtaining one's desires in one's hour of need. It is for this reason that such relics are placed in the shroud of the deceased at the time of burial. Hazrat Musa's علیہ السلام relics, as can be seen, were used by the soldiers for the sake of gaining victory.

623. From this it can be observed that the true believer is he who acknowledges the miraculous effects of these sacred relics. To deny this is equal to the denying of Allah's power. Accordingly, the angels brought this box and placed it in front of Hazrat Talut. During times of battles this box would always be kept near the Islamic soldiers, through the blessing of which the believers were always victorious. After Hazrat Talut علیہ السلام this box remained with the Israelites who always placed it in front of them in their hour of need, as a result of which all their prayers were answered. It was also their means of being victorious in battles. As time went, people of Wahabi type of beliefs began to show disrespect to this box and as such were soon afflicted by misfortunes. When this box was brought in the presence of Talut he became content. He selected 70 thousand Israelites and set out to fight Jalut.

SECTION 33

فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ ۙ قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْ ۚ وَ مَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّيْۤ اِلَّا مَنِ اغْتَرَفَ غُرْفَةًۢ بِيَدِهٖ ۚ فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ؕ فَلَمَّا

249. Then when Talut left the city with his army he said: "Surely, Allah will test you [624] with a stream. Whoso drinks water from it is not of me [625] and whoso does not drink of it is mine [626]. Except he who takes a sip with his hand [627]. Yet, all drank of it except a few of them [628]. When he (Talut) and the believers with him [629]

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جَاوَزَهٗ هُوَ وَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَ جُنُوْدِهٖ ؕ قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ ؕ وَ اللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿۲۴۹﴾

crossed the stream, they said: "We have no power [630] against Jalut (Goliath) and his armies". Those who were sure to meet [631] Allah said: "That often a small party has triumphed over a large party by Allah's Command" [632]. And, verily, Allah is with the steadfast (patient) [633].

624. This journey of the Isrealites to wage war against Jalut was undertaken during extreme heat. The heat of summer, the uneasiness of the jungle and the heat of the scorching sun made the soldiers miserable and thirsty. Talut had informed them that soon they would be coming across a river but they should refrain from drinking from it, its a test placed upon them. Talut was informing them about this from the revelation that Hazrat Shumail علیه السلام was receiving.

625. Whosoever drinks from this water is not my followers and as such will not accompany me in this battle. It does not mean that he is a non-believer, because every sin does not make a person a non-believer. However, it can possibly be said that such a person could go out of the fold of Islam i.e. by drinking much water out of this river could set hypocrisy and enmity in his heart which are the signs of infidelity.

626. Those who withstood the test and did not drink are of my followers, or of my religion or are with me in the battle, because those who failed to bear the thirst for a short while would not be able to withstand the hardships of war in future. From this we learn that to prepare the soldiers to withstand the hardships of war, and to put them to test in matters related to war is the practice of the Prophets. The practice of the present day military training can be deduced from this verse. At that time not to drink that water was extremely important, in fact drinking that water had become an act of infidelity as can be understood from the following passage.

627. The extreme heat, unbearable conditions for the journey, intensity of the thirst and Allah's command were indeed a total test of their patience, if these people could exercise patience under the extreme conditions, they will easily be able to exercise patience in the face of future hardships of war. But if they had faltered here, then they would not be able to fight in future as well.

628. From this we learn that sincere people are always few in number i.e. from thousands only 313 turned out to be sincere. Says Allah Almighty "*And there are few in My bondsmen who are thankful*" (S34 : V13).

629. From this we learn also that those who went to the river were declared non-believers because "*And those who believed are with him*" is stated here. This teaches us that every instruction of the Prophet is incumbent to be obeyed even if it is based on some measure of expediency. This makes it clear that those who wanted to drink the water remained at the river and when the patient believers had already reached the other side of the river banks, they were being called by these impatient disbelievers, because by this time the believers had not gone beyond the river at all.

630. From this verse we learn that the obedience of a Prophet is instrumental in inculcating bravery, while disobedience to the Prophet can result in cowardice. The true Prophets are all brave while false prophets are cowards i.e. Mirza Ghulam Ahmed, the false Prophet, did not go on pilgrimage because of fear.

631. Sometimes the word (suspicion, conjecture, etc.) is used to denote positiveness and certainty. These believers were certain of meeting their Lord. Without certainty and positiveness no faith can be obtained. Says Allah Almighty:

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"Why it did not happen when you had heard it that the male and female believers should have thought good of their own people" (S24 : V12). In this verse, too, the word "*ZANN*" is used to indicate positiveness, because it is imperative to be absolutely certain about Hazrat Ayesha's (on whom be peace) chastity.

632. Success and victory is not dependent on superiority of number or equipment, but is dependent on the grace and blessing of Allah. If His grace is with you it can destroy the elephant with just rocks of birds. This teaches us that believers should have total trust in Allah, However, acting upon available means is not going against the principle of reliance and trust. Says Allah Almighty:"*And keep ready for them the strength you can and as many horses as you can*"(S8 : V60)

633. Allah and His Help and Mercy is with the patient, while his Wrath and Anger with those who are impatient and with knowledge and power with all and sundry.

250.And when they confronted Jalut and his armies, they submitted: "O our Lord! Pour upon us patience and keep our steps firm and help us against the disbelieving people" 634.

وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۲۵۰﴾

634. This prayer should be recited in battle when facing the opposition. At times like this it is also better to be in the company of the pious.

251. Then they defeated them by Allah's Command 635 and Dawood killed Jalut. And Allah bestowed on him (Dawood) kingship and wisdom 636 and taught him 637 what He desired. And had Allah not repelled some people by others 638, then, surely, the earth 639 would have been ruined. But, Allah is the Bestower of bounty to all the worlds.

فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ۫ وَقَتَلَ دَاوٗدُ جَالُوْتَ وَ اٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَ عَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ﴿۲۵۱﴾

635. Numerically inferior army defeated the powerful army of the opposition.

636. Allah blessed Hazrat Dawood علیہ السلام with both Prophethood and Kingdom by getting him married to the daughter of King Talut. The King had announced that whosoever killed Jalut will marry my daughter. After king Talut, Hazrat Dawood علیہ السلام sat on the throne i.e. became king.

637. Many Books of Tafseer have it as Eiysha, father of Hazrat Dawood علیہ السلام , with all his sons, was in the army of Talut. Hazrat Dawood علیہ السلامwas the youngest and the weakest in the army. He had just come out of a sickness and had a yellowish skin. Hazrat Talut asked Shumail علیہ السلام that since Jalut (Goliath) is so strong and powerful, he should pray to Allah for his death. In response to this prayer Divine Revelation informed that Jalut would be killed at the hands of Hazrat Dawood علیہ السلام As such Hazrat Dawood with the aid of a sling came out to oppose him. On seeing the frail personage of Hazrat Dawood علیہ السلام , Jalut began to taunt him, but the Prophet of God paid no heed to him. He fired a stone from the sling which hit him in the forehead and killed him.

638. From this we learn that Allah alleviates the hardships of others through His servants, and breaks the power of the non-believers through the Muslim soldiers.

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639. From this we learn that there are many expediencies associated with war. e.g. If the grass is not cut, the fields are ruined, if pus is not removed through operation the entire body can become affected, if the criminal ele ment is not eliminated, peace and security will be affected. Likewise, if traitors and rebels are not overpowered, law-abiding citizens will find it difficult to survive. In short, to raise objections in matters of war is foolish.

252.These are the verses of Allah which (O Beloved) We recite to you correctly and surely you are from amongst the Rasools (Messengers of Allah) [640].

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿۲۵۲﴾

640. The endowment of lost historical data and the knowledge of the unseen is one of the proofs of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Prophethood because the Holy Prophet صلی اللہ علیہ وآلہ وسلم did neither acquire knowledge of History nor had he been in the company of historians, yet he presented authentic and accurate historical data. This proves beyond any doubt that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was a Divinely inspired Prophet.

PART 3

253.Of these Rasools We have excelled some of them over others [641]. Among them to whom Allah spoke, [642] and someone is he who was raised [643] in degrees of honour over all. And We gave Isa, son of Mariam [644] as clear signs and We supported him [645] with a pure spirit (Jibraeel). And if Allah had willed, those who had come after him would not have fought [646] with each other. After they had received clear proofs, they differed. Some of them became believers and others became infidels. Yet, had Allah so willed, they would not have fought (with each other). But, Allah does whatever He desires [647]

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۘ مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ ؕ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ مِّنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ اخْتَلَفُوْا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا ۟ وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿۲۵۳﴾

641. From this verse emerge a number of issues:
1. In Prophethood all Prophets are equal - there is no question of some being legitimate and others being counterfeit. Allah bestowed Prophethood on each one of them.
2. Besides Prophethood the Prophets enjoy different status i.e. some enjoy greater status than others. In respect of this, our Holy Prophet صلی اللہ علیہ وآلہ وسلم enjoys the highest status among all the Prophets.
3. Although it can be said that some Prophets enjoy higher status than the others, it is incorrect to assume that some Prophets are in any way inferior to the others. To do this is insulting the dignity of the Prophets of Allah, as is deduced from the word "*...we excelled*".

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642. Hazrat Musa's عليه السلام talking to Allah upon this earth, without an intermediary, is his distinctive feature, as the Holy Prophet's صلى الله عليه وآله وسلم conversation with Allah without any curtain during the Night of Me'raj was not upon this earth.

643. The word "*some of them*" denotes our Holy Prophet صلى الله عليه وآله وسلم From this emerge two issues:

1. The Holy Prophet صلى الله عليه وآله وسلم is superior in status to all other Prophets.
2. His superiority and greatness is beyond our conception and imagination as no limits or degree of status has been mentioned. Furthermore, we also learn that while all the Prophets are equal in respect of Prophethood they are different in rank and status.

644. From this we learn that Hazrat Isa عليه السلام was created without a father - just a mother. If he had had a father he would not have been referred to the mother i.e. Isa عليه السلام son of Mariam. Says Allah Almighty: "*Call them after their fathers*"(S33: V5)

Thus besides Bibi Mariam, the QUR'AAN has not mentioned any other woman's name.

645. By "*Ruhul Quds*" 'the pure soul' is meant Hazrat Jibraeel عليه السلام who was always accompanying Hazrat Isa عليه السلام From this we learn that the servants of Allah have the capacity to help and that help, from those besides Allah is not polytheism. Hazrat Jibraeel عليه السلام is the servant of Allah, yet he had been rendering help to Hazrat Isa عليه السلام Furthermore, the help of these pious servants is in reality help of Allah, as Allah Almighty refers to Hazrat Jibraeel's عليه السلام help as His help.

646. This verse intimates to us that after the demise of these Prophets their followers waged war among themselves. In it there is a hint that after our Holy Prophet صلى الله عليه وآله وسلم departs from this earthly life his followers too would wage war among themselves, which in reality did take place. Hazrat Abu Bakr Siddique (on whom be peace) waged war against those who had rejected the institution of Zakaat, there were several wars between Hazrat Ali (on who be peace) and Hazrat Muawiyah (on whom be peace)

647. The words "*if Allah so wished*" suggest that the wars among the followers of the previous Prophets, those that would be fought amongst the followers of the Holy Prophet are all in accordance with Divine plan. There are many wise devices behind this plan which is related to the question of predestination (Taqdeer). For further investigation and research about this issue refer to *Tafseer Naeemi*.

SECTION 34

254.O Believers! [648]. Spend [649] in the way of Allah of what We have provided for you before there comes a day where there shall be no bargaining, nor any friendship nor any intercession [650] for infidels. And it is the infidels themselves who are the unjust [651].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّ لَا شَفَاعَةٌ ؕ وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ﴿۲۵۴﴾

648. "*Oh those who believe*" suggest that acts of worship like Zakaat, Salaah, etc are incumbent upon Muslims, not non-Muslims, and without belief all forms of worship are imperfect and incorrect.

649. The verb '*you spend*' intimates that we should give charity from all those things with which Allah has blessed us. i.e. knowledge, wealth, health, children, time, etc. From all of these we should spend in the path of Allah.

650. The non-believers will not benefit from anyone's friendship nor his intercession. It is for this reason that the words no friendship and "*and no intercession*" are followed by "*and the infidels themselves are unjust persons*"(S2: V254) On the other hand, with the permission

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of Allah, both friendship and intercession will benefit the Muslims. Says Allah Almighty: "*Fast friends will be foes to one another on that day except the God-fearing people*" (S43:V67).

651.The word '*injustice*' means to unjustly use someone else's thing. An obedient servant can use the possessions of his master while the same cannot be said of the disobedient slave. The non-believers are disobedient, they are not justified in using the provisions of Allah. Thus, only those who are related to the bridal parties are justified in partaking of the marriage feast, those who are not connected with them are eating as thieves. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the bridegroom of the entire world, the believers are his obedient servants and the non-believers are his foes. Hence, the non-believers are eating the provisions unjustly and as thieves.

255. (He is) Allah! There is none worthy of worship but He. The Ever Living, the Sustainer of all existence. Slumber [652] seizes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is there that can intercede with Him, except by His leave? [653] He knows all that was before them and all that shall happen after [654] them. And they encompass nothing of His knowledge 655 except for what He wills. His throne encircles over the heavens and the earth [656]. And their preservation is not a burden on Him. And He alone is the Most Exalted, the Supreme.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَۚ اَلْحَیُّ الْقَیُّوْمُ۬ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّ لَا نَوْمٌؕ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِؕ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖؕ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْۚ وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا شَآءَۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَۚ وَلَا یَـُٔوْدُهٗ حِفْظُهُمَاۚ وَهُوَ الْعَلِیُّ الْعَظِیْمُ﴿۲۵۵﴾

652. This verse is known as (Verse of the Throne). Many virtues and benefits of it are mentioned in the traditions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم It is an excellent means of obtaining protection for one's life, wealth and for obtaining death with faith. If one recites this before retiring to bed he will be in the protection of Allah. If he recites it after every Salaah he will be blessed with Paradise. It is full of the Praise and Glory of Allah.

653. From the word '*he can intercede*' emerge two issues:

1. The Saints of Allah will intercede by Allah.
2. Their intercession is not one of bluff but one of approval. Hence anyone who denounces intercession is an infidel, and the one who accepts false intercessions like the pagans of Arabia is also in the same category. Remember that only the following will be able to intercede: The Prophets of Allah, the saints of Allah, the Ulama (the learned), one who is saintly guided, the Black Stone, the Holy QUR'AAN (including the Huffaz), the Holy Ka'bah, the Holy month of Ramadaan, the minor children of Muslims. Intercession will be of three kinds, for the salvation on the Day of Judgement, for the forgiveness of one's sins and for the loftiness of rank and status. From the first intercession even the non-believers will be benefitting, from the second kind, the sinful Muslims and from the third, the pious.

654. The word '*He Knows*' intimates that Allah Almighty knows the past and future deeds of man, or Interceder of Sinners, the Holy Prophet

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655. The words "*From His knowledge*" intimates that Allah Almighty has blessed His servants with knowledge, each according to his capacity and aptitude.
656. The word '*Throne*' denotes either the Divine knowledge, His power or the Sublime Throne, or place between the Throne and the Seventh Heaven referred to as the Eighth Heaven of astronomy or the Zodiacal heaven, while the Throne is the Ninth Heaven of Satun.

صلی اللہ علیہ وآلہ وسلم knows the past and future sins of people, because without knowledge intercession is not possible. The physician is fully aware of which patient can be cured and which is beyond cure. Likewise, the Interceder of sinners fully knows who is worthy of intercession and who is unworthy of intercession. Thus, this portion of the verse is the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Naa't (verse in praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم (*Tafseer Ruhul Bayaan*)

لَآ اِكْرَاهَ فِى الدِّيْنِ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَىِّ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْۢ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى لَا انْفِصَامَ لَهَا وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۲۵۶﴾

256. There is no compulsion in religion [657]. Surely, the path of virtue has been separated from the erring [658]. He who rejects the devil and believes in Allah [659], he has indeed grasped a very firm knot which is never to open [660]. And Allah is All-Hearing, All-Knowing.

657. It should be remembered that while it is not permissible to force Islam onto anyone, a Muslim can be forced to remain a believer. Thus no Muslim can be granted permission to become an apostate: either he remains a Muslim or he will be beheaded. Therefore there is no contradiction between the QUR'AANIC verse and the Hadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم Allah Almighty had asked the apostate Israelites "*Present yourselves to be put to death*". From this it can be deduced that apostates should be put to death.
658. In this verse the word '*infidelity*' is used literally to mean '*to reject.*' From this it is evident that faith is based on two essentials: the acceptance of Allah and the abstention from all wicked and devilish beliefs.
659. From this verse it becomes clear that Faith in Allah will only be accepted when all His enemies are shunned. The reason for this is Allah has mentioned the rejection of the devil before Faith in Him. In this is a hint of "*There is no God but Allah*"
660. From this it becomes evident that only those people can remain firm on Islam who cut themselves off from the company of the non-believers, show no love for them, keep away from their books and stay away from their lectures, because it is this very firmness on which the rejection of the devil is being based. Stay away from snakes and thieves because they are enemies of your lives and wealth, stay away from the infidels because they are the enemies of your Faith - Says Allah Almighty "*Then sit not you after recollection with the unjust people*" (S6 : V68)

اَللّٰهُ وَلِىُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓـُٔهُمُ الطَّاغُوْتُ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ اُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۵۷﴾

257.Allah is the Protector of the Believers. He brings them out from darkness into light [661]. And those who disbelieve, their protector is the devil [662]. And they take them out of light [663] into darkness. They are the inmates of Hell [664] and they will abide therein eternally.

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661. The verb "*He takes them out*" means Allah removes the new converts (to Islam) from infidelity (Kufr) the sincere repenters from heresy and the eternally pious from infidelity and apostasy. Thus, this verse is applicable to all and is beyond any objection. Being a supporter of Allah really means that He is the Guardian of the believers and so are His Prophets and Saints. Says Allah Almighty: "*Only Allah is protector and His Messenger and the believers*"(S5: V55). In the light of this verse no one can deny the help of Prophets and saints. Says Allah Almighty about the Holy Prophet صلی اللہ علیہ وآلہ وسلم "*So that you* صلی اللہ علیہ وآلہ وسلم *may take the people from darkness to light*". (S14 : V1).

662. From the words *'Their friends'* can be ascertained, that some non-believers give assistance to their fellow non-believers in this world, but they will not be able to do this in the Hereafter. Therefore, this verse is not in contradiction of "*And the unjust people have no helpers*" (S2 : V270). Contrary to this, Allah, the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the pious servants of Allah are the helpers and guardians of the believers in this world and the Hereafter, as they will be interceding on behalf of the believers to obtain Allah's forgiveness for them.

663. Here, the word *'Light'* refers to that religious nature upon which every child is born, because the non-believer was at no stage a believer. Therefore, how can it be said that the devil turned him out of Islam to Kufr – (infidelity). This verse could also be condemning the apostates.

664"*By inmates of Hell*" means that being inmates of Hell and to be therein eternally is the speciality of the non-believers. No matter how great a sinner the Muslim may be, he will not be regarded as the inmate of Hell. The house person is someone else, the guest is someone else.

SECTION 35

258.(O Beloved Prophet) Did you not see the one who quarrelled [665] with Ebrahim about His Lord, (merely) because Allah had given him kingdom? When Ebrahim said: "My Lord is the One Who gives life and causes death". He (Namrood) said: "I give life and cause death" [666]. Ebrahim said: "Surely, Allah brings up the sun from the east [667], you cause it to rise from the west". Thereupon, the infidel was confounded [668]. And Allah does not guide the unjust people.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

وقف لازم

665.The word *'who'* in this verse refers to Namrood bin Qin'aan who was king of the world and who lived during the period of Hazrat Ebrahim علیہ السلام. When Hazrat Ebrahim علیہ السلام preached to him the Oneness of Allah and his Prophethood, he began his quibbling. This conversation possibly took place after the incident of Namrood's order to place Hazrat Ebrahim علیہ السلام in the fire (Allah knows best). From this incident we learn that entering into a debate with the non-believers is the practice of the Prophets.

666. On hearing of the power of Allah, Namrood called for two captives of whom he killed one and spared the other saying I have made the other live, i.e. like Allah I too can kill and give life (God forbid). From this incident we learn that we should not get

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upon your Lord to let the sun rise from the West because he was now aware from the previous evidence that Ebrahim's dua would most certainly make this possible, and thereby put his godhood to shame. He had already seen the miracle of fire turning to flowers. (Tafseer Ruhul Mu'aani). The Holy Prophet صلی اللہ علیہ وآلہ وسلم had shown the miracle of making the sun rise from the West. What the father (Hazrat Ebrahim علیہ السلام has said the son (the Holy Prophet صلی اللہ علیہ وآلہ وسلم had made it happen.

disheartened at the ill-mannered quibbling of our opposition. Also if we cannot convince him with one proof we should try and win him over with another proof.

667. This command was to show the helple - ssness of the reprobate Namrood. From this it is evident that miracles should be demanded from the false prophets in order to unmask their false claim. However, any person who asks a miracle with a supposed belief of him being a Prophet is out of the fold of Islam.

668. It should be remembered that Namrood did not say to Hazrat Ebrahim علیہ السلام to call

اَوْ كَالَّذِىْ مَرَّ عَلٰى قَرْيَةٍ وَّ هِىَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا ۚ قَالَ اَنّٰى يُحْىٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهٗ ؕ قَالَ كَمْ لَبِثْتَ ؕ قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۚ وَانْظُرْ اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ وَانْظُرْ اِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا ؕ فَلَمَّا تَبَيَّنَ لَهٗ ۙ قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿۲۵۹﴾

259.Or, it is like him (Prophet Uzair), who passed by a town [669] which had fallen into ruins. He said: "How will Allah bring this to life [670] after its death?" So, Allah caused him to die for a hundred years [671]; then He revived him. He said: "How long have you stayed here?" He (Uzair) replied: "I've remained a full day or part of it". He (Allah) told him: "No, you stayed for a hundred years [672], look at your food and your drink. They have not changed with time, yet look at your donkey, whose bones even are not safe [673]. And We will make you a symbol for mankind. And look at the bones (of this donkey). How We raised them, and then covered them with flesh. Then, when this matter became clear [674] to him, he said: "I know [675] very well that Allah has power over all things"[676].

669. The incident under discussion is that of Hazrat Uzair علیہ السلام By '*place*' here is meant Baitul Muqaddas - (Jerusalem) which was put to ruins by King Bakht Nasr. Hazrat Uzair علیہ السلام was passing a place travelling on an ass. He had in a container some grape juice as well as some pieces of dates. He roamed in the entire city but did not find a single person. At that point in time he uttered these words and as soon as he got down from the ass his soul was captured i.e. he died.

670. Either it is concerning the nature and quality of giving life, or it is used for expressing astonishment, but it is not used to show rejection , as acceptance of the Day of Judgement is one of the essential parts of Faith.

671.The reason for stating this was to show that

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the condition in which they were, Allah had turned their attention from the affairs of the world. Otherwise, all the Prophets as well as the pious sages are not only fully aware of the world but are involved in its happenings. Thus Hazrat Musa عليه السلام was present at the time of the Holy Prophet's صلى الله عليه وآله وسلم farewell pilgrimage, (Hajjatul Wida) All the Prophets صلى الله عليه وآله وسلم performed Salaah behind the Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj; greetings are extended to the dead when entering the cemetry.

672. While in the state of death Allah at that point in time had made Hazrat Uzair عليه السلام totally inattentive about the world, as the Holy Prophet صلى الله عليه وآله وسلم was made inattentive on the night on which his Fajr Salaah lapsed. Normally the Holy Prophet صلى الله عليه وآله وسلم was never unmindful, therefore his Wudu would never break due to sleep.

673. Food and drink which have a faster rate of perishing did not perish, whereas corpses which take longer to perish, decayed, even the bones became white.

674. One gaze of Hazrat Uzair عليه السلام and miraculously all the limbs of the donkey came together, the hide came on its body and brayingly came to life. Thereafter Hazrat Uzair عليه السلام climbed on it and journeyed to his village. On reaching it he found his place through rough estimation. He knocked on the door and asked if this was the house of Uzair's عليه السلام There an old and crippled lady hearing Hazrat Uzair عليه السلام name began to cry saying who is taking Hazrat Uzair's عليه السلام name after one hundred years? His whereabouts are unknown for the past hundred years. This old lady was Hazrat Uzair's عليه السلام maid. The reply came : "I am Uzair عليه السلام who has come to life after one hundred years". She then requested to Hazrat Uzair عليه السلام to pray to Allah to return her eyesight. The prayer was granted. Then holding her hands he said: "Stand in the name of your Lord" Immediately her deformed limbs were cured. She then recognised Hazrat Uzair عليه السلام and took him to a gathering of people in which were his 118 years old son and his grandson. The old lady addressed the people saying "Uzair عليه السلام has come back to life from the dead, look I have gained complete cure through his prayer" People accepted the words of the old lady and recognised him from his form. It is for this reason that the Yahud call Hazrat Uzair عليه السلام the son of God.

675. By "*I know*" means at first he had knowledge, now he has positive knowledge. The earlier knowledge was through information , but the present knowledge is through personal observation. From this we learn that, at times the faith of the Prophets is based on actual observation, hence their faith is more positive than their followers. On the night of Meraj our Holy Prophet صلى الله عليه وآله وسلم saw all unseen things like the Heaven, Hell, etc. with his own eyes - Hence his belief in these is based on actual observation.

676. Wit-based on QUR'AANIC puzzle : Who is that pious person who was himself forty years old, his son was one hundred and forty years old and his grandson ninety years? Answer : Hazrat Uzair عليه السلام Reason: when Hazrat Uzair عليه السلام lapsed into a hundred years of death, he was forty years old, but when he was raised to life, he was still a person of forty years! Allah be praised.

260.And when Ebrahim [677] said: "O my Lord! Show me how You give life to the dead". He (Allah) said: "Do you not believe so?" He said: "Yes, but I like that my heart may be satisfied" [678]. He said: "Take four birds and make them familiar [679] to

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِیْ كَیْفَ تُحْیِ الْمَوْتٰى ؕ قَالَ اَوَلَمْ تُؤْمِنْ ؕ قَالَ بَلٰى وَلٰكِنْ لِّیَطْمَىٕنَّ قَلْبِیْ ؕ قَالَ فَخُذْ اَرْبَعَةً مِّنَ الطَّیْرِ فَصُرْهُنَّ اِلَیْكَ ثُمَّ

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اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَاْتِيْنَكَ سَعْيًا ؕ وَاعْلَمْ اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٦٠﴾

you. Then put a part of each of them (their flesh) on every hilltop. Thereafter call them [680]. They will come to you in haste [681]. And know that Allah is All Powerful, All Wise [682].

677.One day while Hazrat Ebrahim عليه السلام was walking along the ocean bank he saw a dead body whose flesh was being eaten by the fish during high tide and by the wild animals and birds of prey when the tide was low. This unusual sight brought in him the desire to experience the phenomenon of life and death. Thus he made his request to Allah Almighty.

678. In other words, Hazrat Ebrahim عليه السلام wanted to progress from his convincing knowledge to acquire positive knowledge through this phenomenon i.e. move from ordinary degree of perfection to highest degree of perfection.

679. That you may know them and be able to recognize them after they are brought back to life.

680. From this it becomes evident that if sometimes it is permissible to call upon lifeless animals to provide bounties, then it is equally permissible to call upon the past Prophets and Saints to receive their bounties.

681. In response to this Divine instruction Hazrat Ebrahim عليه السلام reared a peacock, a rooster, a pigeon and a crow, slaughtered them, he cut them into mince, mixed the flesh of the four placed the meat onto four different mountains, keeping their heads (beaks) with him. Then he called them. By permission of Allah all these limbs flew and joined with their original, their bodies became ready in the air and became alive after the beaks were joined.

682. From this discussion emerge two issues:

1. Whenever the pious servants of Allah become insistant about anything, Allah Almighty fulfils their desire,
2. Although faith in the unseen forms an essential part of our faith, the faith of the Prophets can be based on their actual observation.

SECTION 36

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٦١﴾

261.The example of those who spend [683] their wealth in the way of Allah is like a grain of wheat, which grows into seven [684] offshoots, and each offshoot contains one hundred grains. And Allah multiplies (His rewards) to whomsoever He pleases [685]. And Allah is the All Encompassing, All Knowing.

683.Whether the charity is of a voluntary or compulsory nature, the wealth is spent with the view of conveying the reward to the deceased, which is included herein. Hence the funeral rites of the third day, forty days etc. are all included herein. - (*Khazainul Irfaan*)

684.Although it is Allah Almighty who raises the crop, yet the grain is connected with the farmer. From this it can be deduced that it is permissible to connect the verb with everything related therewith. This verse was revealed to honour Hazrat Uthman Ghani (on whom be peace) who on the occassion of the Battle of Tabuk donated a thousand camels with provisions for the Muslim cause.

685.The word *'He will increase'* suggests that although pious deeds are similar in nature, their

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reward is of a different degree, or because there is difference in the beauty and sincerity of the intention, or because a small action, if accepted by Allah is worthy of a greater reward. The Holy Prophet صلى الله عليه وآله وسلم says : "If my Companion donates a handful of grain, and you a mountain full of gold, that handful of grain is worthy of greater reward than all your gold."

262.Those who spend [686] their wealth in the path of Allah, then after spending, neither boast of favours conferred, nor taunt [687]. Their reward is with their Lord. And they shall have no fear, nor shall they grieve [688].

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّ لَآ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۲۶۲﴾

686. It refers to those people who spend in the way of Allah out of all their wealth, at all times on all good occasions as evident from "*who spend*" and "*their wealth*" in respect of time and circumstances.

687. To be placed under an obligation means to mention the charitable deed in front of others, or by hurting the feelings of the beggars, while by causing grief is meant to taunt him. Doing these things will not only render your charities null and void, but it will be a means of punishment for causing grief to Muslims.

688. This could also refer to the grief and anxiety of the Day of Judgement, from which the believers will be relieved. Says Allah Almighty "*The great terror shall not grieve them*" (S21 : V103) or that worldly grief and anxiety which serve as a curtain between man and Allah. Otherwise, fear of Allah is the root of faith. Hence, it is not illogical to show fear for a snake, a scorpion or an enemy. Hazrat Musa عليه السلام became frightened when his staff turned into a snake, and spoke thus to Allah in respect of the Pharaoh's fear: "*They both submitted : Our Lord undoubtedly we fear that he may commit excess against us or come before us with mischief*" (S20 : V45). From this it can be deduced that all pious persons are Saints of Allah, as the Holy QUR'AAN speaks of similar qualities in respect of the Friends of Allah.

263.To speak kind words and to forgive [689] is better than charity followed by injury. And Allah is Self-Sufficient, Forbearing [690].

قَوْلٌ مَّعْرُوْفٌ وَّ مَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ؕ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ﴿۲۶۳﴾

689. To prevent the person from begging, and to forgive him if he becomes abusive about this, is better than giving him a donation and thereafter teasing and disgracing him. The reason being wealth appeases the heart of the beggar while good words nourish it.

690. Allah Almighty despite being Self Sufficient is tolerant and kind by forgiving the sins of His servants. Similarly, we too should forgive the faults and shortcomings of the beggars and those under you. Tolerance is the practice of Allah. Praise be to Allah! What refined instructions for pure ethics!

264. O you who believe! Do not render in vain your charities by boasting of your favours conferred followed by injury [691], like him who spent [692] his wealth for showing to

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ

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الْاٰخِرِ ؕ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ؕ لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّمَّا كَسَبُوْا ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿۲۶۴﴾

people and believes not in Allah and the Last Day. Then the example of such a person is like that of a smooth rock upon which is dust [693]; and it is struck by a heavy rain, leaving it a bare stone [694]. They shall have no control [695] on anything of what they have earned and Allah does not guide the people who disbelieve [696].

691.In this there is a hint that if giving charity publicly may cause any disgrace to the beggar, it should be given without any publicity to obviate this. Under such circumstances publicizing charity becomes part of '*injure*' .

692. Some great sages are of the opinion that one should not hope for reward from man for imparting religious education nor taunt him because this, too, is a charity of education.

693. This is the condition of the charity of hypocrites who spend their wealth not to gain the pleasure of Allah but to gain publicity which is rendered null and void by their taunts and bragging. It should be remembered that if the purpose of giving charity publicly is to show off, it is an evil act, but if it is given to encourage others, it is a good act. Says Allah Almighty:"*If you give charity openly then what a good thing it is*" (S2 : V271).

694. The heart of a hypocrite is like a block of stone and his worships, especially, charities and donations for show are the dust and environs fallen on that block from which no growth of seeds can be expected. Allah Almighty's rejection of their worships can be compared to that water which washes away top soil. Hence this comparison is very effective.

695. From this it should be understood that the foundation of outer worships is based on sincerity and sound intentions - the greater the sincere, the bigger their firmness and their fruits of reward.

696.The non-believer does not receive guidance for doing pious deeds, because the acceptance of piety is dependent on Faith. If he were to find the path of piety he would have repented from his apostasy and engaged himself in doing pious deeds. It could also mean that those who are to remain non-believers by Allah, will not find guidance towards Faith i.e. coming in the fold of Islam. Other than that, many nonbelievers have already come into the fold of Islam and Allah has accepted their faith.

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۲۶۵﴾

265. And the example of those who spend their wealth to seek the pleasure of Allah [697] and for strengthening their hearts is like that garden [698], which is on an elevated ground. Heavy rain fell upon it, then bearing double the fruit. And if heavy rain does not fall on it, then dew suffices [699]. And Allah observes what you do [700].

697. In acquiring wealth there is a hint that a believer should spend out of every wealth acquired on all types of good occasions at all times and not suffice on giving Zakaat only. He should give clothes, food, cash, crops, property, etc. in the way of Allah. In this expenditure Meelad gatherings and Niaz food of Holy Saints is included, as this too is spending in the

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way of Allah.

698. From this it is evident that the reward of charity and good deeds will be given according to their intentions. It is for this reason that our spending of a mountain full of gold is not equal to even 1 1/4 kg grain of the Companions of the Holy Prophet صلى الله عليه وآله وسلم because we do not possess the high degree of sincerity of the Companions Likewise, giving charity to any saintly pauper is better than giving it to a sinful beggar. The quantity of the crop will be dependent on the quality of the earth. Hence, the charity is the crop and the beggar is the earth.

699.By *'dew suffices'* is meant the land of high quality soil will always yield good crop even though the rain might be insufficient. Likewise, the charity of the believer will yield reward whether it is big or small. By Allah, condition of the heart is judged, not the quantity of wealth.

700. From this one learns that just as land, rich of soil will yield crops of superior quality, in some sacred grounds the rewards of good deeds abound e.g. the reward of one good deed in the mosque of the Holy Prophet صلى الله عليه وآله وسلم (Masjide Nabawi) is equal to fifty thousand deeds.

266. Does any one of you like to have a garden of dates and grapes[701], beneath which rivers flow, in which there are all kinds of fruit? Then, old age came to him and he has weak children [702]. Then came a whirlwind containing fire and so it is burnt. Thus does Allah make clear to you (His) signs, so that you may ponder [703].

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّ أَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَأَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيْهِ نَارٌ فَاحْتَرَقَتْ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢٦٦﴾

701. This is an excellent example of spurious charity. Just as a person in old age will feel the pain at the destruction of his well blossomed garden, so will the spurious charity of the hypocrites and pretenders be of no avail to them on the Day of Judgement when they will be in great need of its reward.

702. By *'old age overtaking him'* means his need for the wealth is greater but his strength to acquire it, is less. Similarly, on the Day of Judgement there will be a need to acquire rewards of good deeds. But there will be no strength to do good deeds. It should be remembered that although the believer does continue to perform his Salaah and recite the Holy QUR'AAN he will receive no reward for these acts. Rewards will only be for deeds performed during one's life time. It is for this reason that rewards are conveyed to the deceased as they are now no longer in the position to acquire these.

703. From this example it is understood that good deeds should not be showing off. Secondly, after doing good deeds one should not indulge in any sinful activity which would destroy its reward. If one is guilty of such an act one will be ever so sorry on the Day of Judgement just like the owner of the garden would be painful at the desolation of his garden in the hour of his need. It should be remembered that just as sins are forgiven through some good deeds, some sins too cause the destruction of one's good deeds. Says Allah Almighty: *"Lest your deeds are wasted...."* (S49 : V2).

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SECTION 37

267. O you who believe! Give [704] from the good things, which you have earned, and of what We have provided from the earth for you [705]. Do not intend to give the worthless part of your earnings in charity, whilst you would not take it yourself, unless with closed eyes [706]. And know that Allah is free of need and Praiseworthy.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۪ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ؕ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ﴿۲۶۷﴾

704. From the words "*what we have provided from earth*" emerge a few issues:
1.We should always engage ourselves in lawful occupations like farming, trade ventures, seeking employment, etc. for it is unprofitable to remain idle and jobless.
2.It is better to give charity from one's earning.
3.One should spend from that wealth which is dearest to oneself.
4.Charity should be given from lawfully earned wealth.
5.One should not give away the entire wealth, some of it should be kept for one's own needs, as is evident from "*that which*". One should not only suffice on paying Zakaat, voluntary charity should also be given as is indicated by "*you spend*"
705. This verse is Imam Abu Hanifa's R.A. basis of argument in respect of Zakaat on agricultural produce. Thus, it is Wajib (compulsory) to give Zakaat on these products, no matter its quantity or whether the products survive the full year or not, because the word *'of what'* in this verse is for common usage. Its validity is supported by the following traditions in which it is stated that any land which is irrigated through rain water, the Zakaat on its produce will be 1/10, while that which is irrigated through well water the Zakaat on its produce will be 1/20. The tradition mentioning that anything under five *Wasaq* is exempt from charity is pertaining to Zakaat on trade items and not on agricultural produce. The reason being in those days one *Wasaq* was equal to 40 dirhams, which is the Nisaab for Zakaat on trade items (Nisaab: minimum wealth required before Zakaat becomes compulsory).
706. Some people would give damaged worthless dates in the path of Allah. Regarding them, this verse was revealed to inform them that if you seek excellent reward for charity, the things you give in charity, it should be that which is the dearest to you and of the highest quality.

268. The devil threatens you with poverty and commands of you lewdness [707]. And Allah promises you forgiveness from it and bounty. Surely, Allah is All Embracing, All Knowing [708].

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَآءِ ۚ وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۲۶۸﴾

707. From this verse we learn that fear of poverty in respect of spending for good work, and spending regardlessly on evil work is indeed the evil suggestion of the devil. May Allah protect us from this type of action. People who advise you to spend lavishly on un-Islamic wedding customs and prevent you from charity are devils, from whose evil advice one should stay far away.
708. The word "*All Embracing*" suggests that with the Grace of Allah charity does not decrease the wealth but increases it. It also wards off

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calamities. This is hinted in "All Embracing and All-Knowing"

269. He bestows wisdom [709] upon whom He wills and whoever has been given wisdom, has certainly been given much good [710]. And none pay attention to guidance except those of understanding.

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ؕ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ﴿۲۶۹﴾

709. By wisdom is meant religious knowledge i.e. the knowledge of the Holy Prophet From this emerge two issues:
1.Charity of knowledge is superior to charity of wealth as the former is recurring charity (Sadaqa-e-Jariya) the reward of such a charity will accrue to the giver until Judgement Day.
2. Religious knowledge is not just obtained from books but from the Grace of Allah. Just by reading the QUR'AAN and Hadith one is not likely to find guidance, if the Grace of Allah is not part of it. The voice from the gramaphone or radio will only be received after it is tuned i.e. reception is dependent on tuning of the station, not without it. Likewise, if the instructor of the QUR'AAN and Hadtih is an infidel he will obviously teach infidelity from it.

710. The word good suggests that religious education is better than all bounties of Allah - e.g. wealth, worship and kingdom are inferior to knowledge. Because the Holy Prophet is the greatest Prophet of Allah, he is also the greatest possessor of knowledge of all things. He certainly gave our Holy Prophet much more knowledge than this. The Holy Prophet himself says:
"*Everything was made clear unto me and thus I had knowledge of it*" in the light of this, charity of knowledge is greater than any other charity.

270. And whatsoever you spend of expenditures or make vows [711], then surely Allah knows of it. And for the unjust there are no helpers [712].

وَمَآ اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ اَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَاِنَّ اللّٰهَ يَعْلَمُهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿۲۷۰﴾

711. In Islamic code of law one can only take a vow on Allah alone as by means of it one makes unincumbent worships incumbent. However, the poor caretakers of the shrines of the Saints of Allah can utilize the things on which the vow is taken. The literal vow refers to gifts which can be taken from the creation of Allah as can be seen from the example of a maid who took a vow on the occasion of Battle of Uhud that if he the Holy Prophet came out unharmed she would play the tambourine. This is a literal vow. While it is compulsory to fulfil the religious vows, as it is a means of carrying out a promise.

712 The word '*helpers*' tells us that Allah has appointed helpers for the believers in this world and the Hereafter. Says Allah Almighty
"*Only Allah is your proctector and His Messenger and the believers* " (S5:V55).
The helpless state of the non-believers is a means of punishment for them.

271. If you offer your charity openly, then it is a good thing [713]. But, if you conceal it, and give it to the poor then it is much better for you.

اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَاِنْ تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ

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لَّكُمْ ۗ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

And He will remove some of your sins [714]. And Allah is aware of what you do.

713. It should be remembered that in the matter of payment of compulsory charity, publicity is good as no one will accuse you of being miserly while it is better to give voluntary charity without any publicity. However, in the case of collections to write your name with the intention of encouraging others to donate is not only permissible but also better. If it was totally forbidden to make known your charity, than the charity of the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم especially that of Hazrat Uthman (on whom be peace)would not have beeen narrated.

714. Through charity one's minor sins are forgiven, calamities are warded off. Hence reference here is made to *'some sins'* meaning 'minor sins.'

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۗ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

272. (O Holy Prophet) To guide them is not your responsibility [715], but Allah guides whom He pleases [716]. And whatever good you spend is for yourselves [717]. And it is not proper for you to spend except to seek the pleasure [718] of Allah and whatever good thing you spend will be fully repaid to you. And you will not be dealt with unjustly [719].

715. Allah makes it clear that Oh My Beloved Prophet صلی اللہ علیہ وآلہ وسلم . you are not responsible for their guidance, nor will you be questioned regarding them not accepting Faith. From this we learn that we are totally dependent on our Holy Prophet صلی اللہ علیہ وآلہ وسلم . By us accepting Faith will not enhance the status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم neither by remaining unbelievers, will we be able to decrease his noble status one bit. Whether one believes in the sun as a giver of light or not, it will still remain bright.

716. From this we learn that True Guidance is received from the Will of Allah, not from mere love, because Allah loves every person as His creation, otherwise He would not have granted them provision and sent Prophets for their guidance. However, all are not blessed with Faith and guidance because of this love. Thus, general love of Allah is one thing, the Will of Allah is another thing.

717. From this emerge two issues: At all times spend the best in the way of Allah as is ascertained from "*From that which is good*". Do not make the beggar a butt of your gratitude because whatever you give is for your good.

718. It should be remembered that whatever charity is given in the name of Saints, it is given to seek the pleasure of Allah, but the recipient of its reward are the Saints. e.g. Hazrat S'aad (on whom be peace) after opening a well said its reward will be for the Mother of S'aad. Hence this verse does not in any way distract from the holding of Gyarwee Shareef, etc.

719. Allah Almighty says that there will be no decrease in the reward of your good deeds, you will, without any doubt receive full reward for them. Thus, there is no negation of increase in this verse. Allah will give reward to His servants much more in relation to their deeds. Says Allah Almighty: "*The example of those who spend*" (S2: V261) Hence there is no contradiction in this verse:

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273. For those beggars[720], who are restricted in the way of Allah [721]. They cannot move about in the earth [722]. An ignorant (person) would think them to be wealthy because of their restraint. You shall recognize them from their (characteristic) signs [723]. They do not beg of men persistently [724]. And whatever you give in charity, indeed Allah knows of it.

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ
لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ يَحْسَبُهُمُ
الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ
بِسِيْمٰهُمْ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا وَمَا
تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝۲۷۳

720. A charity which is of a compulsory nature will only be given to the poor, not to a wealthy person, while it is better to give the voluntary charity to the poor, but as Sadaqatul Jariya all are equal i.e. the rich and the poor can make use of it e.g. water of the well, cemetery, mosque, etc. From this verse we learn that charity should be given to a beggar who is ashamed of receiving it than that poor who experiences no remorse about it.

721. In this are included poor students and Ulama (Religious teachers) as they too are part of those in the path of Allah - they do not earn money.

722. By *'they cannot move'* is meant that if they go about in search of livelihood, all religious activities will come to a stop. From this we learn that those learned men and students who have devoted themselves solely for religious work, their care becomes the responsibility of the Muslims as was the case of Companions of Suffa. These were a special group of Compan--ions of the Holy Prophet who had given up material life and devoted it to the Holy Prophet and receiving religious instructions from the Messenger of Allah, had engaged themselves in material work, religious activities would have come to a stop. Thus it is permissible to take wages for Imamat, giving religious knowledge etc. Besides Hazrat Uthman (on whom be peace) all the other Caliphs from Khulafa-e-Rashideen took wages for rendering the services as Caliphs, though Caliphate itself is a relgious service.

723. Their crestfallen faces, torn clothes and yellowish skin, paint a picture of their poverty which were not within their control, they appear by themselves.

724. The translation of this verse is very refined indeed. From it we learn that the negation in this verse is of question not of being persistently as is evident from the above verse.

SECTION 38

274.Those who spend their wealth (in the way of Allah) by night and by day, secretly and openly [725], they will have their reward with their Lord. They shall have no fear, nor shall they grieve [726].

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ
سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝۲۷۴

725. This verse was revealed in honour of Hazrat Abu Bakr Siddique (on whom be peace) From this verse we learn that charity can be given both publically and without any

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publicity. In fact, compulsory charity should be given publically, while the voluntary charity should be given without any publicity e.g. the Five Daily Prayers, Eid Prayers and Jummah Prayer should be performed in seclusion. It is important to know that Hazrat Abu Bakr Siddiq (on whom be peace) spent forty thousand golden coins in four different ways: 10, 000 in the day; 10,000 at night; 10,000 in the open and 10,000 secretly.

726. From this verse we learn that Hazrat Abu Bakr Siddiq R.A. is deserving and entitled to great rewards. His deeds have attained acceptability in the Eyes of Allah and he is a true Friend of Allah. He is free of the distress and sufferings of this world and the Hereafter and his title is *ATEEQ*.(free from fire).

اَلَّذِیْنَ یَاْكُلُوْنَ الرِّبٰوا لَا یَقُوْمُوْنَ اِلَّا كَمَا یَقُوْمُ الَّذِیْ یَتَخَبَّطُهُ الشَّیْطٰنُ مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْۤا اِنَّمَا الْبَیْعُ مِثْلُ الرِّبٰوا ۘ وَ اَحَلَّ اللّٰهُ الْبَیْعَ وَ حَرَّمَ الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ؕ وَ اَمْرُهٗۤ اِلَى اللّٰهِ ؕ وَ مَنْ عَادَ فَاُولٰٓىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِیْهَا خٰلِدُوْنَ (۲۷۵)

275. Those who devour interest (usury) [727] cannot stand on the Day of Judgement, except like one who is touched [728] by Shaitaan into insanity [729]. That is because they say: "The trade, too, is just like interest"[730]. But, Allah has permitted trade and forbidden interest [731]. So, whoever has received direction from His Lord and refrains from it, whatever he took before is lawful for him [732]. And his affair is with Allah [733]. But, whoever returns (to dealing in interest), they are the inmates of the Fire, wherein they will abide eternally [734].

727. A usurer is only human in form but inwardly a devil, as he has no Mercy on the poor. Hence, he will assume the shape of the devil on the Day of Judgement.

728. The words "*Evil spirit has touched him*" suggests that on the Day of Judgement the usurers will be so confounded and stand staggeringly like the one who had been afflicted by an evil spirit in his earthly life, for the usurer had become a devil unto the people during his lifetime.

729. From this verse we learn that evil spirit is a fact i.e. people can get possessed by evil spirits, which can haunt and make a person demented. Furthermore, one can connect godly deeds with man because to make a person mad, ill, etc. are deeds of Allah but here they are connected to Jinn.

730.These people had regarded usury to be good and wholesome to such an extent that they actually liken usury to trade i.e. they were making trade as a means of comparing and usury as an object compared.

731. Any profit accrued from a loan is usury or interest. Similarly to sell items of one nature with extra price is also equal to usury or interest. Like selling a kilo of grain for a price of 11/4 kg. Interest has many forms, which are explained in the books of Jurisprudence. For a detailed discussion of it refer to our Tafseer Naeemi.

732. The word '*refrained*' hints that if a person continues taking interest after it was made unlawful, will be guilty of taking interest prior to this injunction. While any person who refrains from interest after it was made unlawful will be excused for whatever interest he had taken prior to it.

733. Allah can bring about its prohibition whenever and on whomsoever He so wills. No one can raise any objection in the matter. However, there is no harm for delving into its wisdom, In fact, it will be regarded as a

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commendable act.
734. Any person who takes interest by regarding it as lawful is out of the fold of Islam and will remain in Hell fire eternally. However, if he takes it as an unlawful thing, he will be a grave sinner and will be in Hell fire for a lengthy period.

276. Allah destroys interest [735] and increases charities [736]. And Allah loves not any ungrateful big sinner [737].

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ؕ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ﴿۲۷۶﴾

735. From this emerge two issues:
1. There can be no blessing in interest, for the believer, it can only be nourishment for a non believer, not a Believer. A germ can only nourish in squalor, while a nightingale flourishes on flowers. Hence do not think of yourselves on the line of apostasy (Kufr). A non-believer may progress through interest, but a believer will flourish by paying his *Zakaat*.
2. No charity or *Zakaat* can be paid from interest money. This is one way of abolishing interest.

736. The word "*increases*" means Allah will be increasing his reward in this world and the Hereafter. He will be blessing him in this world, while in the Hereafter increasing his every one reward by seven hundred or even more.
737.This verse intimates that the one who commits an unlawful act is both ungrateful and a sinner; obedience is gratitude and the obedient is grateful.

277. Surely, those who believe and do righteous deeds and establish prayer [738] and give Zakaat, will have their reward with their Lord. And, there is no fear for them, nor shall they grieve [739].

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۲۷۷﴾

738. From this verse one learns that the excellence lies not in performing *Salaah* but establishing it as an institution. *Salaah* should be performed regularly, correctly and sincerely, as an established institution.
739. From this verse it is evident that a true believer is pious and a friend of Allah, because regarding the Saints of Allah, it is said "*Listen carefully! No doubt, there is no fear nor any grief upon the Friends of Allah*".(S10: V62).The same is used for the believers. Thus sainthood can be attained through pious deeds.

278. O you who believe! Fear Allah [740] and leave what remains (due to you) of interest [741], if you are believers [742].

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۷۸﴾

740. From this emerge two issues:
1. Piety and God-consciousness should be the object of every believer.
2. Faith precedes piety. Piety is for Faith like Wudu is for Salaah.
741. Prior to the prohibition of interest, if it was payable on the debtor and part of it was unpaid, the portion received would not be returned after the revelation of its prohibition. However, no further interest would be taken. Similar, will be the case of that non-believer on whom interest was due but has now accepted Islam. After accepting Islam he will be relieved of the obligation of its payment. Similarly, any person who embraces Islam while having 6 or 7 wives prior to Islam, is now permitted to have a

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imitate the Hindus, leaving some hair on top of the head unshaved, bowing to the cross in imitation of the Nasara, etc. This verse further intimates that we should refrain from wearing Hindu fashioned Dhoti, (waist piece passing between legs and fastened behind) loincloth (Langoti) Lati, hat etc. as these are current practices of the non-believers.

maximum of 4 wives and separate the others. Many such issues can be deduced from this verse.

742. From this verse we learn that all interest orientated trade is the practice of the non-believer, not the believer. It is unlawful to imitate any practices of the non-believers as the practise of such acts is Kufr (apostasy). Examples of these are wearing cross threads to

فَإِنْ لَّمْ تَفْعَلُوْا فَأْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ أَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ﴿٢٧٩﴾

279.But if you do not, then beware of war[743] from Allah and His Messenger. And if you repent, then take your principal sums [744]. Thus, neither do you wrong anyone, nor are you wronged.

743. It should be remembered that two sins have been responsible for the declaration of war, one is taking of interest and the other is harbouring enmity against the friend of Allah as is found in the Hadith. Thus, taking of interest is a greater sin than paying it as there is no declaration of war on the one who pays interest. The Hadith which mentions that both are equal means both are equal in sin but not in the intensity of the sin. It should also be remembered that a non believer cannot take interest from the believer. But if a non believer takes interest from his fellow non-believers, the Islamic ruler should not interfere in their affairs as they enjoy full religious freedom.

744. This verse suggests that all interest prior to its prohibition was lawful. That amount would not be deducted from the original loan but instead the full amount of the loan would now become payable.

وَإِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ إِلٰى مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٢٨٠﴾

280. And if the debtor is in hardship, then give him time till it is easy [745]. And if you give (from your right as) charity, then it is better for you, if you only knew.

745. **Issue**: there is no time limit acceptable in respect of loans. Its payment can be demanded at any time. There is time limit in respect of payment of debt, it cannot be demanded before the due date. Short term loan would be regarded as a loan, while trade loans would be regarded as debts. Both the loan and the debt are included in this verse, as to give an extension of payment to both these debtors is an act worthy of reward. Hence we learn that to forgive a debtor from payment of his debt is an act of charity, but such a person cannot pay Zakaat out of that money. This situation can be remedied by paying Zakaat to a hard pressed debtor. After the debtor has taken possession of the money the creditor can collect his debt.

وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ إِلَى اللّٰهِ ۗ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٨١﴾

281.And fear the day in which you shall be made to return to Allah [746]. Then, every soul will be compensated for what it earned. And they shall not be wronged [747].

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746. This means that you should forgive your helpless debtor so that Allah can forgive you on the Day of Judgement for you, too, are Allah's debtor. Forgive, that you receive forgiveness. From this many issues can be extracted.

747. This means neither their good deeds would be decreased nor their sins would be increased. Hazrat Abdullah ibn Abbas (on whom be peace) says that this was the last verse to be revealed after which the Holy Prophet صلی اللہ علیہ وآلہ وسلم lived in this world for twenty one, nine or seven more days.

SECTION 39

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰۤى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ؕ وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۪ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِىْ عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ؕ فَاِنْ كَانَ الَّذِىْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ؕ وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ؕ وَلَا يَاْبَ الشُّهَدَآءُ اِذَا مَا دُعُوْا ؕ وَلَا تَسْـَٔمُوْۤا اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰۤى اَجَلِهٖ ؕ ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰۤى اَلَّا تَرْتَابُوْۤا اِلَّاۤ اَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ

282. O you who believe! When you contract a debt [748] for a specific term, write it down [749] and let a scribe write it in your presence justly. And the scribe should not refuse [750] to write it as Allah has taught him. Let him on whom the liability [751] falls dictate [752] and fear Allah [753], Who is His Lord and do not leave anything out of it. But, if the one who has the obligation is of low understanding [754] or weak or unable to dictate himself, then let his guardian dictate justly. And make two witnesses from among your men[755]. Then, if two men are not available, then a man and two women. Such witnesses as you like[756], so that if one of them (woman) errs, then the other can remind her [757]. And when the witnesses are called, they should not refuse to come [758] and not to take it as a burden. The liability, be it small or big [759], write it down along with its fixed period. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt, except a ready merchandise, which you give or take from hand to hand. There is no sin[760] on you if you do not write it and take witnesses, when you conclude a contract. Let no scribe be harmed

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عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ؕ وَاَشْهِدُوْۤا اِذَا تَبَايَعْتُمْ ۪ وَلَا يُضَآرَّ كَاتِبٌ وَّ لَا شَهِيْدٌ ؕ۬ وَاِنْ تَفْعَلُوْا فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ؕ وَاتَّقُوا اللّٰهَ ؕ وَيُعَلِّمُكُمُ اللّٰهُ ؕ وَاللّٰهُ بِكُلِّ شَیْءٍ عَلِيْمٌ ﴿۲۸۲﴾

or any witness [761], for if you do so, then it would be your insubordination [762]. And fear Allah and it is Allah who instructs you. Verily, Allah is the Knower of all things.

748. In respect of the payment of a debt, time limit is acceptable, its payment cannot be demanded before its due date. There is no time limit for the setting of a loan, its payment can be demanded before its due date.

749. The command under question is of a voluntary nature. Sometimes a command is given in respect of voluntary (Mustahab) acts. Some MUSTAHAB and some permissible acts too become binding and their rejection would be regarded as apostasy (Kufr), like the writing down of the loan being MUSTAHAB - super rerogative or desirable or accepting the permissibility of sex with one's wife during the nights of Ramadaan. Says Allah Almighty: "*It was made lawful for you to go near your woman*"(S2 : V187)

750. This means that by all means this should be documented with or without payment, because the one who draws up such a document is allowed to receive payment. Says Allah Almighty:"*Neither the scribe be harmed, nor the witness*" (S2 : V282). Accepting payment on giving a religious verdict too is included in this verse.

751. The gratitude of the learned person is letting the people derive benefit from his knowledge. Expression of gratitude differs from bounty to bounty. One who is able to write should enable the people to satisfy their needs through his writing.

752. From this we learn that the deed of sale should be written by the seller acknowledging sale. In respect of a loan the debtor should write the amount of the loan. The deed of rent should be completed by the tenant acknowledging the use of premises and its rental. These deeds should not be completed by the buyer, the creditor or the landlord. The document should be completed by those in whose favour they are made.

753. By "*Fear Allah*" means the document should be completed honestly without any omission, additions or alterations in respect of price, sale and amount of loan. Reference about this is made in the following sentence: "*And leave not behind anything*".
This command is for the writer of the document as well as the one who is dictating it, both should fear Allah in respect of the above.

754. In this verse "*Low of understanding*" refers to one who is mad or one who has no control over his senses, "*Weak*" refers to minor or very old person and "*and be unable to dictate*" means a mute or a person who cannot understand the language where in such circumstances another person could be used for the purpose of dictation.

755. In addition, it is made known that only Muslims should serve as witnesses for Muslims. However, non believers can serve as witnesses for non-believers.

756. From this discussion a few issues emerge:
1. A Muslim can be a witness.
2. Pious Muslims should be witnesses, not sinners.
3. Women alone should not serve as witnesses except in matters which are exclusively pertaining to women e.g. birth of a baby, proof of virginity, etc.
4. In general dealings, either two males or one male and two females can serve as witness, but in the case of adultery only four males can serve as witnesses, not less. Furthermore, women should only be used as witnesses when there is no presence of any males.

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757. By nature the memory of the women and the application of it is weaker than men. It is for this reason that only males have been chosen for leading prayers, governership, administration of justice, prophethood, etc. According to Islamic Law a woman cannot be appointed to lead Prayers. Similarly, a woman cannot be appointed as a judge as she has to be in Purdah (privacy) while these duties cannot be effected in privacy. Hazrat Bilqees was a queen prior to accepting Faith in Hazrat Sulaiman عليه السلام, after which she lived under him.

758. From this verse we learn that it is compulsory to give evidence in matters concerning rights and obligations, to hide it i.e. refusing to give evidence, is forbidden. It should be remembered that the expenses of the witness should be met by the plaintiff. Says Allah Almighty:"*And neither any scribe be harmed nor the witness...*" (S2 : V282)
Thus the expense of his journey would be paid by the plaintiff. The witness cannot charge a fee for giving witness as this is compulsory.

759. This command is of a voluntary nature, hence the order for refraining from any dispute or quarrel. However, if the command is for compulsory acts, then it is abrogated.

760. This does not necessarily mean that not recording credit deals is sinful as it is contrary to the meaning. All issues are not solved on the basis of codified law. It is possible that by *'sin'* could be meant *'harm'* i.e. because there is no possibility of dispute or argument in cash deals, there is no harm in not recording it.

761. There could be two possible meanings to this verse. The one is that neither the scribe nor the witness be compensated, by not paying the scribe for his effort nor paying the witness for his travelling expense, thereby wasting their time. It should be remembered that the scribe can charge a fee for documentation. Therefore, a learned man should not charge a fee for issuing a religious verdict or a religious issue as this is forbidden, for the propagation of Faith (Religion) is compulsory upon him. However, he can charge a fee for giving a written verdict or going to court. Likewise, a witness should not take a fee for giving evidence, as it becomes obligatory upon him to give evidence in matters of truth. He can charge a fee for giving his time. Similarly he can also charge a fee for his travelling expenses. The second meaning could be that both the scribe and the writing or giving evidence when needed.

762. This means that it is sinful to cause harm to the scribe or the witness, in which case this verse is firm, or compulsory a loan deal without documentation, in which case this verse is abrogated, as its writing afterwards is not incumbent.

283. And if you are on a journey [763] and cannot find a scribe, let there be a pledge [764] with possession. And if one of you entrusts [765] the other, then let him who is entrusted, discharge his trust (faithfully) and let him fear Allah, his Lord, and conceal not the testimony. And whosoever conceals [766] it, his heart is indeed sinful [767]. Indeed, Allah is All Knowing of what you do.

وَاِنْ كُنْتُمْ عَلٰى سَفَرٍ وَّلَمْ تَجِدُوْا كَاتِبًا فَرِهٰنٌ مَّقْبُوْضَةٌ ؕ فَاِنْ اَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمَانَتَهٗ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ ؕ وَلَا تَكْتُمُوا الشَّهَادَةَ ؕ وَمَنْ يَّكْتُمْهَا فَاِنَّهٗۤ اٰثِمٌ قَلْبُهٗ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۲۸۳﴾ ع

763. By "traveling" is meant either while you are completing your journey or while you have temporarily stopped at a place and a need arises for a loan and you are unable to find a scribe who can draw up a bond, you should then pledge some passion.

764. Frome this verse we learn that when pledging control of the goods will be with the

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mortgagee and they will remain in his possession until the loan is settled. The order for pledging goods is also of a voluntary nature and the condition of a journey is an incidental one, as pledging goods in one's own place too, is permissible. The Holy Prophet صلی اللہ علیہ وآلہ وسلم pledged his chain armour with a Jew for taking a loan of about 80kg of barley. While in mortgage the property will be of the debtor but the control over it will remain with the lender.

765. If one entrusts the other and gives the loan in full trust with documentation or a pledge. Thus, the word trust in this context would refer to religious loan which is the definition of such a loan.

766. To conceal any evidence in respect of human rights on which may depend the right of a person, is forbidden. Likewise, to conceal evidence in matters of Shariah e.g. to conceal evidence regarding the sighting of the moon for Ramadaan and the two Eids is equally forbidden

767. It is a serious transgression to conceal such evidence which affects one's heart (inner feelings) e.g. honouring of sacred relics is an act of piety which enables a person to purify his heart. Says Allah Almighty "*And whoso respects the signs of Allah, then it is from the piety of hearts*"(S22 : V33). From this it is understood that sins are classified in different categories and that infringement of human rights is a grave sin.

SECTION 40

284. To Allah belongs whatever is in the heavens and whatever is in the earth [768]. Whatever you show what is within your hearts or conceal it [769], Allah will bring you to account for it. Then, He will forgive whom He pleases and punish [770] whom He pleases. Verily, Allah has power over everything.

لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ وَاِنْ تُبْدُوْا مَا فِیْۤ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ یُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ فَیَغْفِرُ لِمَنْ یَّشَآءُ وَیُعَذِّبُ مَنْ یَّشَآءُ ؕ وَاللّٰهُ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۸۴﴾

768. In the world of matter everything big and small, in reality, belongs to Allah. Since this is the world about which we have knowledge, Allah Almighty has made mention of it. Otherwise Allah is the Supreme Lord of everything else besides this. This goes to explain that man's temporary ownership over things is not negating Divine ownership. Thus we are owners of our homes, the king has ownership of the land, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is given ownership of the entire universe by the Grace of Allah.

769. All types of lurking fears, temptations and evil thoughts which are inadvertently created in the mind are excusable and unanswerable, but evil intentions which one had planned to execute will be answerable even though they were not put into practice due to some unforeseen circumstances. The intention of apostasy is an act of Kufr (apostasy), while the intention of sin is a sinful act. In the light of the above meanings this verse is one of affirmation not abrogation.

770. By this is meant that Allah will forgive any sinner, if He so wills, and punish those whom He wills. It certainly does not mean that Allah will punish any good person who is free of guilt as understood by Dayanand Sarasvati.

285. The Messenger of Allah believes in whatever is revealed to him from His Lord. And the believers [771] also believe in Allah and His angels and

اٰمَنَ الرَّسُوْلُ بِمَاۤ اُنْزِلَ اِلَیْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ

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وَكُتُبِهٖ وَرُسُلِهٖ ۗ لَا نُفَرِّقُ بَیْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۗ وَقَالُوْا سَمِعْنَا وَ اَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَ اِلَیْكَ الْمَصِیْرُ ﴿۲۸۵﴾

His Books and His Messengers, proclaiming that we do not discriminate in faith about any of His Messengers. And they submitted[772], "We heard and obeyed. Confer on us Your forgiveness, O our Lord! Surely, to you is the (final) destination".

771. This verse means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم as well as his Noble Companions believed in every Revelation, be it in the QUR'AAN itself or the Divinely inspired traditions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم From this, emerge a few issues:

1. The Holy Prophet's صلی اللہ علیہ وآلہ وسلم Faith is superior to everyone elses because we received our Faith through him. For this reason the verse mentions the Holy Prophet صلی اللہ علیہ وآلہ وسلم first.

2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is not like us in respect of Faith, nor is he included wherever reference is made to believers. Hence, he صلی اللہ علیہ وآلہ وسلم is mentioned separately to show this distinction. We are mere believers, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم is our Faith. Our faith is merely an acquired one, without seeing but the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Faith is direct, based on actual visualization of Allah, as the Holy Prophet صلی اللہ علیہ وآلہ وسلم was privileged to be in the Presence of Allah, and had directly seen Paradise and Hell.

3. All Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are true and devout believers, as Allah Himself has testified about their Faith.

4. There is a distinction in the quality and nature of faith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the believers. If both were equal in the quality of their Faith, then one word would have been used to describe the Faith of both. The Holy Prophet صلی اللہ علیہ وآلہ وسلم says "*I am the Messenger of Allah.*" If we were to utter these words we would be out of the fold of Islam.

5. Prophets are never included in the word believers, hence Allah has made mention of the Holy Prophet صلی اللہ علیہ وآلہ وسلم separately, from the believers.

772. The words "*we do not differentiate in faith*" could mean we do not imitate the Yahud and Nasara in believing in some Prophets and rejecting others. However, there is a difference in the rank and status of Prophets. It could also mean, we do not differentiate in actual prophethood by believing that some are true Prophets and some are shadowy prophets, like the belief of Mirzais in respect of Mirza Ghulam Ahmed, or that we do not bring about the distinction in the Prophets on our own accord, concerning their ranks and status. In any case, this verse is not contradictory. "*These are messengers! that in them We caused one to excel upon the other*" (S2: V235). Same is the case with regard to faith in Angels and Books of Allah i.e. Faith should be in all, but their ranks should be differentiated.

لَا یُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَیْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَاۤ اِنْ نَّسِیْنَاۤ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَیْنَاۤ اِصْرًا كَمَا

286.Allah places not a burden on any soul, but to the extent [773] of his strength. Whatever good is earned is useful for it and whatever bad is earned is a loss [774] for it. O our Lord! Do not impose blame on us if we forget or miss your standard. O

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حَمَلْتَهٗ عَلَى الَّذِیْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۥ وَاغْفِرْ لَنَا ۥ وَارْحَمْنَا ۥ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِیْنَ ﴿۲۸۶﴾

our Lord! Place [775] not a heavy burden on us as you had placed on those before us [776]. O our Lord! place not a burden on us of which we have no strength [777] to bear. And pardon us, and forgive us and have Mercy [778] on us. You alone are our Protector

773.Allah Almighty does not place a burden upon anyone which he cannot bear. Thus He does not place obligation of *Zakaat* on the poor, Hajj on the helpless and Qiyaam (standing upright) in Salaah on the sick. From this blessed verse many laws are taken.

774.From this it is evident that one cannot perform physical obligations on behalf of another because the word *'to earn'* refers to physical deeds. Nonetheless, rewards of deeds can be conveyed as this is not negated here.

775.When making *dua(prayer)* it is better to call upon Allah Almighty or to call by His names as per your needs.

The sick should say, Oh the giver of cure of all ills The needy should implore, *Oh Purveyor of all needs The sinner should implore: Oh Forgiver of all sins*" Because of our many needs, Allah's names too are just as many. However, "*Oh Allah Oh our Lord are most beloved of these.*"

776. By *'heavy burden'* is meant things like seeking repentance by suicide, burning dirty clothes, cutting impure hides, severe punishment for transgressions etc which were placed upon the Yahud and others. From this it is clear that Almighty Allah wants to shower His blessings upon the Muslims, therefore He is showing them the ways of seeking them.

777. Do not place such difficult obligations upon us which will be hard to fulfil. It should be remembered that inconvenience is not given through impossible things, thus reference here is not made to these. Says Allah Almighty "*Allah places not burden on any soul but to the extent of his strength.*" (S2:V286) or, do not afflict upon us such diseases, etc which we would not be able to endure patiently. In this verse all the calamities of this world are included.

778.Mention is earlier made concerning the forgiveness of minor sin. In "*and pardon us*" forgiveness of major sins is mentioned. In "*And forgive us*" future sins and the way to refrain from them as well as seeking guidance for doing good deeds are covered, while in "*And have Mercy upon us*" could be a further consideration given to the above matters. Thus there is no repetition in the verse.

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اٰیاتہا ٢٠٠ ٣ سُوْرَۃُ اٰلِ عِمْرٰنَ مَدَنِیَّۃٌ ٨٩ رکوعاتہا ٢٠

SURAH ALE-IMRAAN
(MAKKAN) Revealed After Hijrah
20 Sections 200 Verses, 3480 Words, 14521 Letters

SECTION 1

1. By this Surah being called *ALE IMRAAN* it is understood that the wife and the daughter are part of the progeny, because Hazrat Imraan did not have a son. He only had Hannah, his wife and Mariam, his daughter. Hence, the Holy Prophet's صلی اللہ علیہ وآلہ وسلم wives, Hazrat Fatima Tuz Zahra (Allah be pleased with her) and all the children are the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In it is a refutation of the *Rafzite* and the *Khawarjite*. This Surah was revealed after the Hijrah. Hence, it was sent down in Madina. This Surah is made up of three thousand four hundred and eigthy words, fourteen thousand and five letters and two hundred verses. It is amongst the larger Surahs of the QUR'AAN called the "*Detailed Surahs*".

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif, Laam, Meem.

الٓمّٓ ۟ۙ﴿۱﴾

2. Allah, there is none to be worshipped besides Him. He is the EverLiving, the Sustainer of others [2].

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ۙ الْحَیُّ الْقَیُّوْمُ ؕ﴿۲﴾

2. Reason for its Revelation:
Once a Nasara delegation from Najraan came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. When the Messenger of Allah Almighty invited them towards Islam, they replied that they will not accept Islam because Islam regards Jesus as the servant of Allah Almighty and not the son of God. If he, Hazrat Isa (On whom be peace) is not the son of God then who is his father? The Holy Prophet صلی اللہ علیہ وآلہ وسلم told them that a son homogenous to a father (being of the same species) Allah Almighty is Ever-Living, Self-subsisting, Eternal, Everlasting, Self-Existant, the Knower of everything hidden and open. Hazrat Isa (On whom be peace) does not possess these qualities. Therefore, how can he be the son of God or a deity? On hearing this, they remained silent. In verification of what the Holy Prophet صلی اللہ علیہ وآلہ وسلم had said, Allah Almighty revealed these verses of Surah Ale-Imraan. **N.B.** This delegation started their prayer in Masjide Nabawi when the Muslims engaged in Asr Salaah. After the Muslims had completed their Salaah they did not stop these Nasara from their prayer. This does not necessarily mean that we should now allow the polytheists to pray in our Mosques. Not stopping this delegation was like not stopping the Bedouin who was urinating in Masjide Nabawi, and was not stopped while urinating, at the instruction of the Holy Prophet صلی اللہ علیہ وآلہ وسلم This will not make it permissible to urinate and pass stool in the Mosques.

3. He sent down to you this Truthful Scripture, confirming preceding Books [3]. He revealed the Tauraat (of Musa) and the Injeel (Gospel of Jesus).

نَزَّلَ عَلَیْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَیْنَ یَدَیْهِ وَ اَنْزَلَ التَّوْرٰىةَ وَ الْاِنْجِیْلَ ۙ﴿۳﴾

4. Before, as guidance for mankind and bestowed the Criterion [4] (the QUR'AAN). Surely, those who denied

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَ اَنْزَلَ الْفُرْقَانَ ؕ۬ اِنَّ الَّذِیْنَ كَفَرُوْا بِاٰیٰتِ اللّٰهِ

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the revelation of Allah [5] they will have a severe punishment. Allah is The Almighty Lord of retribution.

لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَاللّٰهُ عَزِيْزٌ ذُوانْتِقَامٍ ③

3. From this we learn that no other book will be revealed after the Holy QUR'AAN nor will another prophet be sent after the Holy Prophet صلى الله عليه وآله وسلم . The reason being the work of the Holy Prophet صلى الله عليه وآله وسلم was to verify the truth of the previously revealed Books, not to prophecize the coming of another book or another prophet. Verification is made in respect of the past, prophecy is concerning the future. Thus the Holy QUR'AAN has given verification of these Books by establishing their truth and made them manifest in the worlds. It is only after the revelation of the QUR'AAN that the truth of these Books had been established. As these books had prophecised the coming of the QUR'AAN, their prophecy would not have been proven if the QUR'AAN was not revealed.

4. By *'He revealed'* means either He revealed these verses in the Tauraat and the Injeel which distinguish truth from falsehood, or He revealed the Holy the QUR'AAN on the Holy Prophet صلى الله عليه وآله وسلم i.e. He revealed it in the month of Ramadaan on the auspicious night of Lailatul Qadr from Lohe-Mahfooz to the First Heaven. The word *'to reveal'* - refers to reveal at one point in time. Says Allah Almighty: "*Undoubtedly We sent it (the QUR'AAN) down in the blessed and valuable night*" (S 97:V1). Hence, this verse is free of any objections as well as contradiction with other verses.

5. The non-believers referred in this verse are the Nasara of Najraan mentioned in Note two, while the verses of Allah Almighty is meant the conversation of Prophet صلى الله عليه وآله وسلم when he debated with this delegation. These verses are those clear proofs which shed light on Hazrat Isa (On whom be peace) being the servant of Allah Almighty.

5. Surely, nothing is hidden from Allah in the earth and heavens [6].

اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ ؕ ⑤

6. A godly quality of having full knowledge about everything between the heavens and earth without anyone's instruction or knowledge is not possessed by any earthling. But this does not mean that Allah Almighty Himself has not bestowed knowledge of the unseen. Regarding Hazrat Ebrahim (On whom be peace) The QUR'AAN says: "*And thus We showed to Ebrahim all kingdoms...*"(S6:V75). The Holy Prophet صلى الله عليه وآله وسلم says: "*And Allah Almighty has given me the vision of everything which I fully recognize.*" It is for this reason that everything has been scribed on the Divine Tablet (*LOHE MAHFOOZ*) so it becomes a means of obtaining the knowledge of the unseen to His chosen servants, whose vision encompasses the Divine Tablet. Allah Almighty indeed is the Alive, the All-Seeing and the All-Hearing, but humans too possess these qualities, the difference being with Allah Almighty these qualities are absolute while ours are a limited acquisition of these.

6. It is He Who shapes you in the wombs of your mothers as He pleases . Besides Him none is worthy of worship, Exalted , the Wise.

هُوَ الَّذِيْ يُصَوِّرُكُمْ فِي الْاَرْحَامِ كَيْفَ يَشَآءُ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ⑥

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7. From this verse we learn that the work of Allah Almighty's chosen servants is indeed the work of Allah Almighty, because shaping the foetus (child) in the womb is the work of the angel, but because it is done by Divine instructions it becomes Allah Almighty's work. We further learn that the shape and design of the earth is not the result of man's deeds but is based on Divine wishes. However, man's condition in the Hereafter will be based on his deeds. Says Allah Almighty: *"On the day when some faces shall be white."* (S3: V106)

7. It is He Who revealed to you this Scripture. In it are verses, which are clear. They are the substance of the Book [8], and others are those in the meaning of which there is doubt [9]. As for those whose hearts are perverted, they will follow that of which is doubtful. They are those who seek to mislead, maintaining their own viewpoint of it, and its right interpretation [10] is known to Allah alone [11]. And those who are firm in knowledge say: "We believe in it. All (of it) is from our Lord" [12]. And none has the grasp of the same, to the best except those who perfectly understand [13].

هُوَ الَّذِیْٓ اَنْزَلَ عَلَیْكَ الْكِتٰبَ مِنْهُ اٰیٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیْنَ فِیْ قُلُوْبِهِمْ زَیْغٌ فَیَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَاْوِیْلِهٖ ۚ وَمَا یَعْلَمُ تَاْوِیْلَهٗۤ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِی الْعِلْمِ یَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا یَذَّكَّرُ اِلَّاۤ اُولُوا الْاَلْبَابِ ﴿۷﴾

8. By *'Substance of the Book'* is meant that these verses are the origin of Islamic Code (*SHARIAH*) and these are the verses which are cited as proof in respect of theological issues. Action too is based on these.

9. By "*those in the meaning of which there is doubt*" is meant either one does not understand their meaning like the *MUQATTIAT - 'verses in short metre'* or that their literal meaning cannot be correctly defined like the verses of Attributes.

10. From this it is hinted that interpretation of these ambigious verses to cause mischief is totally prohibited, but is permissible if done to remove mischief e.g. some learned scholars interpret these verses unemphatically, to protect the layman from being misguided by these mischief mongers. Such interpretation will not be regarded as sinful.

11. By this is meant that it is Allah Almighty who taught its interpretation to His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty. "*The Most Affectionate, Taught the QUR'AAN*". (S 55: V1-2). It is an absolute fact that Allah Almighty Himself taught the entire QUR'AAN to His Beloved Prophet صلی اللہ علیہ وآلہ وسلم which included the ambiguous verses. Thus if the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not given the full knowledge of this ambiguous verses then their revelation would have been a futile act. It would be just like conversing in Arabic with someone who only knows Urdu as he will not understand anything of it. The Truth of the matter is that these ambiguous verses are a divine secret between Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم through whom some of the Saints and chosen scholars have been blessed with their true interpretation.

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12. It is evident from this verse that an educationally mature learned person is he who will not claim to know an issue about which he has no knowledge. We also learn that it is permissible to have collective faith e.g. to have faith in all the Prophets collectively without knowing their exact number. Furthermore, whether one understands or not, it is compulsory to accept and act upon all Islamic Laws. Medicine will always prove beneficial whether we understand or don't understand their chemical composition. Likewise, the QUR'AAN will benefit the general Muslims even though they may not understand Arabic, and recite without understanding its translation. If understanding its translation was an absolute pre-requisite, then the ambiguous verses would not have been revealed.

13. From this we learn that at certain places it is an act of worship and a reward to remain ignorant as well as not making an effort to acquire its knowledge. Anything, which is a means of obtaining Divine pleasure, is indeed an act of worship. Remaining ignorant in respect of ambigious verses is a means of obtaining Divine pleasure. Hence, it is an act of worship and reward.

8 . O our Lord! Let not our hearts become perverse [14] after You have guided us. And bestow on us Your Mercy. Surely, only You are the Bestower [15].

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿۸﴾

14. This would be by digressing from the Path of Guidance to the path of heresy. Just as it is a blessing of Allah to receive guidance, it is in His bounty to remain steadfast on it.

15. This verse teaches us that even the foremost of believers should fear about his end as one's life is in Allah's Hands. Those will be rewarded with Paradise who have been promised. We have been taught this verse as a means of instruction to remain on the straight path.

9. O our Lord! Surely, You are assembler of all [16] people on the Day on which there is no doubt. Surely, Allah does not break [17] His promise.

رَبَّنَآ اِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ؕ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ﴿۹﴾

16. From the word 'Assembler' we learn that on the Day of Judgement Allah will assemble all mankind from the first to the last at one time in such a manner that their tounge (speech) will be one as all will give account for their deeds in Arabic. Although other species too will be present, mention has been made of human beings as they are the subject of discussion herein. Hence, there is no contradiction in this QUR'AANIC verse and the Hadith of the Holy Prophet صلى الله عليه وآله وسلم on this subject.

17. From this verse we learn that breach of promise i.e. lie of divinity is equal to negating what is justifiable. Those who believe in the possibility that Allah can speak a lie (God Forbid) are actually believing in taking away Divinity from the Blessed Being.

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SECTION 2

10. Surely, those who disbelieve, never will their wealth nor their children avail them against Allah [18] and they shall be the fuel for the Fire.

اِنَّ الَّذِیْنَ كَفَرُوْا لَنْ تُغْنِیَ عَنْهُمْ اَمْوَالُهُمْ وَ لَاۤ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَیْــٴًـاؕ وَ اُولٰٓىٕكَ هُمْ وَقُوْدُ النَّارِۙ۝۱۰

18. From this verse it is learnt that the believer's children and wealth will save him from Divine punishment as pious children and charity are a means of warding off punishment. The non-benefit of the above is mentioned here in respect of the non-believers i.e. these will become a source of punishment for them but believers are protected from it, by the Grace of Allah.

11. (Their fate will be) like the people of the Pharaoh and those before them. They denied Our Verses [19] so Allah seized them for their sins. And Allah is severe in punishment.

كَدَاْبِ اٰلِ فِرْعَوْنَۙ وَ الَّذِیْنَ مِنْ قَبْلِهِمْؕ كَذَّبُوْا بِاٰیٰتِنَاۚ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْؕ وَ اللّٰهُ شَدِیْدُ الْعِقَابِ۝۱۱

19. From this, three issues emerge :
1. The Kingdom, the army and the treasures cannot save one from the punishment of Allah.
2. To belie the Prophets will only result in coming down of Divine punishment. Although the Pharaoh claimed divinity for four hundred years and continued the carnage of innocent male babies, he was not destroyed, but as soon as he belied Hazrat Musa (On whom be Peace) he was killed. Allah Almighty Says: "*And We are not to torment until We have sent a Messenger*" (S17 : V15)
3. The non-believers will be punished for their sins. In terms of Islamic law, these people are not duty-bound to religious laws. However, they are duty bound by Allah in terms of Divine punishment. Hence, the words *'for their sins'* are used here.

12. Say (O Beloved Prophet) to the disbelievers [20]: "You shall be overcome [21] and driven into Hell, a most evil resort".

قُلْ لِّلَّذِیْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَ تُحْشَرُوْنَ اِلٰى جَهَنَّمَؕ وَ بِئْسَ الْمِهَادُ۝۱۲

20. After the victory of Badr the Yahud of Madina taunted the Muslims that the Makkans lost the war because they were ignorant of military skills. If the Muslims were to oppose us we will show them the art of warfare. This verse was revealed as a reply to these malicious people.
21. In this verse is a prophecy and a hidden glad-tiding to the Muslims which was fulfilled very shortly by the grace of Allah. It should be remembered that the killing of non-believers, their banishment, the levy of the protection tax (*JIZYA*) on them are all included in being a conquered people. Hence, the Yahud of Madina were subjected to all these. Banu Quraiza were put to death, Banu Ndheer were banished from Madina to Khaibar and protection tax was levied upon them.

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قَدْ كَانَ لَكُمْ اٰيَةٌ فِیْ فِئَتَیْنِ الْتَقَتَا ؕ فِئَةٌ تُقَاتِلُ فِیْ سَبِیْلِ اللّٰهِ وَ اُخْرٰى كَافِرَةٌ یَّرَوْنَهُمْ مِّثْلَیْهِمْ رَاْیَ الْعَیْنِ ؕ وَ اللّٰهُ یُؤَیِّدُ بِنَصْرِهٖ مَنْ یَّشَآءُ ؕ اِنَّ فِیْ ذٰلِكَ لَعِبْرَةً لِّاُولِی الْاَبْصَارِ ﴿۱۳﴾

13. Indeed, there has been for you a sign in the two armies themselves [22] which met (in combat at Badr). One army, fighting in the cause of Allah, and another (army) of disbelievers [23]. They (disbelievers) saw with their own eyesight [24]. But, Allah supports with His victory whom He pleases. Surely, in it is a lesson for the men of understanding [25].

22. The Battle of Badr was fought on Friday 17 Ramadaan 2 A.H. The Makkan army for this battle was made up of a well-equipped thousand soldiers, while the Muslims were only three hundred and thirteen in number, but were hopelessly ill-equipped, having just two horses, six chain armours, eight swords and seventeen camels. Inspite of this, the Muslims gained a total victory and the Makkans were completely routed. Thus, this victory is one of the major tokens of His many tokens and signs.

23. Inspite of the Makkans being nine hundred and fifty in number under the leadership of Utbah bin Rabiah, having one hundred horses, seven hundred camels and a huge quantity of arms and ammunition, they felt that the Muslims were twice their strength.

24. This verse points to the miracle of the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم for appearing twice as much to the Makkans.

25. From this we learn that piety and remembrance of Allah Almighty formed the greatest weapons in any battle. Says Allah Almighty: "*When you encounter any army, then stand firm, and remember Allah Almighty much*" (S8:V45). Furthermore, we also learn that victory and success is not dependent on numerical superiority or military strength. These come from the grace of Allah Almighty.

زُیِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَ الْبَنِیْنَ وَ الْقَنَاطِیْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الْخَیْلِ الْمُسَوَّمَةِ وَ الْاَنْعَامِ وَ الْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَیٰوةِ الدُّنْیَا ۚ وَ اللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴿۱۴﴾

14. Beautified for people is the love of the lusts [26] of women and children and heaped up wealth of gold and silver, fine branded horse, cattle and crops. These are all the provisions of the worldly [27] life. And it is Allah with Whom is the best abode [28].

26. The devil has trapped the non-believers with these material lusts to such an extent that they are totally unmindful of the Hereafter. The believer on the other hand is inclined towards these things only for the sake of Allah Almighty.

27. All the things mentioned in this verse if taken as wordly possessions, will signify things of the world, but if they are possessed for the service of Religion, then they become part of religious order e.g. the horse and other possessions of a worshipper, or taking care of one wife and children as a Sunnah or practice of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The world is like a zero, on its own it is worth nothing, but if added to a number it increases its value tenfold. When worldly things become connected with the Religious their value becomes tenfold e.g. the wealth of Hazrat Uthman-e-Ghani (On whom be peace).

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28. By this is meant Paradise and its delicacies and bounties. Thus, it becomes material things. This is further explained in the following verse.

15. Please declare (O Beloved Prophet): "Shall I inform you (something) better than that? For the pious, with their Lord, there will be gardens [29] underneath which rivers flow [30] wherein they will abide eternally with pure wives [31] and Allah's pleasure [32]. And, verily, Allah is seeing His devotees.

قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ؕ لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿۱۵﴾

29. From this two issues emerge:
1. Paradise is only for the pious God-fearing people as understood from the preceding preposition '*For*' in "*for pious ones.*"
2. One pious person will be rewarded with several types of Paradise as indicated by the plural of Paradise.
30. By rivers is meant rivers of milk, honey, heavenly beverages and water. There will be rivers in Paradise not seas, because the beauty of a river is not found in a sea. Also, the river is controllable, the sea is not, the sea can be beneficial or destructive, while the river is beneficial. Only rivers are brought into the royal forts, not a sea. Hence, in these heavenly places, too, rivers will be flowing.
31. The inmates of Paradise will be given three types of wives one will be the wife of this world who had died in his Nikah, second will be the believing wife of those non-believers who will become the inmates of Hellfire, while their wives would be rewarded with Paradise as well as those maidens who had died with faith, and the third will be the Hoories of Paradise. Hence,, Bibi Mariam, and Asiya, wife of Pharaoh, will be given in marriage to our Holy Prophet صلی اللہ علیہ وآلہ وسلم . All these women will be free of all impurities like menstural course, etc. as indicated by the words "*Pure wives.*"
32. By this is meant Allah will be pleased with them. There will be no cause of Him becoming displeased with them in any way. This is the greatest bounty of all the bounties of Paradise.

16. They are those who say: "Our Lord, indeed we have accepted faith [33], so forgive us our sins and protect us from the punishment of Hell".

اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ النَّارِ ﴿۱۶﴾

33. From this we learn that while it is permissible to call oneself sinful, it is an act of non-belief to call oneself faithless. It is further learned that dua should be made through source (wasila) of faith. A person should not even proclaim that he is of weak beliefs by saying "*I am of very weak beliefs.*" A believer can pray through the mediation of his good deeds e.g. "*Oh my Lord if you have accepted my so and so deed. I beseech you to accept my Prayer because of it*" as is stated in the Hadith.

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17. They are the steadfast and the obedient and the humble, those who spend (in the way of Allah) and those who seek forgiveness in the early hours of the morning (dawn) [34].

اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ﴿۱۷﴾

34. From this we learn that the dua and repentance offered in the morning are of superior quality because during this time the entire creation glorifies Allah Almighty besides dogs. If the Prayer of one from these is accepted then through the Grace of Allah Almighty everyone's Prayer is likely to be accepted. Dawn is known as the earliest part of the morning before sunrise. After offering the two sunnat of Salatul Fajr, and the two rakaats, of Fard one should recite *Istighfaar* (seeking forgiveness) seventy times. This is recommended for the increase in one's sustenance and the unity and stability of faulty life.

18.Allah testifies that there is no one worthy of worship except He [35], and so do the angels and those of knowledge [36]. They maintain justice. There is none worthy of worship except Him, Who is the Exalted in Might, the Wise.

شَهِدَ اللّٰهُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۸﴾ؕ

35. Reason for Revelation:
Two learned men of Jewish scholars of Syria came to the Holy Prophet صلى الله عليه وآله وسلم and asked that regarding which is the most major testimony given by your Book. In respone to this, this verse was revealed. From it we learn that the testimony of Allah Almighty is the greatest testimony. The testimony of the Prophets and testimony of other things is, in reality, testimony of Allah Almighty. Almighty Allah's testimony regarding His Oneness is the testimony of Allah Almighty.
36. From this we learn that the learned people are worthy of great respect and honour because Allah Almighty has made them the witnesses of His Oneness with Him but these are the learned men of Allah Almighty and not those who are from the brothers of the Devil. The learned men of Allah Almighty or God-inspired learned are those who are a picture of piety and inspire others towards piety and from whose company one can achieve the total love of Allah Almighty. Those learned from who one fails to receive the fear of Allah Almighty and the love of the Holy Prophet صلى الله عليه وآله وسلم are not learned people by any means but are indeed tyrants. It should be remembered that "*Possessors of Knowledge*" include Prophets, Saints and rightly guided Ulama.

19. Surely, the true Religion by Allah is Islam [37]. And those who were given the Scripture did not dissent [38] except after the knowledge had come to them [39] because of their hearts burning [40]. And whoever denies the verses of Allah, then surely Allah is swift [41] in (taking) account.

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۱۹﴾

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37. In the QUR'AANIC terminology, Islam means the Religion preached by Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم . In every context too, this meaning would be taken for the word Islam. Says Allah Almighty: "...*He has named you Muslims...*" (S22 : V78). When looked at in the context of conjecture the word also means obedience as is expressed in "*Then when they had submitted to my command.*" (S37: V103) or as found in "*Make me die as Muslim*" (S12: V101). If its meaning is taken to be obedience in all instances then even the disbelievers can become the beloved of Allah Almighty through their obedience. Furthermore, besides the Religion of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم all other religions are false. Some of these religions had already become false, like the religion of the idolators, while some were true at first but later became cancelled or false e.g. Judaism and Christianity. In the presence of the sun you don't need any other light. Without accepting Islam nothing else will be approved by Allah Almighty.

38. By '*dissent*' is meant all those who go astray from the Straight Path and accepts the path of falsehood. He who is following the Religion of Truth will neither be on the path of dissent among people. If there is a fight between the dacoits and the police, the dacoits will be the misdoers while the police will be on the path of justice even though both will be engaged in a fight

39. In this verse '*Scripture*' refer to the scholars from the people of the Book (AHLE KITAAB) and by '*Knowledge had come to them*' means they are aware of all the signs concerning the Final Prophet صلی اللہ علیہ وآلہ وسلم as mentioned in the Tauraat and Injeel. Furthermore, they are also fully aware that all these signs are found in the Prophet صلی اللہ علیہ وآلہ وسلم .

40. These wretched people are victims of two types of jealousy and envy. The first is why was the final Prophet not from the Children of Israel (Yaqub) against Bani Ismael while the second was why were they or their children not blessed with prophethood? They are wealthy as well as strong. From this we learn that envy is an evil thing. Shaitaan the devil, led everyone astray and envy led the devil astray.

41. By this is meant the envier should become mindful as very soon he is going to be accountable to Allah Almighty. This thought of accountability may take envy out of him.

20. Then (O Prophet) if they argue with you, please declare: "I have submitted myself to Allah [42] and those who followed [43] me". And please declare to those given the Scripture [44] and to the unlettered: "Have you submitted?" Then, if they submit (in Islam) they are rightly guided [45]. But if they turn away their faces then your duty is only to convey the Message [46]. And, surely, Allah is seeing His devotees.

فَاِنْ حَآجُّوْكَ فَقُلْ اَسْلَمْتُ وَجْهِیَ لِلّٰهِ وَمَنِ اتَّبَعَنِ ؕ وَقُلْ لِّلَّذِیْنَ اُوْتُوا الْكِتٰبَ وَ الْاُمِّیّٖنَ ءَاَسْلَمْتُمْ ؕ فَاِنْ اَسْلَمُوْا فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَیْكَ الْبَلٰغُ ؕ وَاللّٰهُ بَصِیْرٌۢ بِالْعِبَادِ ﴿۲۰﴾

42. Do not enter into any debate with them but rather through declaration of your faith propogate Islam to them, thereafter shun them.

43. From this we learn that the unflinching belief of the Noble Companions (On whom be peace) is positive that even Allah Almighty bears testimony to it and has asked His Beloved Prophet صلی اللہ علیہ وآلہ وسلم to do likewise. Whosoever tries to cast a doubt on their faith is indeed openly rejecting this verse.

44. By "*those who read not*" is either meant the polytheists or the illiterate among the

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People of the Book. In the former it would be the ignorant. The *'men of the Book'* would refer firstly to the general Nasara and Yahud, and in the second instance to their scholars.

45. From "*Have you submitted?*" we learn that no Christian or a Jew is a Muslim. Muslims are those who have brought faith in the Messenger of Allah Almighty صلى الله عليه وآله وسلم , while '*submitted*' refers to accepting Islam.

46. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم will not be accountable for their non-belief or infidelity. Thus, just as Allah Almighty is totally free of want concerning man's acceptance of His Divinity, so is the Holy Prophet صلى الله عليه وآله وسلم independent about his Prophethood among people i.e. it matters not whether people believe in his Prophethood or not. By rejecting the sun it does not diminish its brightness in any way. If the entire world were to reject his Prophethood it will in no way undermine his noble status.

SECTION 3

21. Those who disbelieve in the verses of Allah [47] and kill the Prophets unjustly and kill those [48] who order justice from among the people, give them the tiding of a painful punishment.

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ حَقٍّ ۙ وَّ يَقْتُلُوْنَ الَّذِيْنَ يَاْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿۲۱﴾

47. In this verse "*Verses of Allah Almighty*" either refers to the verses of the Holy QUR'AAN or to the miracles of the Holy Prophet صلى الله عليه وآله وسلم . It is obligatory upon the non-believers to accept the verses of the QUR'AAN and thereafter confirm to their practice. The latter view is more plausible.

48. The previous incidents are interpreted for the present to refresh the memory and the deeds of ancestors of the non-believers are connected with them because they (these non-believers) had approved of them. The Bani Israeel had in the morning of a single day martyred forty three Prophets, and on the same afternoon killed a hundred and twelve learned and pious men, only because they had been giving guidance to follow the Straight Path.

22. They are the ones whose deeds will bear them no fruit in this world and the Hereafter, and for them there will be no helpers [49].

اُولٰٓئِكَ الَّذِيْنَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۡ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۲۲﴾

49. These criminals are given two types of punishment firstly their good deeds will be nullified in this world and the Hereafter so that neither will their wordly miseries be alleviated through the blessing of their good deeds, nor will they receive any reward of their good deeds in the Hereafter. Secondly, they will find no helper to rescue them in the Hereafter. The believers will be assisted by their good deeds at all times as well as find helpers in the Hereafter

23. Have you not seen (O Muhammad) those who were given a portion of the Scripture? They are invited to the Scripture of Allah [50] that it may judge between them. Then a party of them turns back and declines.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُدْعَوْنَ اِلٰى كِتٰبِ اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُوْنَ ﴿۲۳﴾

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50. Reason for its Revelation:
One day the Holy Prophet صلی اللہ علیہ وآلہ وسلم went to the Jewish sector to invite them towards Islam. On hearing this, they enquired: "*On which Religion are you?*" The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied. "I am on the Religion of Hazrat Ebrahim (On whom be peace). To this they said that Hazrat Ebrahim (On whom be peace) was a Jew. The Holy Prophet صلی اللہ علیہ وآلہ وسلم in reply said: "*Bring the Tauraat to prove your claim.*" The Yahud did not accept this. In response to the incident this verse was revealed. In another tradition it has been reported that a person from Jewish aristocracy once committed adultery. The punishment prescribed for this sin in the Tauraat was death by stoning. However, the Yahud had asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم to decide this case thinking that the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم will not uphold the Mosaic Law of death by stoning. To their disappointment the Holy Prophet صلی اللہ علیہ وآلہ وسلم did just that. They refuted this by saying that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم decision was cruel as death by stoning was not the punishment prescribed for adultery. The Holy Prophet صلی اللہ علیہ وآلہ وسلم then asked them to bring the Tauraat. Ibn Soorya who was a learned scholar of the Yahud hid the verse concerning that matter under his finger and read what was before and after it. When Hazrat Abdullah bin Salaam removed his finger the law of death by stoning appeared. Both Ibn Soorya and the adulterer were stoned to death. It was on this occasion that the verse under discussion was revealed. By '*Book*' is meant the Tauraat, while the '*faction*' refers to the Jewish Ulama.

24.That is because they say: "Never will the Fire touch us except for a few numbered days [51]. And their falsehood deceives them about their own religion [52].

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّاۤ اَیَّامًا مَّعْدُوْدٰتٍ۪ وَ غَرَّهُمْ فِیْ دِیْنِهِمْ مَّا كَانُوْا یَفْتَرُوْنَ۝۲۴

51. The Yahud claimed that no matter how many sins we commit or to what extent we become idolators or pagans, our punishment will be only the duration of our ancestors worshipping the golden calf, for we are the sons of Allah Almighty and His Beloved صلی اللہ علیہ وآلہ وسلم and therefore all our sins are forgiven.

52. From this we learn that seeking safety with Allah Almighty is the work of the non-believers. One should at all times place hope in Him as well as fear Him. Peace and security will encourage sins while hope will develop fear of Allah Almighty.

25. How will it be then when We assemble them on a Day about which there is no doubt. Verily, every soul will be paid in full [53] what it earned and for them there will be no injustice.

فَكَیْفَ اِذَا جَمَعْنٰهُمْ لِیَوْمٍ لَّا رَیْبَ فِیْهِ۫ وَ وُفِّیَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَ هُمْ لَا یُظْلَمُوْنَ۝۲۵

53. By '*paid*' is meant neither will anybody's reward of the good be decreased nor punishment of sins will be increased. However, the increase of good deeds and the decrease of sins can occur as a result of the Bounty and Grace of Allah Almighty. Hence, this verse does not contradict this meaning.

26. Please declare (O Beloved Prophet) [54]: "O my Allah. You are the Master of all sovereignties. You give sovereignty [55] to whom You please and you take sovereignty away

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِی الْمُلْكَ مَنْ تَشَآءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ٘

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وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ بِیَدِكَ الْخَیْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۶﴾

from whom You please [56]. You honour whom you please and You abase whom You please. The entire good is in Your Hand [57]. Surely, You are the Almighty over everybody [58].

54. Reason for its Revelation:
When the Holy Prophet صلی اللہ علیہ وآلہ وسلم gave the Muslims the glad-tidings about the conquest of Persia and Rome the hypocrites and the Yahud began to taunt them saying is it possible that weak Muslims can conquer such impregnable places. This verse was revealed in response to their taunting. The use of '*say*' preceding a dua (Prayer) hints that, Oh My Beloved Messenger صلی اللہ علیہ وآلہ وسلم that, although the words of Prayer are Ours (i.e. Allah) but the tongue is yours or of those who you have given permission. This verse is in essence the root for the permission of Wazeefas.

55. The name of the physical world is Kingdom, while the spiritual world or the Celestial world is referred to as the Angelic world. The physical bodies are given the outward kingdom but the spiritual world is blessed with Allah Almighty's divine kingdom. The outer laws do establish other kingdoms but laws of creation like, life, death, good fortune and ill-fortune, etc. are solely governed by Allah Almighty. Says Allah Almighty: "*Say you, In whose hand is the control of every-thing?*" (S23 : V88). The involvement of Jinns, Prophets and Saints in the laws of creation is proven from QUR'AAN and Hadith. With Allah Almighty's permission they become His deputies in these matters

56. That He will grant guidance to do good deeds and to be on the path of Faith and righteousness. It does not mean that man should engage himself in evil deeds and yet receive honour and dignity. Says Allah Almighty: "*The honour is for Allah Almighty, and His Messenger, and believers*." (S63:V8). Like honour, disgrace too comes from Allah Almighty.

57. The word '*good*' in this verse is used for the sake of respect, other good and evil both are from Him, but out of respect '*good*' should be connected to Him.

58. i.e. You have power over every possible thing. It should be remembered that impossible and necessary things are not included in things, neither are they included in the Power of Allah Almighty. Thus, from this verse to accept that Allah Almighty can possibly talk a lie is the height of absurdity. For a detailed discussion on the subject refer to Tafseer Naeemi.

تُوْلِجُ الَّیْلَ فِی النَّهَارِ وَتُوْلِجُ النَّهَارَ فِی الَّیْلِ ز وَتُخْرِجُ الْحَیَّ مِنَ الْمَیِّتِ وَتُخْرِجُ الْمَیِّتَ مِنَ الْحَیِّ ز وَتَرْزُقُ مَنْ تَشَآءُ بِغَیْرِ حِسَابٍ ﴿۲۷﴾

27. You cause the night to enter into the day and You cause the day to enter into the night [59]. And bring forth the living from the dead and bring forth the dead from the living [60]. And You give to whom You will, without any counting [61].

59. By this is meant that Allah Almighty places part of the day during winter with night which helps to increase the length of the night while during summer, part of the night is included with the day which makes the day into night. To give non-Muslims governship in the Muslim lands is like making the night into day, while establishing Muslim rule in non-Muslim lands is like turning the night into day.

60. He creates believers from non-believers, and non-believers from believers, produces wretched from the dutiful, and dutiful from the wretches. He creates a human being from a sperm, and a sperm from a human being, a bird

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from an egg and egg from a bird.
61.The word '*Hisaab*' either means supposition, or counting i.e. whomsoever He wills He gives beyond imagination or enumeration. Says Allah Almighty: "*Allah provides him from where he does not even expect...*" (S65: V3) or it could also mean that whomsoever You like you provide so much that he cannot count.

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ۭ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۭ وَاِلَى اللّٰهِ الْمَصِيْرُ ﴿۲۸﴾

28. Let not the believers take disbelievers as their friends [62] besides the believers. And whoso does that has no connection with Allah, unless you cautiously safeguard yourselves from them [63]. And Allah warns You to fear Him of His wrath [64]. And unto Allah is everyone's destination.

62. Reason for its Revelation:
This verse was revealed on the occasion of the Battle of the Trench when Hazrat Ubadah bin Suamit had said that as five hundred Yahud are his friends and allies he could ask their assistance in the war if the Holy Prophet صلی اللہ علیہ وآلہ وسلم commands him to do so. Allah revealed this verse in response to this request which teaches us that it is forbidden to keep friendship with non-believers. Their assistance in military matters is only allowed under extreme circumstances, not otherwise. Says Allah Almighty: "*And take not any of them as friends and helpers.*" (S4: V 89).
63. From this verse the permitted evasion of the Shias is not proven because permission for good treatment of non-believers is only given during times of fear. It does not give permission to live with non-believers and seek worldly benefits from them. For it the following verse is applicable: "*Was not Allah's earth spacious so that you might have migrated in it.*" (S4: V97) It is incumbent to migrate from a place of helplessness. It is for this reason that the Holy Prophet did not take evasive measures to stay in Makkah but migrated from there to Madina. It should be remembered that although this outward treatment is permissible, if it is not carried out and if a person is martyred, it is better for him. Hazrat Imam Hussain (on whom be peace) did not take any evasive action but gave his precious life. However, it is proven by this verse that during time of need it is permissible to seek assistance from the non-believers.
64. It should be remembered that to conceal falsehood and reveal truth is hypocrisy and double-dealing, and to conceal truth under trying circumstances is religious evasion, while to conceal truth to reveal falsehood for the purpose of deceiving is a treacherous trickery of the Shias. Here, a second type of evasion is being mentioned for that reason Allah Almighty is instilling fear of His wrath i.e. if you try any other trick you will be punished, not cautioned.

قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ ۭ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۲۹﴾

29. Please declare (O Beloved Prophet): "Whether you conceal what is in your hearts or reveal it, Allah knows it and He knows what is in the heavens and whatever is in the earth [65]. Allah has power to do anything.

65. Allah Almighty is fully aware of our deeds eternally i.e. at all times, not only when

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we do anything because our deeds are earthly things and where He says *'So that Allah Almighty will know'*. By this is meant manifest knowledge. It is called *Infe'aali* knowledge.

30.(Beware of) The Day when every soul will be confronted with all the good deeds it had done and all the evil [66] it had done. They will wish that there should have been a long distance [67]. And Allah warns you of His torment. And Allah is very kind upon the servants.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَّ مَا عَمِلَتْ مِنْ سُوْٓءٍ ۚ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗۤ اَمَدًۢا بَعِيْدًا ؕ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ﴿۳۰﴾

66. By this is meant that on the Day of Judgement the good deeds will be presented in a good shape while the evil deeds will appear before the door in bad shape. Thus, the wealth on the unpaid Zakaat will appear before the owner in the shape of a mean and bald snake as is mentioned in the Hadith.

67. The word '*Say*' is sometimes used to make someone else to speak like *"Say you, Allah is One"*, while at other places it is used to stop someone from saying like in: Say you, apparently in facial outlook of a man, "*I am like you.*" (S18 : V110). In this verse the word 'say you' is used to stop others because besides the Holy Prophet صلى الله عليه وآله وسلم none can take you to Allah Almighty, nor is obedience of any one permissible. A Saint or Sheikh will take you to the Holy Prophet صلى الله عليه وآله وسلم who will lead you to Allah Almighty. A carter cannot take you to Karachi but he can transport you to the train, and it is the train that will transport you to Karachi. Also, obedience will only be acceptable in respect of permissible deeds. That which is commanded by Holy Prophet صلى الله عليه وآله وسلم will be regarded not just permissible but obligatory. To obey Allah is compulsory, but it is not possible to emulate Him. Absolute emulation can be of the Holy Prophet صلى الله عليه وآله وسلم alone. Hence, in this verse Allah Almighty did not command to follow Him, but to obey Him. Thus both emulation and obedience of the Holy Prophet صلى الله عليه وآله وسلم are obligatory.

SECTION 4

31. Please declare (O Beloved Prophet): "If you love Allah, you should follow me [68]. (Only then) Allah will love you and forgive you your faults. And Allah is Most Forgiving, the Merciful [69].

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۳۱﴾

68. From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم obedience should be one of inner love, not of mere show, fear or covetousness. This type of obedience is shown by hypocrites as well. It is for this reason that this discussion is commenced with love and terminated on love. Furthermore, we also learn that our worships and faith are both based on sincerity and show and the Holy Prophet's صلى الله عليه وآله وسلم beloved things, personality is the cornerstone of this faith. Hence, whatever degree of obedience one shows to the Holy Prophet صلى الله عليه وآله وسلم, the same will be the type of love achieved. The giver is one but the receivers are different. The power of electricity is the same but the strength will depend on the wattage of the globe in use.

69. Reason for its Revelation:
Once when the Holy Prophet صلى الله عليه وآله وسلم enquired from the idolators the reason for their

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idol worshipping they replied that they worship them to show their love for Allah Almighty. This verse was revealed in response to this reply (*KHAZAINUL IRFAAN*). Or, The Yahud of Madina would say that they need not follow the Holy Prophet صلی اللہ علیه وآله وسلم as they are the sons of Allah Almighty and His Beloved. This verse was revealed on this occasion, this view is correct because Surah *Ale-Imran* was revealed in Madina. From this verse one learns that it is compulsory upon everyone to obey the Holy Prophet صلی اللہ علیه وآله وسلم . In the Hadith it is mentioned that if Hazrat Musa (On whom be peace) were to come to life he would follow the Holy Prophet صلی اللہ علیه وآله وسلم . In addition, we learn that neither should you come to him by assuming the equality of a brother, nor try to surpass him in the garb of a father, but learn to serve him like a slave. Furthermore, we learn that the Holy Prophet صلی اللہ علیه وآله وسلم is the greatest Beloved of Allah Almighty and his obedient slave, too, enjoys being the beloved of Allah Almighty.

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿۳۲﴾

32. Please declare (O Muhammad): "Obey Allah and His Messenger [70]. But, if they turn away, then Allah does not like the infidels.

70. It should be remembered that some mediums and resources can be abandoned after reaching one's destination e.g. a train, while others can not be left, like the lamp to provide light. The Holy Prophet صلی اللہ علیه وآله وسلم falls in the second category of mediums. No persons on reaching Allah Almighty can abandon the Holy Prophet صلی اللہ علیه وآله وسلم . Hence, Allah Almighty Himself has mentioned about the Holy Prophet صلی اللہ علیه وآله وسلم . Furthermore, we learn that anyone who degrades the Holy Prophet صلی اللہ علیه وآله وسلم is a non-believer, Hence, He says: "*He loves not the infidels*" (S3:V32).

اِنَّ اللّٰهَ اصْطَفٰۤى اٰدَمَ وَنُوْحًا وَّ اٰلَ اِبْرٰهِيْمَ وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿۳۳﴾

33. Surely Allah has chosen Adam and Nuh and the family of Ebrahim and the family of Imraan above all (the people of) the worlds [71].

71. From this verse we learn that to be children of the pious, too, is a means of obtaining religious honour. The progeny of Hazrat Ebrahim (On whom be peace) was honoured because they were the believing off-spring of Hazrat Ebrahim (On whom be peace)

ذُرِّيَّةً ۢ بَعْضُهَا مِنْۢ بَعْضٍ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۳۴﴾

34. Descendants, some of them from others [72]. And Allah is All-Hearing, Knowing.

72. If the progeny of Hazrat Ebrahim (On whom be peace) and the progeny of Hazrat Imran are united with one another in matters of Religion therefore, Oh you Yahud, if you were true progeny of Hazrat Ebrahim (On whom be peace) you would have been believers and our helpers in matters of faith. Hence, you are false in your present claim. From this we learn that the sincere progeny of the pious are those who emulate their way of life. True Sayyed (descendent) is he who patterns his life in accordance with the Sunnah of the Holy Prophet صلی اللہ علیه وآله وسلم .

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35. Recall, when the wife of Imran [73] said: "My Lord, I dedicate to You what is within my womb for your special service [74] so accept this from me. Surely, You are the All-Hearing, the All-Knowing.

إِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ اِنِّیْ نَذَرْتُ لَكَ مَا فِیْ بَطْنِیْ مُحَرَّرًا فَتَقَبَّلْ مِنِّیْ ۚ اِنَّكَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ ﴿۳۵﴾

73. In this verse Imran refers to Imran, the grandfather of Hazrat Isa (On whom be peace), whose wife was Hannah bint Faqooza. The Holy QUR'AAN has not mentioned any name of a woman besides Bibi Mariam. The second Imran is Imraan bin Yasheer, bin Lavi bin Yaqub, father of Hazrat Musa (On whom be peace). Between these two Imrans is a difference of eighteen hundred years.

74. Hannah was without children until a late age, when she felt signs of conception, thinking the child to be a son. Immediately she took a vow that she is offering the son for the sole service at the Holy Mosque of Al-Aqsa (*BAITUL MUQADDAS*), because only males were accepted for this purpose. Even today if a Muslim wishes to endow his son in the service of Religion, a verbal offering is permissible. Says Allah Almighty: "*Then why should not a party from each group come out*" (S9:V122).

36. So when she gave birth to her, she said: "O my Lord, I have given birth to a female" [75]. Allah knew best what she gave birth to. And the male (which she had demanded) is not like this female [76], and I have named her Mariam [77]. And I seek refuge with You for her and her children, from Shaitaan, the rejected one [78].

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّیْ وَضَعْتُهَاۤ اُنْثٰیؕ وَاللّٰهُ اَعْلَمُ بِمَا وَضَعَتْؕ وَلَیْسَ الذَّكَرُ كَالْاُنْثٰیۚ وَاِنِّیْ سَمَّیْتُهَا مَرْیَمَ وَاِنِّیْۤ اُعِیْذُهَا بِكَ وَذُرِّیَّتَهَا مِنَ الشَّیْطٰنِ الرَّجِیْمِ ﴿۳۶﴾

75. Hannah's words are an expression of her disappointment. However, she was not disappointed at the birth of a daughter as such, because this type of ingratitude is the way of the disbelievers, but disappointed that she would not be able to fulfil her vow. It was not her intention to remind Allah Almighty of what had happened. It is for this reason Allah Almighty says: "*And Allah knows well whatever she has given birth to*" (S3:V36).

76. The son that Hannah had requested could not equal himself to this daughter whom Allah Almighty had blessed, for she was to be the most honoured lady in the world as she was destined to be the mother of "*The sign of Allah Almighty*" - Hazrat Isa (On whom be peace). She is Allah Almighty's most honoured bounty. It should be remembered that at that point in time Hazrat Mariam (On whom be peace) was the most blessed and honoured lady in the world. However, at this point in time Hazrat Khadija (May Allah be pleased with her) Hazrat Ayesha (May Allah be pleased with her) (wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and Hazrat Fatima Tuz Zahra are the three most honoured and blessed ladies of past and future. It is further learnt that some women are superior to some men, although Alllah says in the QUR'AAN. "*Men are in charge over women.*" (S4 : V34) expressing the superiority of the male over the female. Hence, there is no inconsistency in the verses.

77. No other woman's name is mentioned in the Holy QUR'AAN besides that of Sayeda Mariam (On whom be peace) nor any month is mentioned besides Ramadaan and No Sahabi's name (Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم besides that of Hazrat Zaid (On

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whom be peace) We also learn that the mother can give a name to her off-spring, and that good names should be chosen for ones children as the name Mariam means a devotee, a servant, as she was the attendant of the Al-Aqsa Mosque. Hence, this name was excellent and in keeping with her work.

78. Allah accepted Hannah's prayer by protecting Sayeda Mariam (On whom be peace) and Hazrat Isa (On whom be peace) from the guiles of the devil to such an extent that no sin was committed by either of them. From this we learn that Hannah knew that her daughter will live to be a mother which bears proof of her miraculous intuition, because she had not prayed for Sayeda Mariam's life but had asked as outlined in this.

37. So her Lord graciously [79] accepted her and made her grow in purity and excellent growth [80] and made Zakariya [81] her guardian. Whenever Zakariya entered her prayer chamber, to see her, he found fresh food supplied to her. He asked: "O Mariam, from where is this coming to you?" She said: "It is from Allah". Surely, Allah provides to whom He wills, without measure [82].

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّاَنْۢبَتَهَا نَبَاتًا حَسَنًا ۙ وَّ كَفَّلَهَا زَكَرِيَّا ۚ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى لَكِ هٰذَا ؕ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿۳۷﴾

79. By her acceptance by Allah Almighty is meant she was accepted as a caretaker of the Al-Aqsa Mosque, inspite of being a girl as only boys were engaged in the service of the blessed Mosque.

80. By *'excellent growth'* is meant that Sayeda Mariam's growth for one day was equal to a year's growth of other children.

81. The caretakers of the Al-Aqsa Masjid were known as *AHBAAR* and they were twenty seven in number. They were from the children of Hazrat Harun (On whom be peace). Their leader was Hazrat Zakariya (On whom be peace) who was the maternal uncle of Sayeda Mariam (May Allah be pleased with her). Hazrat Imran was the eldest of this group and as such was appointed their Imam or chief. Though it was the desire of everyone of this group to take care of Sayeda Maryam (May Allah be pleased with her), it was Hazrat Zakaria (On whom be peace) who was chosen for this task. He carried out his duty with a great deal of love and devotion.

82. From this discussion few issues emerge:

1. The miracles of saints is an unmistakable truth because Sayeda Maryam's (May Allah be pleased with her) obtaining of unseasoned fruits from an unknown source is her miracle.
2. Some saints are saints from birth as sainthood is not dependent on deeds. Sayeda Maryam (May Allah be pleased with her) was a saint from her childhood.
3. Allah blesses the saints with *ILME-LADUNNI* (Inspired knowledge) and complete wisdom as can be seen from Sayeda Maryam's (May Allah be pleased with her) reply to the question of Hazrat Zakariya (On whom be please) which was faith inspired. *SUBHANALLAH.*
4. Some pious Servants of Allah have been blessed with heavenly fruit. Sayeda Maryam (May Allah be pleased with her) was receiving these fruits from heaven.
5. Sayeda Maryam (May Allah be pleased with her) was nourished with heavenly fruit, not from her mother's milk nor from any worldly provisions, (*Khazainul Irfaan*) because her mother had placed her under the care of the Ahbaar at birth, nor is there any proof that a foster mother was appointed to take care of her.

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هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ اِنَّكَ سَمِيْعُ الدُّعَآءِ ﴿۳۸﴾

38. At that, Zakariya prayed to his Lord [83], saying: "O my Lord, grant me from Your Greatness good off-spring [84]. Surely, You are the Hearer of supplication".

83. Hazrat Zakariya (on whom be peace) prayed for a son in the presence of Sayeda Maryam (May Allah be pleased with her).From this we learn that to pray in the presence of a Saint of Allah is the practice of the Prophets, as it is accepted quicker here, be it in the presence of a living saint or at the Mazaar of a saint. Allah Almighty says:"*And enter the gate prostrating and say 'forgive our sins' (S2: V58)* From this clarity is obtained for the issue that any city which has Mazaars (graves) of the pious should be venerated.

84. From it we learn that to pray for a son is the practice of the prophets. This should not be for one's personal desire, but rather for the sake of Allah so that he may grow to be a religious and pious person who will benefit us in our graves.

فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّيْ فِي الْمِحْرَابِ ۙ اَنَّ اللّٰهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا وَّحَصُوْرًا وَّ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿۳۹﴾

39. So the angels called to him while he was standing in prayer in the chamber: "Surely, Allah gives you glad-tidings of Yahya [85], who shall confirm the truthful (sacred) words from Allah [86]. He will be princely and chaste [87], and will be a Nabi from among the righteous people".

85. From this we learn that Allah has given knowledge of the unseen to angels because this calling angel knew that Allah will bless her with a son, and that son would be a prophet possessing these qualities. This is not just knowledge of the unseen, but it is indeed one of the five branches of knowledge. When Hazrat Zakariya's (On whom be peace) wife conceived he knew that she was carrying a son who will be blessed with these qualities. This verse proves the possession of the knowledge of the unseen by prophets and angels.

86. That is, this "*KALIMATULLAH*" (Word of Allah) will be Hazrat Isa's (On whom be peace) chief minister.

87. By '*chaste*' is meant a person who stays away from women despite having the power to have such relationship for the purpose of cutting off worldy relations. This does not mean impotency because Prophets are protected from impotency.

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّ قَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَاَتِيْ عَاقِرٌ ؕ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ ﴿۴۰﴾

40. He said: "O my Lord, how shall I have a son when I have (already) reached old age and my wife is barren" [88]. He (Allah) answered: "Allah does whatever He pleases".

88. By old age is meant that Hazrat Zakariya (On whom be peace) was hundred and twenty years old and his wife was ninety eight years. The purpose of this question was would

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they be blessed once more with youthful years or would they be granted a son in their present old age. Since its purpose is one, no objections can be levied against Hazrat Zakariya (On whom be peace)

89. Allah's reply is that you will be granted a son in your present state of old age as Allah Almighty has power over every matter.

41. He said: "O my Lord make for me a sign" [90]. He replied: "Your sign will be that you will not speak to (anyone of) the people for three days except by sign, and remember your Lord [91] abundantly. And glorify Him in the evening and in the morning [92].

قَالَ رَبِّ اجْعَلْ لِّيْٓ اٰيَةً ؕ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمْزًا ؕ وَاذْكُرْ رَّبَّكَ كَثِيْرًا وَّسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ ﴿۴۱﴾

90. So that from this sign I will be able to perceive my wife's conception and henceforth engage myself in Your Remembrance and devotion.

91. From this, two issues are proven:

1. One should show gratitude to Allah Almighty for being granted a pious son. Holding Aqeeqa, giving charity and offering voluntary prayers are all expression of this gratitude.

2. The miracles of Prophets can appear before their birth. The loss of power of Hazrat Zakariya's tongue from worldly speech replaced by Remembrance of Allah Almighty only is the miracle of Hazrat Yahyah (on whom be peace) which came into being before his blessed birth. Likewise, miracles do appear after their earthly life.

92. Although recitation of Tasbeeh and Tahleel are good acts at any time, their recitation in the morning and evening is regarded as more auspicious because this is the meeting time of the angels of the morning and night. Says Allah Almighty: "*No doubt, angels are present to witness QUR'AANIC recitation at dawn.*" (S17:V78). Hence, at these times every creation of Allah Almighty is specially engaged in the Remembrance of Allah Almighty.

SECTION 5

42.And when the angels said: "O Mariam, surely, Allah has chosen you and purified you [93] and has exalted you above all the women of the worlds" [94].

وَاِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ عَلٰى نِسَآءِ الْعٰلَمِيْنَ ﴿۴۲﴾

93. Thus, Sayeda Mariam was the most honoured lady of her time, but now Hazrat Fatima (May Allah be pleased with her) and the Holy Prophet's (صلی اللہ علیہ وآلہ وسلم) beloved wives are the most honoured ladies. Says Allah Almighty: "*O wives of the Prophet! you are not like other women*" (S33:V32). Hazrat Mariam's (May Allah be pleased with her) was the caretaker of Masjid-e-Aqsa and pure from all sins. She was the devoted worshipper of Allah Almigthy. It should be remembered that this conversation of the angels was not a revelation of preaching because this type of revelation is connected with a Prophet only, while no lady has been elevated to prophethood

94. This has been done by letting you be from the children of the pious and inspite of being a woman, you have been selected to be a caretaker of the Baitul Muqaddas, although this was the work of the males only, made Hazrat Zakariya (On whom be peace) your guardian, nourished you with heavenly fruit and later destined you to become the mother of the Spirit of Allah Almighty, Hazrat Isa (On whom be peace) and thus, made well known in all circles.

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43. " O Mariam, be obedient to your Lord and prostrate and bow with those who bow in prayer [95]".

يٰمَرْيَمُ اقْنُتِىْ لِرَبِّكِ وَاسْجُدِىْ وَارْكَعِىْ مَعَ الرّٰكِعِيْنَ ﴿۴۳﴾

95. From this emerge four issues:
1. There was Ruku in the *Salaah* of that Ummah.
2. Women can perform their Salaah in the congregation of males by using a veil to separate them.
3. Women cannot have a congregation of their own i.e. by appointing a lady to lead the Salaah as the word *"RA'KIEEN"* *'bow down'* is masculine plural.
4. The letter '*waw*' does not require order because *Ruku* comes before *Sajdah*, but in this verse *Sajdah* is mentioned before *Ruku*. Says Allah Almighty: "*Oh Isa (On whom be peace) I shall cause you to reach to your full life and I shall raise you towards Myself.*" (S3:V55) whereas in reality, Hazrat Isa's (On whom be peace) raising to the heaven precedes his death.

44. These are news of the unseen, which We will tell you (in secret). And you were not with them when they were casting the arrows as to who should have the guardianship of Mariam and nor were you with them [96] when they were disputing the point [97].

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ؕ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۪ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ﴿۴۴﴾

96. You were not with them physically, Oh My Beloved Prophet صلی اللہ علیہ وآلہ وسلم as you are now informing the non-believers. Thus, this knowledge bears testimony to your Prophethood because all happenings of the past and the future are in front of you. Says Allah Almighty: "*Most certainly I have sent you Oh My Beloved Prophet* صلی اللہ علیہ وآلہ وسلم *as a witness* (S33:V45). Further, Allah Almighty says: "*Oh Beloved! Have you not seen how your Lord dealt with the companions of the elephant?*" (S105:V1). It should be remembered, that in respect of being the Light of Prophethood, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is everywhere at all times, is aware of everything and every happening is in front of him. (*Tafseer Saawi Shareef*).
97. As everybody at Masjide Aqsa was desiring to be the guardian of Sayeda Mariam (May peace be on her), she being the daughter of their chief, Hazrat Imraan, so they had to throw their pens in the river and he whose pen did not flow was to receive her guardianship. This was a form of throwing lots, which is not only permissible but sometimes is a wise act, and to pay respect to progeny of the pious is a good act

45. And remember when the angels said: "O Maryam, Allah gives you glad-tidings of a word from Him [98] whose name will be Isa, son [99] of Mariam, who will be the most distinguished in this world and the Hereafter and shall be of those brought near to Him.

اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا فِى الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ۙ ﴿۴۵﴾

98. Hazrat Isa (On whom be peace) is called the Spirit of Allah, because his conception was with the word *'Be'* and not from the sperm of a father or mother. Says Allah Almighty: "*The likeness of Hazrat Isa with Allah is like Adam. He created him of dust, then said, 'Be' and he was at once*" (S3:V59).

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99. From this we learn that Hazrat Isa (On whom be peace) was created without the agency of a father, but just from the mother. Otherwise, he would not be connected to the mother, but to the father. Says Allah Almighty: "*Call them after their fathers, this is more justified in the sight of Allah Almighty*" (S33:V5). The word MASEEH means one who cures by touch and brings the dead to life or one who travels to a distant place. Maseeh is the appellation and Hazrat Isa (On him be peace) is his noble name.

46. And He shall speak to the people in the cradle and in maturity [100] and will be of the righteous" [101].

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَّمِنَ الصّٰلِحِيْنَ ﴿۴۶﴾

100. By ripe age is meant at first he will be raised to the heavens then he will return to the earth nearing Qiyaamat to speak to the people. Thus, just as his speaking to the people in his infancy was a miracle, his speaking in his ripe age too is a miracle. From this, Hazrat Isa's (On whom be peace) raising to the heaven and then returning to the earth, too, is proven as a miracle.

101. In these verses many qualities of Hazrat Isa (On whom be peace) are mentioned such as being the *'Spirit of Allah Almighty'* being *MASEEH*, being son of Mariam only, not being a son of any man and being one of honour. Thus, through the QUR'AAN his fame is spread worldwide, being of special honour in the Hereafter for on the Day of Judgement it is through him that the Holy Prophet صلی اللہ علیه وآله وسلم will become known to Allah Almighty's creation, one who enjoys greatness and closeness, etc. From this we learn that to sing the praise of the Prophets is the way of Allah Almighty. May Allah guide us all.

47.She said:" O my Lord, how shall I have a son when no man has touched me?"He (the angel) said: "Such is the way of Allah, He creates what He wills. When He decrees a matter He only says to it; "Be and it is" [102].

قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِيْ وَلَدٌ وَّلَمْ يَمْسَسْنِيْ بَشَرٌ ؕ قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ؕ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۴۷﴾

102. By this is meant that although you have been given a son you will remain a virgin as Allah Almighty is All Powerful and Great.

48.And He will teach him the Scripture and wisdom and the Tauraat and the Injeel.

وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ﴿۴۸﴾

49.And he shall be a Messenger to the children of Israel [103] saying: "I have come to you with a sign from your Lord [104] that I can make for you out of clay a figure of a bird [105] then breathe[106] into it and it will become alive, being by the permission of Allah [107]. And I will heal [108] the blind and the leper [109] and give life to the dead, by permission of Allah [110].

وَرَسُوْلًا اِلٰى بَنِيْۤ اِسْرَآءِيْلَ ۙ اَنِّيْ قَدْ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّيْۤ اَخْلُقُ لَكُمْ مِّنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ ۚ وَاُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ وَاُحْيِ الْمَوْتٰى بِاِذْنِ اللّٰهِ ۚ وَاُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَمَا

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تَدَّخِرُوْنَ ۙ فِيْ بُيُوْتِكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿ۚ۴۹﴾

And I can tell you what you have eaten and what you have stored in your homes [111]. Surely, in that you have signs, for you, if you believe.

103. From this we learn that Hazrat Isa (On whom be peace) was a Prophet to the children of Israel only. Hence, our Holy Prophet's صلى الله عليه وآله وسلم beloved parents and the Quraish of Makkah before Islam were not Nasara, because the Quraish were from the children of Hazrat Ismail (On whom be peace). Our Holy Prophet's صلى الله عليه وآله وسلم parents were following the religion of Hazrat Ebrahim (On whom be peace).

104. This verse refers to the personal miracles from which a prophet's prophethood is proven. It is for this reason that Hazrat Isa (On whom be peace) in this verse outlines some of his miracles which are mentioned herein.

105. In Islam it is forbidden to produce a paper image or design an image of a living thing although this was allowed in the Shariah of the previous Ummahs. Hazrat Isa (On whom be peace) would produce these to show his miracle. Hazrat Sulaiman (On whom be peace) had made the Jinns to produce images. Allah Almighty, to reveal His Perfection and Excellence says: "*They made for him what he desired, lofty palaces and statues*" (S34:V13).

106. In this verse there is a proof of blessing with incantation of the saints of Allah. From these verses we learn that Allah had given Hazrat Isa (On whom be peace) the choice over life and death, although no one has power in matter of this. The Holy Prophet (صلى الله عليه وآله وسلم) says: "Allah Almighty had given me the choice between life and death. I chose the Hereafter over earthly life."

107. On peoples' entreaties Hazrat Isa (On whom be peace) made an image of a flying fox and blew into it. Miraculously it became alive and began to fly. The flying fox is a strange type of bird, who has teeth and milk from the nipples begin to flow. It flies without wings, it laughs, it does not lay eggs but procreates.

108. From this verse we learn that all Divine works can be attributed to the pious sages of Allah because giving cure is the work of Allah. Hence, it is correct to say that the Holy Prophet (صلى الله عليه وآله وسلم) is the repeller of calamities, provides children because Hazrat Isa (On whom be peace) said that I give life to the dead, I cure those suffering from incurable diseases, I provide information about the unseen, although all these are works of Allah Almighty.

109. It should be remembered that during the time of Hazrat Isa (On whom be peace) medical knowledge was strongly prevalent. Doctor Jaleenoos lived during this period. Three things are considered impossible by doctors: to give life to the dead, to cure one who is born blind and to cure a completely leperous body. Hazrat Isa (On whom be peace) performed all three of these. From this we learn that Prophets performs those miracles which become well-known in their times. If a Qadiyani was a prophet he should have shown science oriented miracles to disprove scientific inventions.

110. Hazrat Isa (On whom be peace) gave life to four dead bodies. A'zar, a friend of Hazrat Isa (On whom be peace) was made alive three days after his death, and lived for many years thereafter and even had children afterwards. He brought to life the son of an old lady, whose corpse was being carried. After gaining life he jumped from the shoulders of his carriers, he too lived many years thereafter and also had children, the third was the daughter of a grain collector and the fourth was Saam, son of Hazrat Nuh (On whom be peace) who died thousands of years before. Hazrat Isa

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(On whom be peace) had gone to his grave and made him alive but he replied from within that he had no desire to live. From this we learn that if Hazrat Ghouse Azam (May Allah be pleased with him) had brought to life a bridal procession that had died twelve years earlier, it is not impossible. The grave of the groom is found in Gujraat, Punjab. His name is Kabeerudeen and is well-known as Shah Dullah and is the Khaliph of Hazrat Ghouse Paak (May Allah be pleased with him). His Mazaar is frequented by all classes of people. He lived for six hundred years.

111. It should be remembered that the words "*whatever you eat*" and "*whatever you store*" indicate aorist tense which can be used for past and future. It could also mean "*whatever you have eaten*" and "*whatever necessities you have stored for the current year*" you can ask me about all of them, or whatever every person would have eaten in his lifetime I can imform you about them i.e. I know who is destined to eat which grain. If Hazrat Isa (On whom be peace) possessed such knowledge then what is the extent of the Holy Prophet's صلى الله عليه وآله وسلم knowledge. All these sources of knowledge are but drops from the ocean of the knowledge of our Holy Prophet صلى الله عليه وآله وسلم . From this we learn that Knowledge of the Unseen is a miracle of the Prophets.

50. And I confirm the previous book of Law (Tauraat), which was revealed before me, and making lawful to you, a part of what was forbidden to you [112]. And I have come to you with a sign from your Lord so fear Allah and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَلِاُحِلَّ لَكُمْ بَعْضَ الَّذِيْ حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۟ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿۵۰﴾

112. Like the meat of a camel, fish and certain birds which were forbidden by Mosaic law were made lawful by Hazrat Isa (On whom be peace). From this, two issues emerge:
1. Abrogation is not contrary to verification, for Hazrat Isa (On whom be peace) believed in the Tauraat, yet abrogated its laws.
2. That Prophet's, with Allah's permission have the authority to declare lawful things unlawful as Hazrat Isa (On whom be peace) said: "*I declare them lawful.*"

51. Surely Allah is my Lord and your Lord. Worship Him only [113]. That alone is the Straight Path.

اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿۵۱﴾

113. By "Allah is my Lord" is meant that although I possess so much power and knowledge, yet I am not Allah but a Servant of Allah. From this verse we learn that it is not polytheism to believe in the miracles of the Prophets and Saints. This does not necessarily mean that because of their miracles we take them to be as Allah. This discussion should serve as a lesson to the present day Wahabis.

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52. Then again when Isa found infidelity from them [114]. He said: "Who will be my helpers in the way of Allah?" The disciples replied: "We will be helpers of the religion of Allah [115], we have believed in Allah and you be the witness that we are Muslims".

فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا بِاللّٰهِ ۚ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ ﴿۵۲﴾

114. By *'found infidelity in them'* is the intention to kill made by the Yahud.
From this we learn that even intent to cause harm to a Prophet, too, is an act of Kufr (apostasy). To serve and honour them is part of Imaan (Faith).

115. From this, a few issues become apparent:
1. In times of affliction to seek the help of the pious servants of Allah is the way of the Prophets.
2. The assistance of a Prophet is, in reality, the assistance from Allah although as the disciples rendered assistance to Hazrat Isa (On whom be peace) they were called *'helpers of the cause of Allah.'* Till this day, the followers of Hazrat Isa's (On whom be peace) religion are called *'helpers'*, just like one group of the Prophet's (صلی اللہ علیہ وآلہ وسلم) companions are called *'Helpers'*.
3. It is Sunnat to disclose one's faith, not to conceal it.
4. It is praiseworthy to make the Prophet a witness to one's faith.

53. O our Lord, we believe in what you have revealed and we follow the Rasool (Messenger) so write us with those who bear witness [116] (to the truth).

رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿۵۳﴾

116. In this verse the words *'those who bear witness'* either refers to the Ummah (followers) of the Holy Prophet who will bear witness on the Day of Judgement in respect of the Prophets, or the Prophets of Allah (Peace be on them) who were the first to bear witness about the Oneness of Allah.

54. And they (infidels) devised their plot. And Allah also devises [117] his own plan. And surely Allah is the best of planners.

وَمَكَرُوْا وَمَكَرَ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿۵۴﴾ ع

117. The word *'Makar'* (to plot) signifies a hidden or clandestine plan. In this verse it means that Allah Almighty made one of the murderers look like Hazrat Isa (On whom be peace) whom they then crucified thinking that it was Hazrat Isa (On whom be peace) that they had crucified.

SECTION 6

55. Remember when Allah said, "O Isa I shall let you reach full age [118] and raise you towards my Self [119] and I shall purify you [120] from the infidels and I shall make your followers [121] superior to those who reject [122]

اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّىْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَىَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ

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الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۵۵﴾

until the Day of Resurrection. When you all shall return to Me, and I shall judge between you in what you disputed.

118. The letter '*waw*' (and) is not always used to signify correct order of happenings, it is sometimes used to mention happenings out of order. Allah Almighty says: "*And prostrate before Him and bow down.....*" (S3:V43) because Hazrat Isa's (On whom be peace) raising to the heavens has taken place first, then his death, yet in narration the order is contrary to it i.e. first, death is mentioned then raising to the heavens, just as *Ruku* comes before *Sajdah*, yet in the verse quoted *Sajdah* is mentioned first, then *Ruku*.

119. By *'I shall raise you to Me'* is meant keeping Hazrat Isa (On whom be peace) in the heaven in the company of angels where no irreligious people are to be found, as Hazrat Ebrahim (On whom be peace) has said: "*Verily I am going to my Lord*" (S37 : V99) i.e. to the land of Syria where the light of Islam shines brightly. Even today, when someone goes to the Masjid or to the Holy Ka'bah he usually says I am going to Allah. From this verse Hazrat Isa's (On whom be peace) physical departure to the heaven is proven, i.e. he is physically alive there, just before Qiyamah he will return to the earth and propagate the religion of Islam, that he will enter into marriage, die a physical death and will be buried in the **Roza-e-Mubaarak** of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and he will live for forty years after coming to earth (Hadith).

120. By *'I shall purify you from the disbelievers'* is meant Oh Isa (On whom be peace) I will protect you from the crowd of disbelievers so that they will not be able to crucify you.

121. By *'your followers'* is meant either the sincere followers of Hazrat Isa (On whom be peace) of that time or the Muslims, because every Muslim believes in Hazrat Isa (On whom be peace) and is devoted to him. To believe in the QUR'AAN is showing devotion to Hazrat Isa (On whom be peace) as he has commanded to believe in the QUR'AAN. A Muslim is the follower of every Prophet of Allah, because every Prophet has commanded belief in the QUR'AAN.

122. By the word *'reject'* is meant either the non-believers in general, or the Yahud while *'Superiority'* means superiority of kingdom, or religious superiority or mastery of proofs. Hence, this verse does not mean that Allah Almighty will grant Muslims mastery over the Yahud until the Day of Judgement, and after the Day of Judgement the Yahud would be granted mastery over the Muslims, because the limit of this mastery is the Day of Judgement. After the Day of Judgement the Muslims would be granted a mastery of a different type which is being mentioned after the word *'then'*.

فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُهُمْ عَذَابًا شَدِيْدًا فِي الدُّنْيَا وَالْاٰخِرَةِ ۡ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۵۶﴾

56.And as for those who disbelieve, I shall punish them with a severe punishment [123] in this world and the Hereafter and they will have no helpers [124].

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123. Punishment of the world for the disbelievers include murder, imprisonment, being liable for payment of poll-tax while in the Hereafter they will be punished by being sent into Hell.
124. Being without helpers is a form of punishment for the disbelievers, while Allah Almighty will provide many helpers for the believers. Whoever says that he has no helpers in this world and in the Hereafter is in reality admitting his non-belief, because Allah Almighty says: "*Verily Allah and His Messenger* صلى الله عليه وآله وسلم *are your helpers* " (S5:V55).

وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ ؕ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿۵۷﴾

57.But as for those who believe and do righteous deeds [125], He (Allah) will give them in full their rewards [126]. And Allah does not like the unjust.

125. From this we learn that it is necessary for every believer to do good deeds. No one is exempted from doing good deeds, no matter what spiritual position he might have attained. Furthermore, we learn that good deeds should be performed according to one's physical capacity.

126. Some will be rewarded according to their deeds, the reward of some will be doubled, some will be rewarded beyond any limits. Hence, there is no conflict in the verse. It could also mean the reward will be given in full measure while bounties will be given in excess.

ذٰلِكَ نَتْلُوْهُ عَلَيْكَ مِنَ الْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ ﴿۵۸﴾

58. This is what we recite to you [127] (O Muhammad) some of the verses and the message of wisdom.

127. From this we learn that the work of the pious servants of Allah are indeed His works, because to recite the Holy QUR'AAN upon the Holy Prophet صلى الله عليه وآله وسلم was Hazrat Jibraeel's (On whom be peace) work, yet Allah says *'We are reciting '*.Likewise a pious servant sometimes calls Allah's work his work e.g. Hazrat Isa (On whom be peace) said: *'I will bring the dead to life'*, Hazrat Jibraeel (On whom be peace) told Sayeda Mariam (May Allah be pleased with her) that I will grant you a pure son, etc. (QUR'AAN).

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ﴿۵۹﴾

59. Surely the likeness of Isa before Allah is like that of Adam [128]. He created him from dust. Then He said to Him: "Be", and he immediately became [129].

128. Like Hazrat Adam (On Whom be peace) was conceived without semen so was Hazrat Isa (On whom be peace). If Adam (On whom be peace) was not called the son of God, then

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how can Hazrat Isa (On whom be peace) be called as such. From this we learn that Hazrat Isa (On whom be peace) was created without the agency of a father.

129. This is due to the power of Allah, although law of nature is that childern are conceived through the semen of the parents. Thus, you must believe in both the laws of Allah and His Absolute power.

60. The truth comes from your Lord alone. So be not of those who doubt [130].

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ﴿۶۰﴾

130. By '*doubt*' is meant that you must not have any doubt that Hazrat Isa (On whom be peace) was created without the agency of a father, nor doubt that Hazrat Isa (On whom be peace) is the servant of Allah, not God, nor the son of God. In the light of this, both the Nasara and the Qadiyanis are non-believers.

61. Yet (O Beloved Muhammad) if whoever dispute in this matter (about Isa) after the knowledge has come to you, please declare: "Come, let us get together with our sons and your sons, our women and your women [131], and ourselves and yourselves [132], then let us supplicate earnestly [133], and make the curse134 of Allah upon the liars".

فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ﴿۶۱﴾

131. It is permissible to refer to one's grandson as your son or the daughter as your lady, because the Holy Prophet صلى الله عليه وآله وسلم on the occasion of the MUBAHALA (mutual imprecation to prove truth of one's point) took his grandsons Imam Hassan and Imam Hussain, his daughter Bibi Fatima and Hazrat Ali (May Allah be pleased with them) against the disputing non-believers. Hazrat Ali (On whom be peace) too was included by the Holy Prophet صلى الله عليه وآله وسلم among the sons as he was his young brother (cousin). In terms of the rules, on occasions like these one only swears on one's children and not on one's companions or wives. Thus, this verse is showing us the height of greatness of the Ahle-Bait. Ibn Asaakir on the authority of Hazrat Jaffer Saadique bin Muhammad Baaqir has quoted that on this occasion the Holy Prophet صلى الله عليه وآله وسلم in addition to these blessed four persons, had also taken the first three Khaliphs i.e. Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman (May Allah be pleased with them) and their children. (*Ruhul Mu'ani*)

132. By calling upon one's lives is meant to make oneself available. Allah Almighty says: "*Then his souls induced him to kill his brother.*" (S5:V30).

133. From this discussion, two issues emerge:

1. MUBAHALA is greater in significance than debate, as MUBAHALA includes laying curse upon the non-believers.
2. MUBAHALA should be held in respect of definite religious issues, not in respect of uncertain issues.

134. From this we learn that a more learned person (Alim) can enter into Muhabala and debate with a lesser learned person, when the latter is trying to spread mischief in the world. Although the Holy Prophetصلى الله عليه وآله وسلم is the greatest learned person of all times i.e. the former and latter periods, yet in defence of truth, he entered into not only debate, but in Mubahala with the Jewish priests of Najraan.

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In another place Allah says: "*Say you bring your proof if you are truthful*" (S2:V111). In this verse the word *'liars'* refers to those having false beliefs i.e. non-believers. It should be remembered that it is permissible to curse a liar.One should not curse a deceased non-believer until it is proven he had died an apostate. A sinner cannot be cursed by name, one can curse his deed only, e.g. one can say curse be on the departed thief, but one can not say that curse be upon that person who is a liar.By curse is meant to be away from the Mercy of Allah.

62.Surely this is the true narrative [135]. And there is none worthy of worship except Allah [136]. And surely only Allah is the Almighty, the Most Wise.

إِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلٰهٍ إِلَّا اللّٰهُ ۚ وَإِنَّ اللّٰهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

135. When the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم came to the place of Mubahala with his two grandsons, Sayeda Fatima and Hazrat Ali (May Allah be pleased with them), the Jewish priest did not have the courage to enter into any Mubahala after just looking at the bright faces, they immediately made peace. Had they entered into any debate or Mubahala, they would all have been destroyed (*Hadith*).

136. From this we learn that just as the son is homogeneous (of the same species) to his father, so is the wife to her husband. Thus, if Hazrat Isa (On whom be peace) was the son of God, and Sayeda Maryam (May Allah be pleased with her) the wife of God, then both should have been deities and gods. Yet, there is no other deity besides Allah. Being a beloved, or slave does not depend on being heterogeneous with one another, this can take place between non-heterogeneous objects as well. An animal can become the servant of man, and an angel can become his beloved, etc.

63. Yet, if they turn away their faces [137], then Allah has full knowledge of the mischief mongers.

فَإِنْ تَوَلَّوْا فَإِنَّ اللّٰهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

137. To "*turn back their faces*" before accepting the Oneness of Allah, before accepting Hazrat Isa (On whom be peace) as the servant of Allah or before entering into Mubahala. The first two possibilities appear greater.

SECTION 7

64.(Beloved Prophet) Please declare: "O People of the Scripture, come to a word which is equitable between us and you [138] that we worship none besides Allah and associate no partners with them [139], and not take one another as lords besides Allah. But if they do not accept, then say: "Bear witness, that we are Muslims [140] (submitting to Him)".

قُلْ يٰٓأَهْلَ الْكِتٰبِ تَعَالَوْا إِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْئًا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللّٰهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

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138. That is, Tauraat, Injeel and the Holy QUR'AAN all have proclaimed this injunction. From this one learns that although all the Shariahs are similar in belief, they differ in practice.

139. The followers should not take the Prophet to be God like the Yahud take Hazrat Uzair (On whom be peace) and the Nasara are taking Hazrat Isa (On whom be peace). Similarly, an ignorant person must not give a position of deity to a learned person by accepting them as authorities on things lawful and unlawful and thereby follow them by disobeying Allah in these matters. Thus, this sentence is an explanation of *'such a word'*. It should be remembered that the same is the meaning of *'such a word'* between the Prophet and his followers as explained here. Otherwise the follower cannot be equal to the Prophet in any way. The follower is a believer, the Prophet is belief itself. A Prophet's expression is: "*I am the Prophet of Allah.*" If we say such words, we would be non-believers.

140. By this is meant you are not a Muslim. From this one learns that only the follower of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is called a Muslim. It should be remembered that the Yahud and Nasara would prostrate to their priests and would regard them as forgivers of their sins. This was their way of regarding their priests as their gods.

65. O People of the Scripture, why do you dispute about Ebrahim [141], while the Tauraat and the Gospel were not revealed until after him. Do you have any intelligence? [142].

يٰۤاَهْلَ الْكِتٰبِ لِمَ تُحَآجُّوْنَ فِیْۤ اِبْرٰهِیْمَ وَمَاۤ اُنْزِلَتِ التَّوْرٰىةُ وَالْاِنْجِیْلُ اِلَّا مِنْۢ بَعْدِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۶۵﴾

141. A debate had taken place between the Nasara and Yahud of Najraan regarding Hazrat Ebrahim (On whom be peace). The Yahud had claimed that he was a Jew, therefore Judaism is superior than Christianity. The Nasara on the other hand, claimed that Hazrat Ebrahim (On whom be peace) was Christian. Eventually, both went to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and made him their judge in this matter. This verse was revealed on this occasion which exposed the childish ignorance of both, because Judaism came with Hazrat Musa (On whom be peace) and Christianity after Hazrat Isa (On whom be peace) and as Hazrat Ebrahim (On whom be peace) was many centuries before both of them, how could he be either Jew or Christian?

142. From this we learn that to exonerate the pious of their blame is the way of Allah Almighty, while to support their greatness is an excellent virtue. Says Allah Almighty: "*Ebrahim (On whom be peace) was neither a Jew nor a Christian*" (S3:V67). Further, it is said: "*Sulaiman (On whom be peace) did not commit apostasy*" (S2:V102). We further learn that sometimes a historical occurrence becomes a source of faith and showing callous disregard for it can become a means of apostasy and false beliefs. The Jewish claim that Hazrat Ebrahim (On who be peace) was a Jew reveals their ignorance of historical data.

66. Behold! You are those who indulged in dispute [143] in the matter in which you had some knowledge But why do you dispute about which you have no knowledge? And Allah knows, while you know not.

هٰۤاَنْتُمْ هٰۤؤُلَآءِ حَاجَجْتُمْ فِیْمَا لَكُمْ بِهٖ عِلْمٌ فَلِمَ تُحَآجُّوْنَ فِیْمَا لَیْسَ لَكُمْ بِهٖ عِلْمٌ ؕ وَاللّٰهُ یَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿۶۶﴾

143. By *'dispute'* is meant that although you knew about the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his beautiful attributes, yet you are rejecting them intentionally. From this it should be remembered that to dispute with the Prophet on grounds of obstinacy is an

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act of obstinacy. However, when the Prophet gives advice, it is not apostasy nor any sin to disagree with his opinion. Allah Almighty says: "*And undoubtedly a group of Muslims were unhappy. They were disputing...*" (S8:V5). In this verse the disputers are called believers because it was difference of opinion. (S22:V78).

67. Ebrahim was neither a Jew nor a Christian, but he was an upright Muslim [144], totally separate from every falsehood and was not at all of the polytheists.

مَا كَانَ اِبْرٰهِيْمُ يَهُوْدِيًّا وَّ لَا نَصْرَانِيًّا وَّلٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٦٧﴾

144. From this discussion emerge two issues:
1. Literally speaking, every Prophet can be called a Muslim, e.g. who submits to and obeys the Will of Allah as Allah Almighty says: "*Then when they both submitted to my command*" (S37:V103) but technically speaking, this term applies to the follower of the Holy Prophet only. Says Allah Almighty: "*He has named you Muslim*"
2. To be a true Muslim is rejection of all falsehood and to show disgust at all irreligious persons. A Muslim cannot be all passive. For this reason the word "*Haneef*" (separate from all falsehood) is placed before the word "*Muslim*". Just as pure gold is expensive on the market, so will a pure Muslim be expensive on the market of Qiyamah.

68. Surely, the most worthy of Ebrahim among the people are those who followed [145] him, including this Nabi (the Communicator of hidden news, Muhammad) and those who believe. And Allah is the protector of the believers [146].

اِنَّ اَوْلَى النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا النَّبِيُّ وَالَّذِيْنَ اٰمَنُوْا ؕ وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ ﴿٦٨﴾

145. Prior to the advent of Islam all those who were sincere followers of Hazrat Ebrahim (On whom be peace) as well as those who believed in the Holy Prophet صلى الله عليه وآله وسلم are all followers of Ebrahim (On whom be peace) while the Yahud, Nasara etc. are separate from them and as such are not of Hazrat Ebrahim (On whom be peace). From this discussion, two issues emerge:
1. Nearness of the Prophet can only be obtained through obeying him, and not through claiming to be from his progeny. Kanaan, son of Hazrat Nuh (On whom be peace) could not obtain his nearness, though he was his son.
2. The Muslims are all of Ebrahim (On whom be peace) and all Hazrat Ebrahim's (On whom be peace) ways are found in Islam e.g. Hajj, sacrifice, circumcision, keeping of a beard, etc. These rituals are not practised in Christianity or Judaism, hence, only Muslims are of Ebrahim (On whom be peace).

146. From this, emerge two issues:
1. Allah's great bounties are connected with our pious predecessors.
2. Allah Allmighty showers His mercy upon the wrong doers through their connection with the pious. Allah Almighty is the guardian of the believers because they are the slaves of the Beloved Prophet صلى الله عليه وآله وسلم. No matter how sinful a Muslim may be, he will not be a wretch because he is the follower of Allah Almighty's Beloved Prophet صلى الله عليه وآله وسلم.

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وَدَّتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يُضِلُّوْنَكُمْ ؕ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿۶۹﴾

69. A group of people of the Scripture desire to see you go astray [147]. But they do not mislead except themselves and they have no sense [148].

147. Reason for its Revelation:
This verse was revealed in honour of such Noble Companions namely Hazrat Ma'az ibn Jabal, Hazrat Huzaifa ibn Ayaan, Hazrat Ammaar bin Yaasir (May Allah be pleased with them), whom the Yahud were trying to deceive and mislead.
148. From this we learn that Allah Almighty has given guarantee of the faith of the Holy Prophet's صلى الله عليه وآله وسلم Companions, that no one can lead them astray as they are in Allah Almighty's safety. For this reason nobody can have the quality of Faith like the Companions (May Allah be pleased with them). Everyone's faith is in danger, besides that of the Companions. Says Allah Almighty: *"And made incumbent on them the words of righteousness and they were better entitled to it"* (S48 : V 26). Further it is stated: *"And He has made infidelity and inequity and disobedience hateful"* (S49:V7). Allah has said similar things about the Holy Prophet صلى الله عليه وآله وسلم : *"And they are misleading themselves only, and they will not hurt you in anything"* (S4 : V113).

يٰۤاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَاَنْتُمْ تَشْهَدُوْنَ ﴿۷۰﴾

70. O People of the Scripture! Why do you disbelieve the signs of Allah [149] while you yourselves are witnesses?

149. From this we learn that rejection of the Holy Prophet صلى الله عليه وآله وسلم is equal to rejection of all the signs of Allah Almighty, and acceptance of the Holy Prophet صلى الله عليه وآله وسلم is acceptance of these signs. Because the people of the Book rejected the Holy Prophet , صلى الله عليه وآله وسلم Allah Almighty equated this with the rejection of Divine signs.

يٰۤاَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوْنَ الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿۷۱﴾ ع

71. O People of the Scripture, why do you intermingle truth [150] with falsehood, and why do you conceal the truth while you have the knowledge [151]?

150. Here, "*Truth*" refers to the original verses of Injeel and Tauraat which were revealed from Allah Almighty, while *falsehood* refers to the distortion and additions brought about by the Yahud. The commentators of the QUR'AAN write their commentaries in such a manner that these do not become part of the QUR'AANIC text, hence, this is not included in the verse under discussion.
151. From this discussion, two issues emerge:
1. It is totally forbidden to mix QUR'AANIC text with human writing in such a way so as not to distinguish between the two. For this reason names of the Surahs (chapter) signs of Ruku. (Section) etc. are written boldly, appear in the margin and the passages of commentary of verses appear differently to the verses.
2. It is forbidden to give incorrect information about a religious issue or to conceal truth, especially in respect of beliefs.

SECTION 8

وَقَالَتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ اٰمِنُوْا بِالَّذِیْۤ اُنْزِلَ عَلَى الَّذِيْنَ اٰمَنُوْا وَجْهَ

72.And a group of the People of the Scripture said: "Believe in what was revealed to the believers in the

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morning and later deny it in the evening; perhaps they may return [152].

النَّهَارِ وَاكْفُرُوْٓا اٰخِرَهٗ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۷۲﴾

152. This scheme to make the Muslims apostates was planned by the twelve Jewish priests of Khaibar who had thought that a group of Yahud became Muslims in the morning and turn to apostasy in the evening, saying that they had found no greatness in either Islam or the Prophet of Islam . a true prophet is he about whom our books had prophecized. The Holy QUR'AAN had forewarned about this scheme of theirs, thereby rendering it totally in vain. From this, two issues emerge:

1. The non-believers are busy plotting such schemes against Islam, which even the devil has not thought of.

2. The penalty of death for apostasy was passed, because there is real danger of Muslims going astray therewith, and that an apostate has rebelled against Divine Order. During the time of Hazrat Musa (On whom be peace) the command was: *"Then kill amongst yourself"* (S2:V54). the worshippers of the Golden Calf were put to death, The

73. And do not trust except those who follow your religion [153]. Please declare: "Surely the true guidance is the guidance of Allah, so what has been given to you [154] is to be given to others, or they may dispute it before your Lord". Please declare: "All bounty is in the Hand of Allah alone. He gives it to whom He pleases [155]. Allah is All-Embracing, All-Knowing ".

وَلَا تُؤْمِنُوْٓا اِلَّا لِمَنْ تَبِعَ دِيْنَكُمْ ؕ قُلْ اِنَّ الْهُدٰى هُدَى اللّٰهِ ۙ اَنْ يُّؤْتٰٓى اَحَدٌ مِّثْلَ مَآ اُوْتِيْتُمْ اَوْ يُحَآجُّوْكُمْ عِنْدَ رَبِّكُمْ ؕ قُلْ اِنَّ الْفَضْلَ بِيَدِ اللّٰهِ ۚ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۷۳﴾

153. By this is meant that only Children of Israel had been bestowed with Prophethood, besides them no other tribe received it, while our Holy Prophet صلى الله عليه وآله وسلم is from the Children of Ismail (On whom be peace). The Yahud would make every effort to mislead others from accepting Islam, by using this excuse that the Holy Prophet صلى الله عليه وآله وسلم was not from the Bani Israel. This, too, is the saying of these Jewish priests i.e. accept the truth about Islam verbally only, not from your heart. Inwardly, regard Islam as a false religion. From this we learn that hypocrisy and deception have always been the teachings of the Yahud. Tricksters and hypocrites are by nature Yahud. For a detailed discussion on this consult Tafseer Naeemi.

154. For Prophethood to be the sole right of the Children of Israel was but a false claim of the Yahud. This was not mentioned in any of the revealed Books. Against this claim, the Holy QUR'AAN has proclaimed that Prophethood has been directly associated with the Clan of Hazrat Ebrahim (On whom be peace). Says the Holy QUR'AAN: *"And we put prophethood and the Book in his off-spring"* (S29:V27). Thus, we Muslims can boldly say that Mirza Ghulam Ahmed Qadiyani was not a prophet because he is not from the progeny of Hazrat Ebrahim (On whom be peace). Allah Almighty Himself has made Prophethood the speciality of the Progeny of Hazrat Ebrahim (On whom be peace).

155. If Allah Almighty has not brought about any restraint in the matter, who are you to do so? Allah Almighty says Prophethood is My Bounty. I can bestow it upon anyone I so desire. I have not made it the sole property of the Children of Israel. From this we learn that Prophethood cannot be obtained through one's deeds. This is received through the blessing of Allah Almighty only. Hazrat Adam (on whom be peace) and Hazrat Isa (On whom be peace) are

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prophets from birth. Likewise, sainthood, too, is not just dependent on good deeds. Sometimes it is obtained through good deeds, but at other times it is received without the help of one's deeds - purely from the blessing of Allah Almighty. Hazrat Sayeda Mariam was a Saint in her infancy, although she had not performed any good deeds then.

يَّخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۷۴﴾

74. He with His mercy exalts anyone He pleases [156]. And Allah is the Possessor of great bounty.

156. From this we learn that whomsoever Allah Almighty blesses, no one can belittle. The door of Prophethood has been sealed after our Holy Prophet صلی اللہ علیہ وآلہ وسلم . Whoever claims prophethood now is a liar and an impostor.

وَمِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَاْمَنْهُ بِقِنْطَارٍ يُّؤَدِّهٖۤ اِلَيْكَ ۚ وَمِنْهُمْ مَّنْ اِنْ تَاْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهٖۤ اِلَيْكَ اِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا فِي الْاُمِّيّٖنَ سَبِيْلٌ ۚ وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ﴿۷۵﴾

75. And among the People of the Scripture is he who if you entrust him with great amount of (wealth) he will return it to you [157], and among them is someone, whom if you entrust him with a single dinar then he will not repay it to you, except when you remain standing [158] over him. That is because they say:"There is no accountability [159] over us in the matter of illiterates". And they utter a lie against Allah knowingly [160].

157. Reason for its Revelation:
This verse was revealed in respect of Hazrat Abdullah ibn Salaam (On whom be peace) and Fakhaas ibn Aazura (On whom be peace). A person from the Quraish had left twelve hundred pieces of gold in trust with Hazrat Abdullah ibn Salaam (On whom be peace), without any documentation or any witness. On request, it was returned to him as it was given. Another person kept just one gold coin equivalent to a guinea, but when asked he refused to give. At that point in time both were Yahud. Only later Abdullah ibn Salaam (On whom be peace) did accept Islam. From this we learn that trustworthiness is an excellent virtue, worthy of praise, even if it is practised by a non-Muslim. Further, we learn that those who possess greatness, their virtue becomes known from before. Likewise, we learn that breach of trust is an evil act.

158. By *'standing over his head'* is (him) about it meant to ask for it continuously and remind in the presence of others so that he would not be able to deny it. Thus, he will not be fulfilling his trust because of the fear of Allah Almighty, but because of the fear of people. From this we learn that doing good deeds out of fear of the state or of people is not a good thing and will not be worthy of praise.

159. From the word *'accountability'* we learn that it is totally forbidden to steal or practise breach of trust, even though the wealth may belong to a non-believer. It is compulsory to repay one's debt and goods that are given in one's trust. Breach of trust is the practice of the non-believers. On the occasion of HIJRAH (migration), the Holy Prophet صلی اللہ علیہ وآلہ وسلم had instructed Hazrat Ali (On whom be peace) to remain behind in Makkah to return the goods to the owners who had placed them in his trust.

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Yet, these are the very people who had gathered at the Holy Prophet's صلى الله عليه وآله وسلم house with the intention of killing him. Hazrat Ali (On whom be peace) was to join the Holy Prophetصلى الله عليه وآله وسلم in Madina after executing this important duty! What a praise-worthy deed of the Holy Prophetصلى الله عليه وآله وسلم
160. It is meant these Yahud were proclaiming that Allah Almighty has ordered in the Tauraat to seize the goods placed in trust with them if anyone who is not of their faith. Allah Almighty Forbid!

76. But yes, whoso fulfills his pledge [161] and fears Allah. Surely Allah loves those who are pious.

بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى فَاِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿۷۶﴾

161. From this we learn that we should always fulfil all promises whether made with Allah Almighty or with people, with the Holy Prophet (صلى الله عليه وآله وسلم) or with one's Religious Guide (MURSHID), or with one's wife at the time of marriage or with one's relatives. From this verse rules regarding many issues can be derived.

77.Those who accept a mean price [162] in exchange of their promise with Allah and their oaths, they have no share in the Hereafter. And Allah will neither speak to them nor look towards them [163] on Resurrection Day, nor will He purify [164] them, and for them is a painful torment [165].

اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَا خَلَاقَ لَهُمْ فِى الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿۷۷﴾

162. In this, Divine warning is included to those who seize wealth of others by taking a false oath, bear false witness by accepting bribes, those who pass false resolutions, those who give false verdicts for cash, deliberately lose the court proceedings inspite of receiving payment for it, etc. May Allah Almighty protect us from such evil practices!
163. The Ulama (learned people) are of the opinion that Allah Almighty will not utter words of kindness about them and will turn His Eye of Mercy away from them. He will remember these people with words of anger. The Sufis are of the opinion that even in Hell Allah Almighty will not speak to them. Being cut off from Allah Almighty's communication is a source of utter punishment for them. There the flames of Allah Almighty's love would be ablaze in the hearts of man and under such circumstances for the Beloved to cut Himself off from them, is indeed a certain punishment for them, Says Allah Almighty: "*Yes, certainly they are deprived of the right of their Lord that day*" (S83:V15). From this we learn that the believers will be blessed with Allah Almighty's nearness and Speech. Oh Almighty Allah grant us death on Faith!
164. The non-forgiveness of their sins for the disbelievers is a way of punishment for them. The believers will certainly be granted forgiveness for their sins, either for all their sins, or for some after receipt of punishment, and some through forgiveness.
165. The Holy Prophetصلى الله عليه وآله وسلم said: *"On the Day of Judgement Allah Almighty will not speak to three types of people or grant them forgiveness, but will place them in tormenting punishment: those who boast about their favours conferred; those who let their pants hang below their ankles out of pride, and those who sell goods by taking false oaths."* In support of this, the Holy Prophet صلى الله عليه وآله وسلم then recited this verse.

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وَاِنَّ مِنْهُمْ لَفَرِيْقًا يَّلْوٗنَ اَلْسِنَتَهُمْ بِالْكِتٰبِ لِتَحْسَبُوْهُ مِنَ الْكِتٰبِ وَمَا هُوَ مِنَ الْكِتٰبِ ۚ وَيَقُوْلُوْنَ هُوَ مِنْ عِنْدِ اللّٰهِ وَمَا هُوَ مِنْ عِنْدِ اللّٰهِ ۚ وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ﴿۷۸﴾

78.And among them there are some who distort the Book [166] by twisting their tongues; that you may think that it is from the Book [167], but it is not from the Book. And they say: "This is from Allah," but it is not from Allah. And thus they forge a lie against Allah knowingly [168].

166. By this is meant they recite their own concocted passages like the verses of Tauraat. From this we learn that we should not recite anything which is non-QUR'AANIC like the QUR'AAN. One should not place signs of verses, ruku, etc. on them. *Dalailul Khairat*, *Hizbul-Bahr*, etc. are free of this as these have only been arranged in groups or parts. No signs as those in the QUR'AAN are included therein.

167. From this we learn that reciting or writing anything non-QUR'AANIC, to give the impression that it is from the QUR'AAN, is forbidden. It is for this reason that in Arabic commentaries, the Arabic passages of commentaries are differentiated between the QUR'AAN and non-QUR'AANIC volumes, so that people are not misled.

168. From this we learn that the intensity of sin of one learned is greater than that of one ignorant because the Holy QUR'AAN has repeatedly said:"*And they have knowledge of it.*"

مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ﴿۷۹﴾

79. It is not the right of any man [169] that Allah should give him the Book, the Command and the Prophethood then he should say to the people: "Be my bondsmen [170] leaving Allah". Yes he will say this: "Be men of Allah" [171] because you teach the Book [172] and because you deliver instructions".

169. This verse is in refutation of the claim of the Nasara of Najraan who say that Hazrat Isa (On whom be peace) had instructed them to accept him as God, or to refute the nonsensical words of Abu Raaf'e, the Jew and Sayed Nasrani who had come to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and said "do you want that we should worship you and accept you as God?" The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied: "I seek protection in Allah from what you are saying." Allah Almighty exonerated the Prophet صلی اللہ علیہ وآلہ وسلم from the accusation of his enemies. In any case this refutation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a proof of his intense love for Allah Almighty.

170. Bondsmen is the plural of bondsman. A bondsman can be a worshipper or a servant. In this verse bondsmen refers to worshippers. A bondsman or servant, too, can be connected to those besides Allah Almighty as well. Says Allah Almighty: "*Of your suitable servants and hand maids*" (S24:V32). In terms of this, a person can be called Abdun Nabi, Abdur Rasool, etc.

171. The Prophets give instruction to become learned men of Allah Almighty. From this we learn that to become learned men of Allah Almighty is an act of Allah Almighty's mercy, while to become learned of sensual things or learned of devilish things is a form of torment. May Allah protect us!

172. The purpose of acquiring knowledge is piety. Any learned person who does not obtain this has not understood the purpose of knowledge.

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وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيّٖنَ أَرْبَابًا ؕ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُّسْلِمُوْنَ ۝٨٠

80. And he (such a person) cannot command you to take the angels and prophets as God [173]. Would he command you to disbelieve after you have become Muslims [174]?

173. The word *RABB* (Lord) in the QUR'AAN is used to signify the Being worthy of Worship, The Creator, or for a patron and guardian. In this verse the first meaning applies. The QUR'AAN has also used the word *RABB* in respect of man, to convey the second meaning. Says Allah Almighty: "*Return to your Lord*" (S12:V50). It is further stated: "*Oh my Lord have mercy on them both as they brought me up in my childhood.*" (S17:V24). In terms of the first meaning to take anybody as one's Lord is polytheism, and a Prophet can never teach about polytheism. It is for this reason that Allah Almighty says in the verse: "*Would He order you to infidelity*"? Reason for its Revelation: Once Abu Raaf'e the Jew had said: "Oh Messenger of Allah,صلی اللہ علیہ وآلہ وسلم do you so desire that we should accept you as our Lord and thereby begin to worship you?" The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied, "Allah Almighty forbid! I cannot order you to worship anyone other than Allah Almighty, nor am I sent for this purpose". The Christians of Najraan had said that Hazrat Isa (On whom be peace) had ordered them to accept him as Lord. This verse was revealed in refutation of this.

174. From this we learn that it is non-believing to worship any Prophet, but their obedience and reverence is faith. Says Allah Almighty: "*Then Oh Beloved, by your Lord they shall not be believing until they make you judge*" (S4: V65). They should be obeyed and revered by accepting them as servants of Allah Almighty not as Allah Almighty.

SECTION 9

وَإِذْ أَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّ حِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلٰى ذٰلِكُمْ إِصْرِيْ ؕ قَالُوْٓا أَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَأَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ۝٨١

81. And recall when Allah took from the Prophets their covenant [175] whatever I should give you of the Scripture and wisdom, then comes [176] to you the Messenger confirming your Books [177], then assuredly you shall believe [178] in him and help [179] him. Then (Allah) said: "Do you agree and take this as my firm agreement as binding on you?" They said: "We agreed [180] Then He (Allah) said, "Then be witnesses, and I am with you among the witnesses".

175. From Hazrat Adam (On whom be peace) to Hazrat Isa (On whom be peace) a covenant was taken from every Prophet concerning the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Through these Prophets this covenant is taken from their followers because the followers remain subservient to the Prophets. The agreement of the leader is binding on the entire nation.

176. From '*comes to you*' we learn that the Holy Prophet has come to all from the time of Hazrat Adam (On whom be peace) and all are the followers of the Holy Prophetصلی اللہ علیہ وآلہ وسلم Allah Almighty has made the Holy Prophet

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صلى الله عليه وآله وسلم a total mercy, giver of glad tidings and a prophet for all the worlds. Those prior to the advent of the Holy Prophet صلى الله عليه وآله وسلم are all included in the word *'all the worlds'*. For this reason all the Prophets of Allah Almighty performed *Salaah* behind the Holy Prophet صلى الله عليه وآله وسلم on the Night of Me'raj. That *Salaah* was the *Salaah* read in the Shariah of the Holy Prophet صلى الله عليه وآله وسلم, and not according to the Shariah of Hazrat Musa (On whom be peace) or Hazrat Isa (On whom be peace).

177. From this, emerge two issues:

1. The covenant from the Prophets was taken only regarding our Holy Prophet because only the final Prophet can verify all the truth about all the Prophets and all the revealed Books, and this Final Prophet is our Holy Prophet صلى الله عليه وآله وسلم.
2. There can be no Prophet or revealed Book to come after our Holy Prophet صلى الله عليه وآله وسلم, because our Holy Prophet صلى الله عليه وآله وسلم is the verifier, not prophesier of any coming prophet. Verification is made about those who came, while prophesy is made of those to come.

178. Although all the Prophets had brought faith on the Holy Prophet صلى الله عليه وآله وسلم on the Day of the Covenant, it was their natural faith their lawful and religious faith could only take place after they had physically come into this world. It is this religious faith which is the means of obtaining rewards. Although on the Day of Covenant every soul had brought faith, this was purely in their spiritual state. Thus, because of this faith everyone cannot be called a believer. If this is the case then all the non-believers would have to be called believers as they were all part of the Day of the Covenant. In this verse Faith refers to the religious faith.

179. By *'you help him'* suggests that pious sages give assistance even after their physical death, because Allah Almighty had taken a solemn promise from the Prophets to render assistance to the Religion of the Holy Prophet صلى الله عليه وآله وسلم, although Allah Almighty was fully aware that none of these Prophets would be physically alive during the period of our Holy Prophet صلى الله عليه وآله وسلم. Through the help of Hazrat Musa (On whom be peace) on the Night of Me'raj, the fifty Salaahs were reduced to five. Likewise, the Holy Prophet صلى الله عليه وآله وسلم too, is rendering every assistance to his Ummah (followers) till this day. If the Holy Prophet صلى الله عليه وآله وسلم was not assisting his followers, we would not be able to do any good deeds.

180. To show the importance of the Covenant the word "BALAA" (most certainly) is not used in this verse as it was used when the promise of Unity of Allah Almighty (Tauheed) was taken. Instead the word "*AQRARNAA*" (we did affirm) is used, and He made every Prophet a witness over one another as well as sealed the Covenant by making Himself witness over all. On the Day of the Covenant three types of promises were taken. The first promise which Allah Almighty took was about His Oneness, then from His Prophets about the Holy Prophet صلى الله عليه وآله وسلم, thirdly from the Ulama of Bani Israel regarding propagation of His Religion. In this verse the second promise is mentioned. From this we learn that in matters of importance the acceptance cannot be shown by a single word 'Yes'. Full words of acceptance have to be mentioned. In marriage, after the declaration of intent (IEJAAB) the acceptance by saying 'Yes' will not be deemed sufficient. The same will be the case with important business agreements etc.

فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۸۲﴾

82. Now whoso turns back after this, then they are the transgressors [181].

181. Here the word FAASIQ (sinner) is used to denote a non-believer. Rejection of the Holy Prophet صلى الله عليه وآله وسلم is apostasy.

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ طَوْعًا وَّ

83. Then do they like a religion [182] other than the religion of Allah? While whatever is in the heavens and the earth [183] willingly and

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unwillingly [184] submits to Him, and unto Him shall they return.

كَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ﴿۸۳﴾

182. From this verse we learn that besides Islam all other religions will be regarded as other than the Religion of Allah Almighty, whether polytheism, Christianity, Judaism, etc. Likewise, all those who profess to be Muslims will not be on the Religion of Allah Almighty if they had turned away from the Holy Prophet صلی اللہ علیہ وآلہ وسلم . It should be remembered that in this verse FAASIQ (sinful) denotes a non-believer or one having false and sinful beliefs also, an impossible here is made to suspend over the impossible e.g. "*If there had been a son to the Most Affectionate I would have worshipped him.*" (S43: V81). From this discussion it is understood that no matter how great a person may be, if he turns away from the Holy Prophetصلی اللہ علیہ وآلہ وسلم,he will become a non-believer and a heretic. To accept the servitude of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is real sainthood.

183. i.e Jinns, Angels, all intellectuals, living and non-living things. It is learnt, here, that even non-living things perceive .

184.By "*unwillingly*" is meant that even the non-believers, too, at the time of death accept faith at seeing the punishment of Allah Almighty, but this faith of theirs is not worthy of acceptance.

84. Please declare: "We believe in Allah and what has been revealed to us, and in that which was sent down to Ebrahim and Ismail and Is'haaq and Yaqub and their children [185], and whatever was revealed to Musa and Isa and (other) Prophets from their Lord [186]. We make no distinction between any of them in belief [187] and to Him we bow down our necks [188].

قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۠ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۡ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۸۴﴾

185. Here, reference is made to the scrolls of Hazrat Ebrahim (On whom be peace) upon which these pious persons were practising. All these Prophets mentioned in this verse were not given Books or Scrolls.

186. It should be remembered that we have brought faith in our Prophet صلی اللہ علیہ وآلہ وسلم as well as all the other past Prophets. However, this faith differs in two ways, firstly we believe jointly in all these Prophets, while our belief in the Holy Prophetصلی اللہ علیہ وآلہ وسلم is of a detailed and comprehensive nature; secondly it is not compulsory to act upon their laws, while absolute obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is incumbent upon us.

187. By this is meant we believe in all the Prophets. From this verse one can perceive the power and greatness of our Holy Prophet صلی اللہ علیہ وآلہ وسلمas it is he who has instructed his followers to believe in all the Prophets and all followers have done this without raising any objection. But when Hazrat Isa (On whom be peace) and other Prophets instructed their followers to believe in Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم, they had disobeyed this instruction. Thus, it can be seen that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is shown greater obedience. From this it can be seen that although the religious codes of these Prophets had become abrogated, but not their Prophethood, otherwise it is meaningless believing in them if they are no more prophets.

188. From this we learn that it is important for a Muslim to declare his faith whole heartedly through deeds, practice and character, and not conceal it through any deception and

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hypocrisy by accepting the mannerism of non-believers.

85. And whoso seeks any religion other than Islam, it shall never be accepted [189] from him, and such a person will be among the losers in the Hereafter.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿۸۵﴾

189. By this is meant that in the Hereafter neither his good deeds would be accepted nor any of his sins will be forgiven.

86. How [190] shall Allah guide such people [191] who disbelieved [192] after believing and bearing witness that the Messenger is true and to who had come clear proofs. And Allah guides not the unjust [193].

كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْۤا اَنَّ الرَّسُوْلَ حَقٌّ وَّ جَآءَهُمُ الْبَيِّنٰتُ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۸۶﴾

190. Reason for its Revelation:
This verse was revealed regarding those Jewish and Christian scholars who would give people glad-tidings about the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم and would pray to Allah Almighty through the medium of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم prior to the Holy Prophet's صلی اللّٰہ علیہ وآلہ وسلم coming to this world, but became enemies of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم after his coming in the world. From this we learn that any wretched person who shows hatred for the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم will be bereft of any guidance. It is regarding such people, that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم has said: "*They shall not return to the path of guidance.*"
191. The word *'people'* here refers to those Nasara and Yahud who had accepted the Holy Prophet's صلی اللّٰہ علیہ وآلہ وسلم Prophethood, before his coming to this world and would pray to Allah, through his medium and would give glad-tidings about him, but once the Holy صلی اللّٰہ علیہ وآلہ وسلم had come into the world they rejected him. From this, emerge two issues:
1. Such people will not be regarded as apostates because their belief was not of religious credence.
2. It is very difficult for an envious person to receive guidance, while the one who has not accepted Islam due to any misunderstanding is easy to guide, as can be seen from ; "*How will Allah wish to guide.*"
192. Here, the word *FAITH*, does not refer to Religious faith, otherwise all those people would become apostates, but it refers to non-religious faith which they had obtained from the Tauraat and Injeel through belief on the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم . This was like the natural belief.
193. They shall be bereft of guidance as long as they remain oppressors and tyrants. If they repent sincerely from their oppression they could obtain guidance. In this verse oppressor signifies one who is an infidel out of envy.

87. Their retribution is a curse from Allah and of angels and of people, all together [194].

اُولٰٓئِكَ جَزَآؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿۸۷﴾

194. On the Day of Judgement the people would be cursing them, Muslims as well as their own groups. The word *'People'* refers to Muslims. Hence, there is no conflict in this verse.

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خٰلِدِیْنَ فِیْهَا ۚ لَا یُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ یُنْظَرُوْنَ ﴿۸۸﴾

88. They will remain therein for good [195]. Neither will their punishment be reduced for them [196] nor shall they be given any relief.

195. By *'being cursed'* is meant they will be cursed at all times. From this we learn that only an infidel can be cursed by name, not a sinful believer.
196. By this is meant the hardship they will experience at first will continue for all times. It is also possible that some infidels would receive lighter punishment like in the case of Hazrat Abu Talib. For this reason Hell is divided into various categories and punishment in each varies. Some will receive lighter punishment while others will be punished severely. Hence, there is no conflict in the verse.

اِلَّا الَّذِیْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۫ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ﴿۸۹﴾

89. Except for those who repent thereafter and amend [197] themselves. Indeed, Allah is Most Forgiving, Ever Merciful [198].

197. From this we learn that there are two conditions for seeking repentance. The first is to express disgust at the past sins, the second is to keep in one's mind, future correction. Further, we learn that repentance can be sought for every sin, including apostasy, but nature of repentance will differ from sin to sin.
198. Reason for its Revelation:
Hazrat Harith ibn Sohid Ansari became an apostate and went to live with the infidels. When he realized his error he approached the Holy Prophet صلی اللہ علیہ وآلہ وسلم with remorse pleading that if he offers sincere repentance will his sin be forgiven? This verse was revealed on this occasion. He then came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and once again entered the fold of Islam sincerely and his repentance was accepted. From this it can be seen that every apostate's repentance can be accepted. However on the repentence of some apostates religious laws are not applicable, e.g. those who continuously become apostates, the slanderer of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is liable for death penalty even after he repents.

اِنَّ الَّذِیْنَ كَفَرُوْا بَعْدَ اِیْمَانِهِمْ ثُمَّ ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ وَاُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ﴿۹۰﴾

90.Surely, those who disbelieved after believing, then again increase [199] in infidelity, their repentance shall never be accepted [200], and they are the ones who are gone astray.

199. From this we learn that infidelity is of varying intensity, but this difference is only in respect of state not in quantity or measure. Says Allah Almighty: *"They (villagers) are more stubborn in infidelity and hypocrisy"* (S9:V97).
200. From this we learn that neither will they receive forgiveness through their repentance nor will any of their good deeds be accepted. Everything of theirs is rejected and disapproved by Allah Almighty. Just as *Salaah* is unacceptable without Wudhu, so are good deeds unacceptable without faith. It should be remembered that the word repentance in this verse refers to repentance from sin, not for infidelity (Kufr), because repentance from apostasy is accepted, even of a non-believer.

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91.Surely those who disbelieved and did [201] as infidels, even the earth full of gold will not be accepted from them, though they offer themselves as ransom. They shall have no helpers [202].

اِنَّ الَّذِيۡنَ كَفَرُوۡا وَمَاتُوۡا وَهُمۡ كُفَّارٌ فَلَنۡ يُّقۡبَلَ مِنۡ اَحَدِهِمۡ مِّلۡءُ الۡاَرۡضِ ذَهَبًا وَّلَوِ افۡتَدٰى بِهٖ ؕ اُولٰٓـئِكَ لَهُمۡ عَذَابٌ اَلِيۡمٌ وَّمَا لَهُمۡ مِّنۡ نّٰصِرِيۡنَ ﴿۹۱﴾

201. From this verse, it is understood, that one should always give credence to ones end. If a person lives a believer all his life but becomes an infidel at the time of death, he will be regarded as such in terms of this verse but if a person lives all his life as a non-believer, and dies with belief, he will not be included in this verse.

202. The appearance of "*For them*" before '*Helpers*' is for emphasis. Thus, it means that without doubt, the non-believers will have no helpers at all. From this we learn that being left without helpers on the Day of Judgement is a means of torment and punishment for the non-believers. Allah Almighty will appoint many helpers for the believers. All their intercessors will be their helpers. Now, if anyone says that I have no helper he is in reality admitting his apostasy (Kufr).

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SECTION 10

لَنۡ تَنَالُوا الۡبِرَّ حَتّٰی تُنۡفِقُوۡا مِمَّا تُحِبُّوۡنَ ؕ۬ وَمَا تُنۡفِقُوۡا مِنۡ شَیۡءٍ فَاِنَّ اللّٰہَ بِہٖ عَلِیۡمٌ ﴿۹۲﴾

92. You shall never attain [203] virtue until you spend your favourite [204] things (in the path of Allah). And whatever you spend, is known to Allah [205].

203. The word '*good*' refers to piety and Allah's obedience. It could also mean Paradise and all its bounties. By '*attain*' means priority in obtaining it.

204. From "*You Spend*" a few issues emerge:

1. One should not spend all one's wealth, give some of it in charity and keep some of it for one's own use, for this reason the word '*From what*' is used.
2. One should spend from all one's wealth, for this reason the word 'what' is used in a general sense.
3. One should not stop at spending on compulsory things, but give Nafl (optional) charity as well. For this reason the words '*you spend*' too, is left to denote generality.
4. One should give in the way of Allah that which one loves most. Hazrat Umar Bin Abdul Aziz would buy bags of sugar to give in charity. When he was asked why not just give its amount in charity he would reply. 'I love sugar', and would then recite this verse.
5. The acceptance of charity is dependent on one's sincere intention, not on its quantity.

205. As Allah Almighty is fully aware of what you have spent intentionally, and without intention, therefore spend it with total sincerity. Favourite wealth has been mentioned first, here reference is made to good intention.

كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِیۡۤ اِسۡرَآءِیۡلَ اِلَّا مَا حَرَّمَ اِسۡرَآءِیۡلُ عَلٰی نَفۡسِہٖ مِنۡ قَبۡلِ اَنۡ تُنَزَّلَ التَّوۡرٰىۃُ ؕ قُلۡ فَاۡتُوۡا بِالتَّوۡرٰىۃِ فَاتۡلُوۡہَاۤ اِنۡ کُنۡتُمۡ صٰدِقِیۡنَ ﴿۹۳﴾

93. All food was lawful to the children of Israel [206], except what Yaqub had made unlawful for himself [207] before the Tauraat was sent down. Please declare (O beloved Muhammad): "So bring the Tauraat and recite it, if you are truthful".

206. Reason for its Revelation:
The Yahud of Madina were blaming the Holy Prophet صلی اللہ علیہ وآلہ وسلم by saying that the religion of Ebrahim (On whom be peace) forbids the use of camel's milk and meat, yet you are using both. As we abstain from both, we are the true followers of Ebrahim (On whom be peace). In refutation of their claim the Holy Prophet صلی اللہ علیہ وآلہ وسلم told them that these things were lawful in the religion of Ebrahim (On whom be peace). In reply, they said that these things were forbidden from the time of Hazrat Nuh (On whom be peace). When the Holy Prophet صلی اللہ علیہ وآلہ وسلم asked them to bring the Tauraat to show them its lawfulness from it, they failed to produce the Holy Book out of fear of being disgraced. On that occasion this verse was revealed. From this we learn that abrogation has been taking place, therefore there should be no objection at the abrogation of certain QUR'A-ANIC verses. Further, we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم possessed inspired knowledge (*Ilme Ladunni*) because he is fully conversant with the Tauraat and the Injeel, yet nobody taught him these. Allah Almighty has blessed him with the Knowledge of the Unseen.

207. In the religious laws of the earlier prophets people would take a vow before making anything lawful or unlawful. In accordance with this practise Hazrat Ya'qub once took a vow to make the meat and milk the camel unlawful for him during his illness.

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فَمَنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ مِنْۢ بَعْدِ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۹۴﴾

94. Those who forge a lie against Allah after this, they are indeed persons unjust (wrong doers).[208]

208. From this we learn that to make false accusations about a Prophet is equal to accusing Allah. It was Jewish slander against Hazrat Ebrahim (On whom be peace) that meat of the camel was unlawful in his religion, but Allah Almighty had regarded this as a slander against Him. Further, we learn that the sin of a learned man is an act of greater evil.

قُلْ صَدَقَ اللّٰهُ فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۹۵﴾

95. Please declare (O Prophet Muhammad): "Allah speaks the truth. So follow the religion of Ebrahim, who was separate from every falsehood [209], and was never from the polytheists.

209. This means, follow the religion of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم for devotion to it is like devotion to the religion of Hazrat Ebrahim (On whom be peace), because this religion reflects the religion of Hazrat Ebrahim (On whom be peace). From this we learn that a Muslim will always abstain from all irreligious people. To be passive and only peace-loving is contrary to Hazrat Ebrahim's (On whom be peace) law. Just as value is attached to genuine things only, so will a pure and sincere Muslim be an item of value on the market of Judgement Day.

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ ﴿۹۶﴾

96. Indeed the first House (of worship) established for mankind was at Makkah [210] full of blessings and guidance for the worlds [211].

210. Reason for its Revelation:
The Yahud had claimed that since their Qiblah - Dome of the Rock (Baitul Muqaddas) is holier than the Holy Ka'bah, it is superior to the Ka'bah. Its refutation is made in this verse. Hence, this verse was revealed after the changing of the Qiblah (Direction). It should be remembered that the Qiblah of the angels is the Baitul Ma'moor (the Inhabited House) prototype of the Holy Ka'bah in heaven. In these verses many attributes of the Holy Ka'bah are being mentioned: that it is the first house of worship; Hazrat Adam (on whom be peace) turned towards it in prayer; it has been created for all mankind to face during worship while the Dome of the Rock had been the Qiblah of specific people at specific times; it is found in Makkah wherein the reward of one good deed is equal to one hundred thousand. At all times it has been the centre of Hajj, not the Dome of the Rock

211. In this city many sacred relics are found e.g. Maqaame Ibrahim, Safa, Marwa, Rukn-e-Yamaani, Arafaat, Mina etc. and is a place of safety and security for the entire mankind.

فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ

97. Therein are clear signs (of Allah), the place where Ebrahim [212] stood (to pray) and whoso enters it, he is in security [213]. And (due) to Allah from the people is pilgrimage to the House[214] who could find a way

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كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴿۹۷﴾

thither [215]. But whoever disbelieves (denies), then Allah is independent of the entire world [216].

212. From this we learn that any stone on which a Prophet's footprint is found is sacred and becomes a sign of Allah. Allah Almighty says: "*No doubt, Safa and Marwa are among the symbols of Allah*" (S2:V158). Both these hills gained this honour after Sayeda Hajira's blessed feet touched them. Maqaame Ebrahim is the name of that stone on which Hazrat Ebrahim (On whom be peace) would stand for the construction of the Ka'aba. This stone would rise by itself in accordance with the height of the walls of the Ka'bah.

213. From this we learn that whoever commits a crime on the sacred ground and becomes liable for death, he shall not be given any sanctuary. The motive of the verse is to show, that anyone who was sentenced to death outside the sacred city, and thereafter comes to seek sanctuary in the Holy City, shall be given sanctuary.

214. Here the word '*Naas*' (people) refers to Muslims, because worship of any type is not compulsory on a non-believer, besides faith. From this we learn that Hajj is not compulsory on Jinns and angels. Further we learn that the purpose and obligation of Hajj is the House of Allah because Allah had connected His House with Hajj, hence, just as Hajj would be compulsory on a person once in his lifetime only, so is the purpose of Hajj.

215. By '*find a way*' includes safety of the journey, good health, safe transport, hence, these are conditions of Hajj which are mentioned here.

216. A person who rejects or denies any obligatory principles of Islam is a non-believer. We also learn that Hajj is an obligatory pillar of Islam and he who denies it is a non-believer, and Allah will be indifferent towards him.

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ ۖ وَاللّٰهُ شَهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ﴿۹۸﴾

98.Please declare: "O People of the Scripture, why do you disbelieve in the signs [217] of Allah when your works are before Allah".

217. Here, Verses of Allah refer to those verses of the Tauraat in which the qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are praised. They could also mean verses of the QUR'AAN are the miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ تَبْغُوْنَهَا عِوَجًا وَّ اَنْتُمْ شُهَدَآءُ ۗ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۹۹﴾

99. Please declare (O Beloved Prophet): "O People of the Book why do you hinder those who had accepted the faith [218] from the path of Allah, desiring to make it (seem) crooked, while you are yourselves witness thereof [219]? And Allah is not unaware of your doings."[220]

218. O People of the Book! Why are you trying to mislead those new converts to Islam, in whose heart faith has not seeped deeply that he is not the Prophet صلی اللہ علیہ وآلہ وسلم as described in the Tauraat and Injeel. This does not refer to the well known companions of the Holy Prophet .

219. A witness is he who is fully aware of the happenings and is an eye witness to these, no matter whether he personally testifies or not.

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Thus, this verse will mean you have personally seen those verses of the Tauraat which speak of the truth and righteousness of Islam. Hence, there is no contradiction in the verse.

220. It can be seen that the sin of a misleading person will be either equal to the misled people or even worse than that, for which the torment and punishment is severe.

100. O believers! [221] If you obey a party of those who were given the Scripture (Yahud and Nasara) they would turn you back as disbelievers after you believe [222].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ تُطِيْعُوْا فَرِيْقًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ۝۱۰۰

221. Reason for its Revelation:
A Jew named Shas bin Qays once passed an assembly of Muslims in which the Ansaars from the tribe of Aus and Khazraj were speaking to one another in a loving, friendly manner. Prior to becoming Muslims, both those tribes had waged many wars against one another, thus seeing them in such a friendly atmosphere became unpalatable to Shas. He told a youth Jew to incite these tribes to rekindle their old hatred. He did so by writing songs about their earlier battles. His poetry brought out the old hatred and the two tribes were on the verge of taking up arms if it was not for the opportune arrival of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who chided them for behaving like that of the Days of Ignorance. They soon realized their folly and immediately threw down their weapons and with tears in their eyes hugged one another, like true brothers. This verse was revealed on this occasion. (Tafseer Roohul Bayaan, Tafseer Khazain).

From this incident, emerge three issues:

1. Here, apostasy refers to practical infidelity, e.g. personal war is the work of the non-believers but which is not practiced by Muslims.
2. To bring peace between fighting people is the way of life of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.
3. To engage Muslims in battle with one another is the way of the Yahud

222. From this we ascertain that nothing from the non-believer should be accepted without carefully thinking about it; on the surface it may appear to be good, because it could be based on some ulterior motive.

101.And how could you disbelieve when Allah's verses are recited to you, and in your midst has come His Messenger [223]? He who has sought the support of Allah [224] has been directed to the Straight Path [225].

وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ اٰيٰتُ اللّٰهِ وَفِيْكُمْ رَسُوْلُهٗ ؕ وَمَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ۝۱۰۱ ع

223. By this is meant, Oh groups of the Companions, how can you resort to fighting amongst yourselves by listening to the non-believers? You have enjoyed the august companionship of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, you have listened to the Holy QUR'AAN from the receiver of the QUR'AAN and you have been protected from evil beliefs. From this we can understand that all those wars in the ranks of the Companions after the departure of the Holy Prophet were not based on personal considerations as was the case among the non- believers, but they were based on religious differences of opinion.

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Whoever regards their wars as personal is denying the truth of this verse.
224. So that they seek the protection of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Therefore the word Messenger has been mentioned first.

225. The Straight Path, which is based on sound beliefs should also be accompanied by good actions. In this verse living in brotherly atmosphere is termed as The Straight Path.

SECTION 11

102. O you who believe! Fear Allah as He should be feared [226], and do not die except as Muslims [227].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۰۲﴾

226. Fear Allah Almighty as He should be feared. Its commentary is this verse: "*Fear Allah as per your ability*" (S64:V16). Under this circumstance, this verse is not abrogated but is firm and lasting. This verse explains that the above verse is not abrogated.
227. From this we learn that to breathe your last on the Religion of Islam is most creditable. If a person was a believer his entire life but becomes a non-believer at the time of his death, he would be regarded like any genuine non-believer. May Allah Almighty grant all of us death with Imaan (Faith). Ameen!

103. And hold fast [228] to the rope of Allah all together and do not be divided among yourselves [229]. And remember the favours of Allah upon [230] you, when you were enemies and He brought your hearts (together) in love, and by His grace became brothers together [231]. When you were on the edge of Fire and He rescued you [232] from it. Thus, does Allah make clear to you His verses that you may be guided.

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۠ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۰۳﴾

228. Some commentators of the QUR'AAN are of the opnion that the Rope of Allah refers to the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Hence, subservience to this blessed progeny is a means of obtaining guidance and salvation. According to others the Rope of Allah Almighty is the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Just as a person who has fallen in a well comes up by holding onto a rope, the Holy Prophet صلی اللہ علیہ وآلہ وسلم too will provide guidance and salvation to the downtrodden people.
229. From this we learn that unity is good which is based on the obedience to Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم . There can be no unity if it is founded contrary to this, instead of unity it will be a curse. The battles of the Companions were not based on sectarianism, but as a result of differences of opinion.
230. From this we learn that to gratefully remember the bounties of Allah Almighty and remind one another of these are an excellent form of worship. Hence, the holding of Meelad Shareef is a meritorious deed, because the blessed coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in this world is discussed, who is the greatest bounty of Allah Almighty to mankind.
231. The Holy Prophet صلی اللہ علیہ وآلہ وسلم established brotherhood among the believers,

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but, he صلى الله عليه وآله وسلم is certainly no brother unto anyone. The father brings about the bond of brotherliness in his children but he does not become their brother. It is for this reason that the wives of the Holy Prophet صلى الله عليه وآله وسلم are the mothers of the believers, not their sisters-in-law.

232. Allah Almighty rescued mankind by sending His Beloved Prophet صلى الله عليه وآله وسلم to them and gave them guidance to be obedient to him. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is our greatest means of safety from the fire of Hell and the highest bounty of Allah Almighty.

104. And let there be (arising) from you a group inviting (people) towards goodness [233], enjoining what is right and forbidding what is evil. They are the ones who attain their goals [234].

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۰۴﴾

233. This verse intimates that it is Farde Kefaya to become a certified Aalim (learned scholar) and thus not compulsory on every person to become one. If there were one qualified Aalim in each town or city it would be sufficient. Furthermore, we learn that in matters of religious information given by one person would be acceptable, because an issue explained by one Aalim would be acceptable. Also, it is a compulsory duty of the Aalim to propagate Islam both verbally and practically.

234. The word *'attained their goal'* indicates that an Aalim who is a missionary is indeed a truly successful scholar. Propagation of Religion is the best form of striving in the way of Allah Almighty because the holy war itself is undertaken for the purpose of propagating Islam. The sword clears the obstacles in the way of QUR'AAN and the QUR'AAN provides protection for the sword by refraining from any misuse.

105. And do not be like those who became divided (in sections) and disagreed among themselves [235] after clear proofs had come to them. For them is a great torment. [236]

وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ ؕ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿۱۰۵﴾

235. It should be remembered that the one guilty of disunity and division is a person who has deviated from the path of the Muslims by bringing irreligious innovations in it. One who is firm on the teachings of Islam is not the guilty person. Says Allah Almighty: "*And one who follows a way other than the way of Muslims; We shall leave him on his own*" (S4: V115). Hence, the followers of Ahle Sunnat are on the right path. Besides this sect, all others are responsible for creating division in the Muslim ranks.

236. From this we learn that the transgression of the learned is not only more perilous than that of the ignorant but at times is responsible for the worst form of punishment. One transgression of a learned can be responsible for leading the entire masses astray, hence, "*After this that bright signs had come to them*" is expressed in this verse.

106. On that Day some faces will turn white, and some faces black. And those whose faces have been blackened [237] (they will be told): "Did you become [238] infidels after

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّ تَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۟ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا

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كُنْتُمْ تَكْفُرُوْنَ ﴿۱۰۶﴾

accepting faith? Then taste the punishment for what you used to reject".

237. From this we understand that every believer and a disbeliever on the Day of Judgement would be distinguished from their faces without enquiring about them from anybody. Hence, the saying of the Holy Prophet صلی اللہ علیہ وآلہ وسلم about the apostates at the Pond of Kauthar that they are my Companions, is for the sake of sarcasm and not on the grounds of non-recognition, just as this address of Allah Almighty is to the inmates of Hell: "*Taste it, yes certainly you are the honourable, the benignant*" (S44: V 49), which is a way of censure and taunt of these persons. This saying of the Holy Prophet صلی اللہ علیہ وآلہ وسلم should be viewed in the same manner.

238. Because non-believers after accepting faith on the Day of Covenant, or verbally accepted faith but inwardly became infidels, or circumstantially became believers then turned to infidelity. Hence, this address of Allah Almighty is either to the non-believers in general, or the hypocrites or the apostates.

وَاَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللّٰهِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۱۰۷﴾

107. But as for those whose faces turn white (they will be) within the mercy of Allah.They shall abide in it [239] eternally.

239. From this we learn that the people of black faces would be the inmates of Hell for eternity. From this emerge two issues:

1. No matter how sinful a believer may be if Allah Almighty wills his face on the Day of Judgement will not be blackened. The blackness of the face is set-aside for the non-believers. However, the faces of sinners will reflect specks of blemishes and dust.

2. The faces of man will be like an open book of Allah Almighty. Just as faces in this world can reveal internal illnesses, on the Day of Judgement faces would be distinguished from the piety and impiety of the believers and non-believers. The faces of the pious Ulema and the Saints of Allah Almighty will be recognised easily from their brightness.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعٰلَمِيْنَ ﴿۱۰۸﴾

108. These are the verses of Allah that We recite to you with truth. And Allah does not desire any injustice to the people of the worlds. [240]

240. By this is meant that Allah Almighty does not punish anyone without guilt nor does He decrease the reward of piety. (vide Khazainul Irfaan). From this we understand that the deceased infants of the non-believers will not be sent into Hell. The deceased infants of the believers too will be sent to Paradise.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۱۰۹﴾ ع

109. To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah is the return of all matters.

SECTION 12

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

110. You are the best nation [241] produced (to lead) mankind. You enjoin what is right and forbid what

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وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿۱۱۰﴾

is evil, 242 and believe in Allah. If only the People of the Book had believed, it would have been better for them. Among them are believers and most are infidels 243.

241. It is evident that the followers of the Holy Prophet صلى الله عليه وآله وسلم are superior to all the other followers. The superiority of the Bani Israel was only for that particular time, but the superiority of the Holy Prophet's صلى الله عليه وآله وسلم followers is for all times as understood from *"You are"*. Further, we learn that the followers of the Holy Prophet صلى الله عليه وآله وسلم are the guides for the rest of mankind.

242. From this we learn that it is the duty of every Muslim to be a preacher and propagate Islam, whatever he knows he should convey it to others verbally and practically. Also, to accept and believe in the Holy Prophet صلى الله عليه وآله وسلم is equal to believing in Allah Almighty and one who rejects the Holy Prophet صلى الله عليه وآله وسلم has rejected Allah Almighty, Hence, the verse says: *"you keep faith unto Allah Almighty"*.

243. From this we learn that the rejector of the Holy Prophet صلى الله عليه وآله وسلم is the rejector of Allah Almighty, and accepting the Holy Prophet صلى الله عليه وآله وسلم is indeed accepting Allah Almighty. Observe carefully, in this verse Allah Almighty said to the Muslims: *"You keep faith unto Allah Almighty."* While regarding the People of the Book is said: *"Had the people of the Book believed."* yet all the people of the Book had believed in Allah Almighty, none had rejected Allah Almighty. This verse further intimates that a trangressor can be called an infidel. In fact whenever this word is used opposite to belief it will always denote infidelity. In scholastic terms this is called philosophy.

لَنْ يَّضُرُّوْكُمْ اِلَّاۤ اَذًى ؕ وَاِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ۟ ثُمَّ لَا يُنْصَرُوْنَ ﴿۱۱۱﴾

111. They will not harm you except for (some) annoyance. And if they come to fight with you, they will turn their backs from you. Then they will not be helped 244.

244. In this verse there is a prophecy of the victory of the Companions (On them be peace) over the Nasara and the Yahud. This promise was fulfilled when fifty Thousand Muslims gained a shining victory over seven hundred thousand Nasara . The outcome of the Battle of Yarmuk and Qadisiyya is the living commentary of the verse.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْۤا اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ﴿۱۱۲﴾

112. Humiliation has been imposed upon them 245 wherever they are. They will get no security 246 except for a rope (covenant) from Allah and a rope (treaty) from men 247. And they have drawn upon themselves anger from Allah. And on them destruction has been pitched 248. That is because they used to reject the signs of Allah, and slayed the Prophets unjustly 249. This is because of their disobedience and transgression.

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245. The ignominy could have been on those People of Book during the time of the Holy Prophet who were present yet did not obey the Holy Prophet صلی اللہ علیہ وآلہ وسلم It could also refer to all the Yahud in general to convey that their ways and habits will be like those who are disgraced, that they will always remain subordinates to others, and if sometimes they do happen to establish their own regime it would be a temporary one, and if Allah Almighty wills, their country will always be a forerunner of a great disgrace e.g. when a weaker fighter is being disgraced by a stronger opponent in a martial arts game.The present day establishment of a Jewish state in Palestine is, if Allah Almighty wills, be a forerunner of an impending disgrace upon the Yahud.

246. From this we learn that disgrace and misery was incumbent for only those Yahud who had totally disregarded and disobeyed Allah Almighty's commands mentioned herein. Hence, if and when a Jewish state is established e.g. the present Jewish state in Palestine it would not be contrary to this verse. In fact it has been foretold in books of Hadith that towards the end of time there will be wars fought between Muslims and Yahud in which the Yahud will all be slain, so much so that if a Jew were to hide behind a rock that rock will proclaim his whereabouts to be slain at the hands of the Muslims. If their state was not to be established, this prophecy would be of no consequence.

247. By this is meant they will be under the protection of other powers whether under the Muslims or the Nasara. The present day Jewish regime is being shouldered by the Americans i.e. they are only a sovereign state by name, but their guardians and well-wishers are the Americans.

248. Hence, inspite of being materially wealthy the Yahud are inwardly without any contentment. They are always found to be living a miserly, shabby life of paupers, just like the old fashioned Hindu Banyas who are millionaires on paper but beggars in their day to day living without any contentment or inner happiness.

249. Unjust slaying was part of their belief as they gave us reasons for it. Otherwise, slaying of a Prophet in itself is an unjust act.

113. They are not (all) alike. Among the People of the Book some are those who stand right [250], reciting the verses of Allah during parts of the night [251], and prostrate (in prayer).

لَيْسُوْا سَوَآءً ؕ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قَآىِٕمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ﴿۱۱۳﴾

250. When Hazrat Abdullah ibn Salaam and his companions believed in the Holy Prophet صلی اللہ علیہ وآلہ وسلم the Yahud said that they i.e. Hazrat Abdullah ibn Salaam and his group were wretched people. If they were not wretched they would not have entered the fold of Islam. This came down to refute their claim and proclaim that they would indeed be the best of people.

251. After becoming Muslims they are firmly committed to the performance of Tahajjud *Salaah* and recitation of the QUR'AAN. From this we learn that Tahajjud *Salaah* has a unique status amongst the worships of Allah, and that Sajdah is a superior posture in the essentials of *Salaah* (Arkanus-Salaat). Also that worship offered in the night and recitation of the QUR'AAN during the night is better than that offered during the day. The reason being the peace of mind one enjoys at night is not obtained during the day. It should be remembered that the letter 'waw' in "*They prostrate*" is not conditional 'waw' because there is no recitation of the QUR'AAN in the Sajdah. Also entire night should not be spent in worship, part of it should be used for sleep. It

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is for this reason *"hours of the night"* is mentioned in the verse. Those saints who had advocated worship in the entire night had it based on some secrets known to them.

114. They believe in Allah and the Last Day [252], and they enjoin what is right and forbid what is evil, and run [253] to good deeds. And these people are righteous.

يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ فِي الْخَيْرٰتِ ؕ وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿۱۱۴﴾

252. *"Belief in Allah"* includes belief in the Holy Prophet صلى الله عليه وآله وسلم because without believing in the Holy Prophet صلى الله عليه وآله وسلم it is bereft of belief in Allah Almighty.

253. They try to surpass one another in doing pious deeds or that they do not waste undue time in doing pious deeds. It should however, be remembered that to delay the offering of Esha Salaah is not contradicting the word *"and run"* because this is the recommended time of Esha. From this we learn that competition in doing good is totally different to envy and greed.

115. And those who do well their rights will not be denied [254]. And Allah knows the God-fearing.

وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ﴿۱۱۵﴾

254. From this we learn that no matter how much good a non-believer may do in this world he will not have any right to claim forgiveness and mercy of Allah Almighty in the Hereafter because Faith is a pre-condition to the correctness of good deeds as Wadhu is for *Salaah*. After the root is cut off watering of the branches is a meaningless act.

116. And those who disbelieve, neither their wealth nor their children shall avail [255] them at all against Allah. And the inmates of the Fire, they will abide therein eternally.

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ؕ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۱۱۶﴾

255. From this verse we learn that on the Day of Judgement the wealth and children of the believers will, with the mercy of Allah Almighty be able to ward off punishment from them i.e. that wealth which was spent in the way of Allah Almighty, and through the blessing of pious children, as the wealth and children of the non-believers will not be able to ward off punishment from them, from which the believers are safe.

117. The example of what they spend in the life of this world [256] is like that of a wind in which there is intense cold which strikes the harvest of people who have wronged themselves (sinned) which destroys their harvest. And Allah has not wronged, but, yes, they do wrong unto their own souls [257].

مَثَلُ مَا يُنْفِقُوْنَ فِيْ هٰذِهِ الْحَيٰوةِ الدُّنْيَا كَمَثَلِ رِيْحٍ فِيْهَا صِرٌّ اَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوْٓا اَنْفُسَهُمْ فَاَهْلَكَتْهُ ؕ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۱۱۷﴾

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256. This expenditure either refers that to which the Yahud would spend on their priests and ascetics or the charities of the non-believers and polytheists, or the charities of the hypocrites and pretenders which is given for mere publicity. Without doubt, their deeds are certainly not for the pleasure of Allah Almighty. Hence, this verse fits like a glove on them. Just as icy winds destroy crops, so does winds of transgression destroy the crops of good deeds.

257. The futility of their good deeds is due to their false beliefs, and this infidelity of theirs is intentional on their part, Hence, they are termed tyrants.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۖۚ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿۱۱۸﴾

118. O believers! [258] Do not make strangers your intimate confidants [259], for they will not leave any stone unturned in harming you. They wish you had hardship. Hostility is apparent from their utterances [260] and what they have concealed in their breasts is even greater. We have certainly made clear to you Our signs, if you will use reason.

258. Reason for its Revelation:
Some Muslims had maintained good relations with the Yahud on the base of blood relationship or due to good neighbourliness. This verse was revealed to refute this. From this we learn that it is unlawful to promote friendship with the non-beleivers or respond to their invitation or give them gifts or to maintain friendly association with them. Experience, too, has taught that Muslims had always suffered from their friendship.

259. From this we learn that Muslim kings and rulers should not appoint non-believers to any key position like chief minister or Prime Minister, foreign Ministers which could give them the opportunity for treachery. Similarly, non-believers should not be made one's confidants and trustees so much so, that even if one's wife is a Jewess or Nasara she should not be informed of one's personal secrets as she could betray the husband. Furthermore, we learn that a non-believer will not be a true well wisher of a believer.

260. Although the non-believers make show of outward friendship, yet at times they do express their true feelings which reveal their inner hatred. The flame of enmity and rebellion, which is burning in their hearts, is far greater than their hypocritical show of friendship. That which Allah Almighty terms as great, should be given due importance. Allah Almighty is the Creator of all and as such the Creator knows His creation far better than any one else. All non-believers are included here in respect of their enmity, as understood from the word "*strangers*."

هٰۤاَنْتُمْ اُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ قَالُوْۤا اٰمَنَّا ۖۚ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ؕ قُلْ مُوْتُوْا بِغَيْظِكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۱۹﴾

119. Behold! It is you who love them [261], and they love you not. Though you believe in all the Books [262]. And when they meet you, they say: "We accepted faith" [263]. But when they are alone, they bite their fingertips at you in rage. You declare: "Die in your passion" [264]. Allah knows all the secrets of the hearts.

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261. These words are addressed to those Muslims who had maintained friendly relationship with non-believers on the grounds of kinship. This type of love is virtually uncontrollable. Thus this should not be taken to mean that the Beloved Companions loved the non-believers in a manner, which is a sign of hypocrisy or double-dealing.

262. That is, *O Believers*, you have full belief in Tauraat and Injeel but they do not believe in the Holy QUR'AAN. If they are so staunch in their infidelity, why are you not so staunch in your belief ?

263. This is not the condition of all the people of the Book, but it is the case of those hypocrites from them. This has been explained in detail in the beginning of the first Para (Part1).

264. In it there is a prophecy, in that no envy or jealousy of this wretched people will harm the Muslims in any way. The sun of the Muslims will remain shining ever high on the horizon of success, while the infidels will remain burning like the bats. With the praise of Allah Almighty, this is exactly what had happened. In fact, until the Day of Judgement Islam will always overpower all other religions, even though the non-believers continue to burn, whether the Muslims may be victorious or conquered, or in power or in subjugation.

120. If some fortune is bestowed on you it grieves them, but if some misfortune overtakes you, then they are happy [265]. And if you have patience and fear Allah, then their guile will not hurt you at all. Surely Allah encompasses of what they do

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

265. Although the non-believers put up a show in expressing sorrow at your misfortune, they are inwardly happy as is seen today. If any non-Islamic power does give assistance to these Muslims it is due to their selfish motive, and not out of any genuine concern for the Muslims. From this we learn that expression of happiness at the misfortune of Muslims is the way of the non-believers.

SECTION 13

121. And remember (O Beloved Prophet Muhammad) that morning when you came out of your house [266] assigning to the Muslims their positions for the battle (of Uhud). And Allah is All-Hearing, All-Knowing [267].

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

266. This is a proof that Hazrat Ayesha (May Allah be pleased with her) is from the household of the Holy Prophetصلى الله عليه وآله وسلم, because the Holy Prophetصلى الله عليه وآله وسلم on that occasion had come out from Hazrat Ayesha's (May Allah be pleased with her), house whom Allah has refered to as AHL - family (i.e wife). Regarding Hazrat Musa (On whom be peace) Allah Almighty says:"*Then he said to his wife, stay.*" (S20 : V10). In this verse too, AHL means wife.

267. In these verses there is a hint about the Battle of Uhud which was fought against the non-believers in third Hijri on the plains of Uhud, about three miles out of Madina. After the infidels had suffered a defeat at Badr they

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were infuriated and were craving for revenge. Within a year they completed military preparation and in mid-Shawwaal of 3rd Hijri they attacked Madina. When the news had reached the Holy Prophet صلی اللہ علیہ وآلہ وسلم of this attack, the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم sought counsel of the Companions. Some Companions including Abdullah ibn Ubay, the hypocrite, were of the opinion that a defensive war should be fought from within the city. The Holy Prophet صلی اللہ علیہ وآلہ وسلم too was of similar view. But some young men bubbling with frenzied enthusiasm declared that the infidels should be fought in an open battle, which was eventually accepted. Thus the Holy Prophet صلی اللہ علیہ وآلہ وسلم, accompanied by his noble companions arrived on the plains of Uhud on 10 Shawwal, 3rd Hijri. Because Abdullah ibn Ubay, the hypocrite's opinion and advice was not accepted he was hurt within. Therefore he informed his three hundred followers to leave the battlefield in the midst of fierce fighting for the Muslims to lose heart. Although Muslims numbered one thousand, which included these three hundred hypocrites, only seven hundred remained to do battle. After the treachery of the hypocrites, the Holy Prophet صلی اللہ علیہ وآلہ وسلم appointed fifty archers under the command of Hazrat Abdullah ibn Jabeer (On whom be peace) to the guard the Uhud Pass, to prevent the enemy from attacking from behind. Through the blessings of Allah Almighty, Muslims gained a meritorious victory as the infidels took to their heels. On seeing the enemy fleeing, the archers left their post in search of spoils, thinking that victory was now theirs. Although Hazrat Abdullah bin Jabeer (On whom be peace) tried frantically to stop the achers from leaving their post, they went. Seeing the pass unguarded, the defeated enemy recollected themselves and attacked the Muslims from behind which immediately changed the picture of the battle. From this we learn that when engaged in battle one should not set one's eyes on the spoils of war as this could have an adverse effect. This type of thing has been proven on many occasions. Furthermore, we also learn that interpretative error is excusable as was made by the Companions of Hazrat Abdullah ibn Jabeer.

122. When your two groups intended cowardice [268] but Allah was their protector. And upon Allah the believers should rely.

اِذْ هَمَّتْ طَّآىِٕفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَاۙ وَاللّٰهُ وَلِیُّهُمَاؕ وَ عَلَى اللّٰهِ فَلْیَتَوَكَّلِ الْمُؤْمِنُوْنَ(۱۲۲)

268. Both the Bani Salma from Khazraj and Bani Harith from Aus were Ansaars who had intended to run from the battlefield because they thought it was expedient to do so. This was an interpretative error on their part. From this we learn that intention of sin or sin itself does not exclude a person from the mercy of Allah Almighty or Faith, because although the intention of cowardice in a battle is an intention of a major sin but yet Allah Almighty says: "*Allah is their supporter.*" Indeed, Allah Almighty is the supporter of Believers only, not the non-believers. If anyone says anything ill about them, he would be a disbeliever.

123.And verily had Allah helped you at Badr when you were without resources [269]. Then fear Allah that perhaps you may become grateful.

وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّ اَنْتُمْ اَذِلَّةٌۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ(۱۲۳)

269. The Battle of Badr was fought on Friday 17 Ramadaan 2 A.H. The Muslim army numbered three hundred and thirteen while the Kuffaar were one thousand. The Muslims were ill-equipped while the enemy was fully equipped. Badr is the name of a well dug by a

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person named Badr ibn Aamir. Presently there is a small settlement found between Makkah and Madina, situated along the (old) road to Madina.

124. (Remember) when you said to the believers: "Is it not sufficient for you that your Lord should assist you by sending down three thousand angels" [270]**.**

اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَّكْفِيَكُمْ اَنْ يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُنْزَلِيْنَ ﴿۱۲۴﴾

270. At first three thousand angels descended and later a further two thousand angels came down making the total of five thousand. Thus, there is no inconsistency in this verse and the earlier verse.

125. Yes, why not, if you remain steadfast and become pious, and the infidels come upon [271] **you instantly, then your Lord will send five thousand angels with marks for your help** [272]**.**

بَلٰٓى ۙ اِنْ تَصْبِرُوْا وَ تَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ ﴿۱۲۵﴾

271. Either it is the words of Allah Almighty said in verification of His Holy Prophet صلى الله عليه وآله وسلم or the words of the Holy Prophet صلى الله عليه وآله وسلم which Allah Almighty is narrating. These verses prove that the Holy Prophet صلى الله عليه وآله وسلم did have prior knowledge of Allah's aid to come during the Battle of Badr, as these verses were revealed to confirm this.

272. From this we learn that all the Ansaars and Muhajireen who participated in the Battle of Badr are all embodiment of patience and piety, testified by the Holy QUR'AAN. Angels came down to assist them at Badr which were seen by some Companions (On them be peace). Furthermore, we learn that those angels who descended at Badr have higher status than the other angels as they bear a special ensign of Allah Almighty, which distinguishes them from others. In addition, we learn that the service rendered by the Holy Prophet صلى الله عليه وآله وسلم and the soldiers of Islam is Ibaadat (worship) par excellence as these angels in attendance are superior to other angels. Hence, the Companions of the Holy Prophet صلى الله عليه وآله وسلم are superior to the rest of the believers as they had been fortunate to serve the Holy Prophet صلى الله عليه وآله وسلم.

126. And this (conquest) was cheerful news for you by Allah that your hearts might be satisfied [273]**. There is no help except from Allah who is the Most Dominant, the Most Wise.**

وَ مَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ؕ وَ مَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿۱۲۶﴾

273. The angels at Badr had not been sent to destroy the disbelievers. This could have been achieved by a single angel as was in the case of the people of Hazrat Lut (On whom be peace) etc, but to increase the numbers of your army and to give you assistance. From this we learn that Muslims are dear to Allah Almighty, as He had sent angels for their assistance.

127. That he may cut off a portion of the infidels [274]**, or overpower them, so that they may go back disappointed** [275]**.**

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْٓا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ﴿۱۲۷﴾

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274. From this verse we learn that the disbelievers at Badr turned out to be of three types: those who were put to sword by the Muslims, those who were taken prisoner and those who took to their heels from the battlefield having felt certain of their victory. This is the worst form of disgrace for them.
275. By "*go back disappointed*" tells us that the disbelievers of Badr would be divided into two groups, the one who would be killed by you like, Abu Jahl, Abu Lahab, Umayya, etc. and the others who would be taking to their heels from the battlefield, disappointed like Abu Sufyan, etc. Many from the second group later became Muslims.

128.This matter is not in your [276] hands, whether He forgives them or punishes them, because they are unjust [277].

لَيْسَ لَكَ مِنَ الْاَمْرِ شَیْءٌ اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ﴿۱۲۸﴾

276. Reason for its Revelation: The Holy Prophet صلی اللہ علیہ وآلہ وسلم had cursed the Kuffaar of the well of Maoona who had treacherously taken the Companions and had them martyred. It is regarding this incident that the verse was revealed to stop the Holy Prophet صلی اللہ علیہ وآلہ وسلم from cursing the disbelievers. If this was the case then the previous Prophets would not have cursed the disbelievers to destroy them. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would curse the disbelievers after the ruku of the second raka'at of morning prayer which is known as QUNOOTE NAAZILAH. In terms of this verse QUNOOTE NAAZILAH is annulled.
277. This verse does not mean that Oh My Beloved you have no power to curse the disbelievers to destroy them. What it really means is, that cursing is against the Holy Prophet's صلی اللہ علیہ وآلہ وسلم high status as he is sent as the mercy unto mankind.

129.And To Allah belongs whatever is in the heavens and whatever is on the earth [278]. He forgives whomsoever He pleases and punishes whomsoever He pleases. And Allah is Forgiving Merciful [279].

وَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۱۲۹﴾ ع

278. That is, the entire physical world is known as realm or dominion. By "*Whatever is in the heavens*" refers to all heavenly creation, while by "*Whatever is in the earth*" refers to all mundane earthly creations. Souls, etc. are referred to as angelic domain. Because we only come into contact with physical species, mention is generally made of them.
279. It is Allah's prerogative to punish any wrong-doers and forgive any wrong-doers. However, this does not mean he will punish the pious ones, as expounded by Dayanand Sarasvati, because this is both cruel and against promise.

SECTION 14

130. O believers! Do not devour interest, doubled and redoubled [280]; and fear Allah, in the hope that you may get prosperity [281].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوٓا اَضْعَافًا مُّضٰعَفَةً ۪ وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۳۰﴾ ج

280. The stipulation of doubled and redoubled interest is incidental because interest,of any

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rate is unlawful i.e. one and a quarter or one and a half instead of double is equally unlawful. From this we also learn that a sinner does not become a disbeliever due to his sins as the devourers of interest in this verse are addressed as "*Oh those who believe.*" Furthermore, we learn that the takers of interest are greater sinners than the givers of it, hence, emphasis is greater on '*him*'.

281. One should not be boastful of one's good deeds, rather hope for the acceptance of them and fear for their rejection. Many a ship had drowned in this sea. One should take a lesson from the Devil in this regard i.e. he became a devil because he was proud of his worship.

131. And fear the fire, which has been prepared for the infidels.

وَاتَّقُوا النَّارَ الَّتِیْۤ اُعِدَّتْ لِلْكٰفِرِیْنَ ﴿۱۳۱﴾

132.And obey Allah and his Rasool (Messenger) [282] in the hope that you may be shown mercy.

وَاَطِیْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۳۲﴾

282. This verse tells us that the order of following Allah and His Prophet صلى الله عليه وآله وسلم is of equal nature as obedience to both is essential for piety. Obedience of both is compulsory without any excuse. We also learn that remembrance of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم together is the way of Allah Almighty and as such is no act of polytheism.

133.And run [283] towards forgiveness from your Lord and a garden (Paradise) as wide as the heavens and earth [284] is prepared for the pious [285].

وَسَارِعُوْۤا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِیْنَ ﴿۱۳۳﴾ ۙ

283. By "*run towards*" mean one should hasten towards repentance and offer ones prayers and try to excuse one another in these acts. From this we learn that we should offer our prayers with such sincerity, thinking it to be our last.

284. If the width of paradise is such, how much will its length be. Generally, length of a thing surpasses its width.

285. Although Paradise is created for the pious people, but some without good deeds, and others with bad deeds, too, will find their way in it due to the mediation of the pious, e.g. the deceased minor Muslim children, and those sinners who will be pardoned through the intercession of the Holy Prophet صلى الله عليه وآله وسلم "*My intercession is for major sinners of my followers.*"

134. Who spend money in the way of Allah during prosperity and adversity [286], and who restrain anger and pardon men [287]. And Allah [288] loves those who are virtuous.

الَّذِیْنَ یُنْفِقُوْنَ فِی السَّرَّآءِ وَ الضَّرَّآءِ وَالْكٰظِمِیْنَ الْغَیْظَ وَالْعَافِیْنَ عَنِ النَّاسِ ؕ وَ اللّٰهُ یُحِبُّ الْمُحْسِنِیْنَ ﴿۱۳۴﴾

286. To give charity on the occasion of marriage as thanksgiving. Similarly, to spend in the way of Allah when receiving bounties is included in the allowance or alimony of prosperity. On the other hand, to spend during the time of bereavement for the sake of *ESAALE SAWAAB* i.e to convey the rewards of this charity to the souls of the deceased, or to give charity during difficulties as a means of warding off calamaties would be regarded as expenditure of sorrow. Whatever the circumstances both would be spending in the way of Allah.

287. It should be remembered that one can only forgive or overlook the faults with regard to the infringement of one's own rights, the

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its punishment. But to do good in exchange of evil is kindness and generosity, and to do evil in exchange of good is wickedness. In this verse mention is made of kindness and generosity and such people are refered to as virtuous.

defaulter of Allah and His Messenger صلی اللہ علیہ وآلہ وسلم cannot be forgiven; an apostate has to be put to death, a thief's hand must be cut off. That is the objective of this verse.

288. Fuzail ibn Ayyaz says that to return kindness with kindness is its true compensation, while returning evil with evil is

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۪ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۪ۙ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ﴿۱۳۵﴾

135. And those who, if they commit indecency or wrong their souls [289] (by transgression) they remember Allah and pray for forgiveness for their sins. And who can forgive anyone's sins save [290] Allah? And they should not persist with what they have done [291], knowingly.

289. By '*indecency*' is meant those sins which are punishable in Islam e.g. adultery, theft, etc. and by '*wronged*' are those sins whose punishment is not fully defined.e.g. to omit salaah. The repentance of each crime or transgression is different. Also, indecency could refer to major sins and '*wronged*' could refer to minor sins or, indecency may refer to those transgressions which, could cause harm to others, while, '*wronged*' may refer to transgressions which do not harm others.

290. In this verse there is an invitation for general amnesty for all sinners and transgressors. While the doers of good deeds belong to Allah, so do the sinners and transgressors. Hence, the door of repentance is open to all. It should be remembered that the person concerned can pardon the infringement of the rights of man, but this pardon too is executed through the grace and bounty of Allah. However, the pardon of sin is only obtained through the grace and bounty of Allah. We also learn that no matter how major a sin may be, it can still be forgiven. No one should despair of the mercy of Allah.

291. From this we learn that by *persisting* at minor sins i.e. not refraining from them, can lead to committing major sins. Furthermore, we learn that obduracy is detrimental to seeking repentance, i.e. continue with both committing sins and seeking repentance. In fact, for the acceptance of repentance it is essential to show regret at the previous sin and a strong intention of not committing it in the future.

Reason for its Revelation: Once a beautiful lady came to purchase date-like sweetmeats from a passionate trader. He lured her in the house by saying that these are not so good, the better ones are in the house. When in the house, he kissed her and embraced her. At this the lady said: "*Fear Allah*!" On hearing this he left her, and feeling ashamed, came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and related this incident. In response to it, this verse was revealed. It is reported once that there lived two very dear friends. One went on Holy War and the other remained to take care of the house. One day the warrior's wife asked the guardian for meat. When she stretched out her hands to take the meat, he kissed it. Immediately he became ashamed of his wicked deed and he took to the jungle slapping his face and smearing it with dust. When the warrior returned and enquired from his wife about his Ansaari friend she replied:"May Allah give protection from such friends." After finding him the warrior took the friend to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. It is concerning him that these verses are revealed. It is possible that both these incidents could have been the reason for the revelation of this verse (KHAZAINUL IRFAAN).

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أُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿١٣٦﴾

136.The reward for such is recompense from their Lord and gardens beneath which rivers flow (in Paradise) wherein they will abide eternally; and excellent is the reward of the (righteous) workers.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۙ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿١٣٧﴾

137. Many civilizations have passed before you, so proceed throughout the earth [292] and observe how was the end of those who belied [293].

292. By *'then see'* is meant Oh disbelievers of Arabia, journey to those lands which were once inhabited by those non-believers who had rebelled against Allah's Prophets and were destroyed through Divine punishment as a result of their opposition. Take heed from their ruined settlements and believe in the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

293. From this verse we learn that if one has not witnessed Divine punishment, one should see the settlements destroyed through Divine punishment. And if one desires to witness the mercy of Allah, then see those mercy-laden places wherein the friends of Allah are at rest, and which are being beautified through their presence. Furthermore, we come to learn that it is permissible to undertake a journey to such places. Hence, it is permissible to undertake a journey to attend Urs gatherings, etc.

هٰذَا بَيَانٌ لِّلنَّاسِ وَ هُدًى وَّ مَوْعِظَةٌ لِّلْمُتَّقِيْنَ ﴿١٣٨﴾

138. This is a plain statement about the people and a guidance and instruction for those conscious of Allah.

وَ لَا تَهِنُوْا وَلَا تَحْزَنُوْا وَ اَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٣٩﴾

139. Do not weaken and, do not grieve, and you will be superior if you have faith [294].

294. This promise of Allah is indeed genuine and sincere. It is undeserving and insincere people like us who did not comply with these conditions, and thus became humiliated. From this we learn that every Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and especially the Four Guided Caliphs (peace be on them) were true and sincere believers, because Allah's promise for their exaltation and eminence was on the basis of Faith. Because they complied with this condition, Allah showered upon them eminence, Caliphate, government, etc.

اِنْ يَّمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهٗ ؕ وَ تِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ وَ لِيَعْلَمَ اللّٰهُ الَّذِيْنَ

140. If you are injured then (remember) similar injury [295] has been received by them too. And those are the days in which We have fixed turns for the people [296], so that Allah may make evident those who

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اٰمَنُوْا وَ يَتَّخِذَ مِنْكُمْ شُهَدَآءَ ؕ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ۙ﴿۱۴۰﴾

believe and (may) take to Him from among you martyrs [297] and Allah does not like the unjust [298].

295. Addressing the believers Allah says, Oh believers if you had sustained hardships in the Battle of Uhud, so had the non-believers suffered similiar fate in the Battle of Badr, but they did not become disgusted or frustrated. So why are you becoming disheartened and frustrated. From this we learn that Muslims shoud be enthused and inspired, their morale should be boosted by relating to them the trials and tribulations suffered by the non-believers.

296. From time to time every nation of the world has experienced rise and fall in their fortunes. This is not the monopoly of any one nation. A tree is sometimes bare and sometimes lush green. The moon is at times a small crescent and sometimes a beautiful full moon.

297. From this it is understood that even a defeat for the Muslims is a means of achieving higher status; when victorious, they are military heroes, when slain they are martyrs. Thus defeat is a true test of truth and falsehood.

298. The Holy QUR'AAN has termed both the non-believer and the sinner as unjust. In this verse the word refers to the non-believers, as it is used in opposition to a believer. From this we learn that no matter how much good a non-believer may do, he will not become dear to Allah Almighty because he has rebelled against Allah Almighty.

وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ ﴿۱۴۱﴾

141. And that Allah may purify the believers (through trials) and destroy the infidels [299].

299. From this we learn that the murder of a believer is a means of cleansing his sins while the murder of a non-believer is a means of his obliteration. Although both die through murder, their ends are different.

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَ يَعْلَمَ الصّٰبِرِيْنَ ﴿۱۴۲﴾

142.Or, do you suppose [300] that you will enter paradise [301] while Allah had not tested your warriors and made those who are steadfast [302].

300. This verse is in the form of a question i.e. do not presuppose or distrust. It does not mean that the Noble Companions had this supposition or belief because they were totally protected from any erroneous beliefs.

301. The stay of Hazrat Adam (On whom be peace) in Paradise was for the purpose of education and blessing that he should sent to world in the manner he was taught, while our Holy Prophet's صلی اللہ علیہ وآلہ وسلم going to Paradise on the Night of Me'raj was for the purpose of affirmation. It should be remembered that Paradise in this verse denotes going there for a purpose. Some will be rewarded with Paradise like the minor Muslim children, who will be going to Paradise because of their parents, or like us, though we are sinners but the intercession and blessings of our ever merciful and kind Prophet صلی اللہ علیہ وآلہ وسلم will take us to Paradise. Says Allah Almighty: "*We joined them with their off-spring*" (S52:V21). Hence, there is no inconsistency in the verse.

302. Ala-Hazrat (May Allah be pleased with him) denotes the meaning of knowledge as test, trial and error so that it should be understood that by this knowledge is meant general knowledge, which is acquired through

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trial and error and experimentation. The knowledge of Allah Almighty or Divine knowledge is ancient and eternal knowledge. Hence, the verse is crystal clear in meaning. From this it is understood that those who took to their heels at Uhud are entitled to be reprimanded but their forgiveness has been made known and anyone who now criticizes their action would be the rejecters of the Holy QUR'AAN.

143.And certainly you longed for death before you met it [303]. Now you have certainly seen it with your own eyes.

وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ اَنْ تَلْقَوْهُ ۖ فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿١٤٣﴾

303. By this is meant those Companions who could not participate in the Battle of Badr were full of regret and desirous of participating in future battles. But in the Battle of Uhud their feet were uprooted i.e. they took to flight. This verse gives a hint that one should not wish for death as it appears in the Hadith.

SECTION 15

144. And Muhammad is but a Messenger [304]. There have been many other Messengers before [305] him. So if he was to die or is slain, would you turn back on your [306] heels? And who turns back on his heels will never find Allah at all [307], but Allah will reward the grateful [308].

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ وَ سَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ﴿١٤٤﴾

304. The word '*only*' is used for limitation which means he is only a Messenger not God, while being eternal is the attribute of Allah Almighty alone. This does not necessarily mean that the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not possess any other qualities besides prophethood. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the intercessor of sinners, mercy unto worlds, etc. Allah Almighty has blessed him with qualities and attributes, which are beyond our imagination.

305. Whether they are deceased or alive but their prophethood may be abrogated and they may have disappeared from the apparent eyes of people, like Hazrat Idrees (On whom be peace), Hazrat Isa (On whom be peace), Hazrat Ilyas (On whom be peace), Hazrat Khizr (On whom be peace). For this reason Allah Almighty did not use the word death in this verse.Thus it would be wrong to use this verse as a proof for Hazrat Isa's (On whom be peace) death.

306. By "*turn back*" means give up Islam. This verse was revealed at the time when the Holy Prophet's صلی اللہ علیہ وآلہ وسلم martyrdom was rumoured in the Battle of Uhud and the hypocrites were trying to impress upon the new converts that the one who was the centre of joy and elegance i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم is '*dead*' and as such you should go back to your old religion. In refuting their suggestions Allah Almighty says that the death of the Prophet صلی اللہ علیہ وآلہ وسلم does not mark the end of Religion.

307. For Islam will remain forever. Islam is not dependent on anybody, everyone is in need of Islam. This can be seen from the fact that when the leaders of Quraish showed disdainful airs they were moved aside and the poor people of Madina were chosen to

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propagate and spread Islam.
"If you so desire, an insignificant can reach great heights, Can I turn to another Prophet if thou be displeased with me?"
308. It refers to those Companions who displayed resolute steadfastness in the Battle of Uhud. From this we learn that the steadfast and resolute Companions are all thankful of the highest order while those who retreated have been forgiven by Allah Almighty. Hence, all Companions are beloved of Allah Almighty but their status is different.

145. No soul can die except by permission of Allah, the time of which is already [309] recorded. And whoso desires the reward of the world [310] We give him this. And whoso desires the reward of the Hereafter We shall bestow him of this [311]. And We shall reward the grateful.

وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا ؕ وَ مَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ؕ وَسَنَجْزِی الشّٰكِرِيْنَ ﴿۱۴۵﴾

309. From this we learn that deserting from the battlefield is a terrible act for this will not save you from death, while you will not die if you are steadfast and resolute.
310. By *'reward of the world'* means those who participate in the battle in the hope of acquiring booty only, will not receive any reward in the Hereafter as worldly comforts and peace become the reward of their participation. This does not necessarily mean that the comforts of the world will be there for certain. Hence, there can be no objection raised about the verse.
311. By *'rewarded of the Hereafter'* means those who participate in the battle with the view of acquiring the Hereafter will be rewarded with this world and the Hereafter because the verse does not negate the rewarding of the world.

146.And how many a prophet fought [312], with him fought many godly men [313]. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or give in [314]. And Allah [315] loves the steadfast.

وَ كَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ ۙ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ ۚ فَمَا وَ هَنُوْا لِمَاۤ اَصَابَهُمْ فِیْ سَبِيْلِ اللّٰهِ وَ مَا ضَعُفُوْا وَ مَا اسْتَكَانُوْا ؕ وَ اللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ﴿۱۴۶﴾

312. Holy War commenced from the time of Hazrat Ebrahim (On whom be peace) as he was the first Prophet to wage holy war. Thereafter holy war was practised in the Shariah of many Prophets.
313. By "*Godly men*" means saints and pious people who try to engage themselves to seek the pleasure of Allah Almighty. In the terminology of the Sufis and saints, Men of God are those who become the ardent lovers and followers of His Prophet صلی اللہ علیہ وآلہ وسلم . Says Allah Almighty: "*Whoso obeys the Messenger, indeed obeyed Allah Almighty*" (S4: V20) and He further says: "*Then follow me, Allah Almighty will love you*" (S3 : V31)
314. i.e. Your Prophet صلی اللہ علیہ وآلہ وسلم is the leader of all the Prophets and you being better than the previous people (Ummah) your bravery and steadfastness should be better than theirs.
From this, two issues emerge:
1. Those who are better should be better in their virtues. They should excel their inferiors in good deeds. Leaders, the learned and the saints should be more pious than the others.
2. To inspire others through speaking and showing the deeds of others is the way of Allah

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Almighty. In fact, to acquire historical information with the intention of receiving inspiration is a good thing.

315. Those who are firm in their devotion and obedience are among those who are patient, so are those who abstain from sins and are unshaken in the face of difficulties. Patience is of different kinds. In this verse the third type is intended, as is being understood from place and time.

147. And they uttered nothing [316] more than this prayer: "O our Lord, forgive our sins and everything we have done in excess in our matters and make firm [317] our steps and help us against these disbelieving people"[318].

وَ مَا كَانَ قَوْلَهُمْ اِلَّاۤ اَنْ قَالُوْا رَبَّنَا اغْفِرْلَنَا ذُنُوْبَنَا وَ اِسْرَافَنَا فِیْۤ اَمْرِنَا وَ ثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِیْنَ﴿۱۴۷﴾

316. By '*them*' is meant Prophets as they are innocent and free from sins and extravagance. To call themselves sinful by these pious people was on account of their modesty and humility. The real beauty is when man calls himself sinful and Allah Almighty refers to him as pious.

317. So that we can oppose the non-believers with all our might. It should be remembered that steadfastness and resoluteness in the battle is obtained through the special Grace of Allah Almighty and not from equipment and numerical strength.

318. From this a few issues emerge:

1. One should offer prayer (dua) at the time of Jihad (holy war) because like Salaah and Fasting, Jihad is also Ibadat (an act of worship) and dua with such acts is preferable.
2. Before making dua one should seek repentance for one's sins, like reciting the praises of Allah Almighty and reciting Darood Shareef, as these are complimentary acts for dua.
3. At the time of battle do not rely on the military equipment and numerical strength, but rather on the Grace of Allah Almighty.
4. No pious person should boast about his piety and thereby forget Allah Almighty.

148.So Allah gave them a reward of this world [319], and the excellent reward of the Hereafter. And the good doers are dear to Allah [320].

فَاٰتٰىهُمُ اللّٰهُ ثَوَابَ الدُّنْیَا وَ حُسْنَ ثَوَابِ الْاٰخِرَةِ ؕ وَاللّٰهُ یُحِبُّ الْمُحْسِنِیْنَ﴿۱۴۸﴾

319. The reward of the world is victory and success while the reward of the Hereafter is Paradise and forgiveness of one's sins. From this we learn that the reward of the Hereafter is far greater than material bounties, the word "*goodness*" is given preference here, also, those who serve their Religion are rewarded with the bounties of the world as well.

320. How beautiful it is that these pious people call themselves sinful and their Lord refers to them as graceful and beneficient! So, to express modesty and humility is an act of piety of the highest order.

SECTION 16

149. O you who believe! If you follow [321] the line of the infidels they will drive you back on your heels and you will (then) become losers [322].

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْۤا اِنْ تُطِیْعُوا الَّذِیْنَ كَفَرُوْا یَرُدُّوْكُمْ عَلٰۤى اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِیْنَ﴿۱۴۹﴾

321. This verse excludes the obedience which Muslims subjects show to non-Muslim rulers, as this is not part of religious obedience, and worldly obedience is not shown willingly,

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but through compulsion. It should be remembered that the word non-believers, here, refers to all non-believers, whether they be polytheists or Nasara and Yahud or their flatterers, hypocrites.
322. This verse is full of admonition. If this is said about the Noble Companions who enjoy the highest status in the entire Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , then what is our position. Thus, nobody should regard his faith to be unwavering and thereby seek companionship with the non-believers. Hazrat Adam (On whom be peace) being the Prophet of Allah Almighty and staying in a protected and safe place like Paradise, could be tricked and misled by the devil, then we can be easy prey to devilish tricks because we are neither innocent, nor is this world a safe place. It is incumbent upon the Muslims to remain aloof from the disbelievers, and that they should not act blindly on their advice. If they do this they will certainly fall prey to their treachery.

بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ﴿۱۵۰﴾

150. But Allah is your Protector, and He is the best helper [323].

323. Therefore we should be obedient to Allah Almighty. Everybody is obedient to his master, so why not be obedient to Allah Almighty.

سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَاۤ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ؕ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ﴿۱۵۱﴾

151.Soon We shall cast terror [324] in the hearts of the infidels for what they have associated with Allah of which He had not sent down (any) authority. And their refuge will be Hell, and wretched is the abode of the unjust.

324. In this verse there is a prophecy. When Abu Sufyaan was returning after the Battle of Uhud a thought came to him that why did he and his men return without destroying i.e. slaying all the Muslims, as this was an ideal opportunity. But while returning, they were inclined to accept that the fear of the Muslims had gripped their hearts to such an extent that they all fled to Makkah. Allah Almighty's promise is most certainly true. If Muslims can remain true to Allah Almighty, their fear will remain in the hearts of the disbelievers until the Day of Judgement. It is our bad deeds, which result in our humiliation and downfall. Says Allah Almigthy: "*And dispute not with one another, otherwise you will show timidity, and your tried strength will depart from you*" (S8:V46).

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗۤ اِذْ تَحُسُّوْنَهُمْ بِاِذْنِهٖ ۚ حَتّٰۤى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَاۤ اَرٰىكُمْ مَّا تُحِبُّوْنَ ؕ مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ؕ وَاللّٰهُ ذُوْ فَضْلٍ عَلَى الْمُؤْمِنِيْنَ ﴿۱۵۲﴾

152. And surely Allah fulfilled the promise [325] to you when you were killing the infidels by His permission until when you showed weakness and quarreled [326] about the order and disobeyed after He had shown you that which you desired [327]. Of you, some desired the Hereafter [328]. Then he turned your faces from them that He might test you; and no doubt He forgave [329] you, and Allah is the possessor of bounty over the believers.

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325. i.e.The promise which Allah Almighty made of victory, He had said: "*You are the very same who shall overcome if you have faith*" (S3:V139). He had also said: "*If there will be twenty of you patient, they will overcome two hundred*" (S8:V65). That promise was fulfilled in the Battle of Uhud when you were made to overpower the disbelievers. Then you had left the Uhud Pass in your desire to gain the booty, seeing which the enemy returned and attacked and this changed victory into defeat. This defeat is due to your own error, not the breaking of Allah Almighty's promise.

326. Weakness means you became drawn towards the spoils of war, and the desire for wealth is indeed a cause of showing weakness, while quarrel refers to disobeying the order of your leader Hazrat Abdullah bin Jabeer (On whom be peace) not to desert the Pass of Uhud yet, you did not obey him and left your position to grab the war booty, although it is incumbent on you to obey your leader.

327. This refers to the enemy taking to their heels, and your over powering them, because the disbelievers in the Battle of Uhud had initially fled from the battlefield. Only after seeing the Pass unprotected, did the enemy attack from behind, which changed the entire picture of the war.

328. Those who left their position in pursuit of the war booty were the seekers of wordly possessions like these Companions of Hazrat Abdullah ibn Jabeer (On whom be peace) who were placed to guard the Pass of Uhud, while those who remained firmly at their post with their leader ibn Jabeer and were martyred, were the seekers of the Hereafter. It is important to know that, here, the word '*world*' does not denote the world, which is in opposition to Religion as this is contemptible. On the contrary, if booty is sought through unlawfull means then this is seeking the world, but if it is sought by lawful means then it is a religious act, and part of military procedure.

329. "*He forgave you*" tells us that those believers who fled from the battlefield of Uhud have been forgiven. Thus, if anyone describes this incident with the intention of degrading them is bereft of Faith. Likewise Hazrat Adam's (On whom be peace) eating of the wheat, too, is forgiven by Allah Almighty, and if anyone tries to reproach him, such a person is a disbeliever. In fact, any fault of those whose forgiveness is declared by Allah Almighty is far better than our obedience as we are not sure of its acceptance.

153. (Remember) When you (fled) and climbed (the hill) and did not look back [330] towards anyone and Our Messenger [331] was calling you from behind (at Uhud) so Allah repaid you with sorrow after sorrow [332] so you would grieve [333] for that which escaped you (of victory and spoils of war) or (for) that which had befallen you (of injury and death). And Allah is fully aware of your [334] doings.

اِذْ تُصْعِدُوْنَ وَ لَا تَلْوٗنَ عَلٰۤى اَحَدٍ وَّ الرَّسُوْلُ یَدْعُوْكُمْ فِیْۤ اُخْرٰىكُمْ فَاَثَابَكُمْ غَمًّۢا بِغَمٍّ لِّكَیْلَا تَحْزَنُوْا عَلٰى مَا فَاتَكُمْ وَ لَا مَاۤ اَصَابَكُمْؕ وَ اللّٰهُ خَبِیْرٌۢ بِمَا تَعْمَلُوْنَ﴿۱۵۳﴾

330. When the non-believers at Uhud attacked the Muslims from behind, the Muslims fled from the battlefield out of fear. But the Holy Prophet صلی اللہ علیہ وآلہ وسلم and some of his Noble Companions stood their ground resolutely. They were calling upon the fleeing Muslims to return to the battlefield, but due to fear and agitation his voice could not reach them. This verse refers to the above incident. Hence, the Battle of Uhud cannot in reality be regarded as a defeat for the Muslims. Defeat is only regarded when the general of the army flees from the battlefield.

331. From this, emerge two issues:

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1. The action of the Companions is the action of the Holy Prophet صلی اللہ علیہ وآلہ وسلم for those who were calling were the Companions but it is being said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was calling them.
2. These verses which are mentioned, do not call anyone besides Allah Almighty, actually means do not worship anyone besides Allah Almighty. Otherwise, in times of difficulty it is permissible to call upon Allah Almighty's servants for help, as was the case in the above incident in which help was sought from the servants of Allah Almigthy.

332. By Allah Almighty means that since you gave grief to our Prophet صلی اللہ علیہ وآلہ وسلم We gave you sorrow of defeat. From this, emerge three issues:
1. At times the mistake of the few can place everybody into difficulty because the leaving of the Pass by a group of archers caused the defeat of the Muslims.
2. Allah Almighty censures His beloved servants on their slightest error, e.g. Hazrat Adam (On whom be peace) was censured on his minor error.
3. Reprimand and wordly discomforts become a source of their atonement, as they will be totally in the clear in the Hereafter.

333. This declaration of forgiveness served as a balm to your injured hearts, as due to its happiness, some of you were martyred, some were wounded, forgetting all your sorrows.

334. By "*informed*" means Allah is well informed of your deeds and intentions. Allah Almighty was fully aware that those Companions who fled from the battlefield did not do so out of mean intention, but it was an error on their part.

ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْۢ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا يَّغْشٰى طَآىِٕفَةً مِّنْكُمْ ۙ وَ طَآىِٕفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ يَظُنُّوْنَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ؕ يَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ مِنْ شَيْءٍ ؕ قُلْ اِنَّ الْاَمْرَ كُلَّهٗ لِلّٰهِ ؕ يُخْفُوْنَ فِيْۤ اَنْفُسِهِمْ مَّا لَا يُبْدُوْنَ لَكَ ؕ يَقُوْلُوْنَ لَوْ كَانَ لَنَا مِنَ الْاَمْرِ شَيْءٌ مَّا قُتِلْنَا هٰهُنَا ؕ قُلْ لَّوْ كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ صُدُوْرِكُمْ وَلِيُمَحِّصَ مَا فِيْ قُلُوْبِكُمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۵۴﴾

154. Then after distress He sent down to you [335] security (in the form of) slumber that had surrounded the faction of you [336], while other factions were anxious about themselves, thinking of Allah unjustly [337]. The suspicion due to ignorance, saying: "And have we any power [338] in this affair?" Please declare: "The governance of their affairs is entirely in the hands of Allah". They conceal in their hearts what they dare not reveal [339] to you. They say: "If we had any power, than we would not have been killed here [340]. Please declare: "Even if you had remained in your homes, those for whom death had been decreed would have gone to the place of slaughter" [341]. (It was) So that Allah might test what is in your breasts [342], and whatever is in your hearts might purge it. Allah knows well the secrets of your hearts [343].

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335. This is one of the miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم that despite their extreme anxiety the Companions on the battlefield of Uhud were overpowered by sleep to such an extent that weapons were falling out of their hands. Calm and tranquility had descended upon them. From this we learn that during sorrow and calamity, Allah Almighty provides His true servants with peace and tranquility. Even now, such feelings are experienced.

336. On that day there was a difference in sleep between the believers and the hypocrites. Those who were drowsy were the believers because through the Grace of Allah Almighty their hearts were at ease, while those experiencing anxiety were the hypocrites because they were bereft of peace.

337. By "*suspected unjustly*" means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is martyred and as such Islam would come to an end, and Allah Almighty would not be helping the Muslims

338. This is a negative question i.e. we participated in the Battle of Uhud against our will. If it was within our power we would never have taken part in it. This is explained in the verse. "*If we had any power*". From this we learn that if we have to endure difficulties in doing religious work we should bear it with patience, which is the true quality of a believer, while showing impatience through meaningless complaints is the sign of hypocrites.

339. The hypocrites were under the impression that Allah Almighty's promise to the Holy Prophet صلی اللہ علیہ وآلہ وسلم about the conquest of Makkah is false. If it was true the victory at Uhud should have been theirs. But they could not say this openly out of fear for the Muslims.

340. This nonsensical talk was by Abdullah ibn Ubay, the chief of the hypocrites that they had come to fight the non-believers against their wishes. Had we not come, our men would not have been slain.

341. Just as the time of death is pre-ordained, so is its place. In whatever manner and in whichever place a person is to die is pre-arranged.

342. From this emerge two issues:

1. To participate and fight in the Battle of Uhud was the sign of believers, while not taking part in it, or quietly deserting from the battlefield to their homes was the sign of disbelievers and hypocrites e.g. Abdullah ibn Ubay taking three hundred companions of his from the battlefield.
2. Tests and tribulations are not for Allah Almighty's knowledge but to make man aware of the true situation so that he is not deceived in any way. It is for this reason that Allah Almighty says: "*Allah Almighty knows the thoughts of your hearts*" (S3:V154)

343. From this emerge two issues:

1. Defeat or victory, as well as other forms of difficulties on the battlefield are a test for the Muslims to distinguish between truth and falsehood, to determine who is sincere and who is a hypocrite.
2. This distinction is not for Allah Almighty's knowledge as He is All Knowing. He knows the thoughts in the hearts of man, but for the knowledge of man. Hence, difficulty, too, is part of Divine wisdom.

155. No doubt those of you who turned back [344] on the day when two armies met [345]. It was Shaitaan who made them slip [346] because of their certain actions [347], and surely Allah forgave them [348]. Verily Allah is Most Forgiving, Gentle [349].

اِنَّ الَّذِیْنَ تَوَلَّوْا مِنْكُمْ یَوْمَ الْتَقَى الْجَمْعٰنِۙ اِنَّمَا اسْتَزَلَّهُمُ الشَّیْطٰنُ بِبَعْضِ مَا كَسَبُوْاۚ وَ لَقَدْ عَفَا اللّٰهُ عَنْهُمْؕ اِنَّ اللّٰهَ غَفُوْرٌ حَلِیْمٌ۠﴿۱۵۵﴾

ع

344. In the Battle of Uhud, only fourteen Companions, which included Hazrat Abu Bakr Siddiq, Hazrat Umar Farooq, Hazrat Ali Murtaza, (May Allah be pleased with them)

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stood firm with the Holy Prophet صلی اللہ علیہ وآلہ وسلم while the rest of the Companions fled from the battlefield (KHAZAINUL IRFAAN)

345 In this verse there is a hint about the Battle of Uhud. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had placed 50 Companions to the Uhud Pass under the leadership of Hazrat Abdullah ibn Jabeer (On whom be peace) with the firm instruction to remain there at all times until they were asked to leave their post. The very first attack of the Muslim repulsed the non-believers who fled from the battlefield. On seeing this the archers at the Pass left their position to gather the spoils of war despite Hazrat Abdullah's (On whom be peace) pleas of not to leave the pass. These people were under the impression that since Muslims have gained victory it was useless remaining at their post any longer. When the fleeing Kuffaar saw the Pass unprotected, they rearranged themselves and attacked the Muslims from behind which completely changed the picture of the battle, the above verse relates to this incident.

346. From this, emerge two issues:

1. The fleeing of the Companions from the battlefield is not an act of sin as Allah Almighty has referred to it as an error on their part which had taken place unintentionally as was the case with Hazrat Adam (On whom be peace) regarding whom Allah Almighty had said: "*And the devil had made them slip.*" Similar words are used here.

2. The devil cannot mislead the chosen servants of Allah Almighty. Says Allah Almighty: "*No doubt, those who are my bondsmen, you have no control over them*" (S17:V65). However they too can be deceived. He can make them to err, as was the case with Hazrat Adam (On whom be peace). Hence, this verse is not in opposition to the above quoted verse.

347. By "*their certain actions*" means the archers left the Uhud Pass due to misunderstanding. From this incident we learn that sometimes a minor error can cause a major problem.

348. Allah Almighty be praised! What a beautiful declaration. May our obedience be sacrificed on the errors of these pious people. May Allah Almighty forgive our sins for the sake of these pious people (Ahmed Yaar). This means Allah Almighty has forgiven their error. After this declaration if any person tries to bring these Companions into disrepute, he is undoubtedly bereft of Faith.

349. It should be remembered that the error of the archers was to leave the Pass, while the error of those who fled from the battlefield was not remaining steadfast. The first error is mentioned in "*because of their certain actions*" (S3 : V155) and the second error is mentioned in "*those of you who turned back*" and in "*And surely Allah Almighty forgave them*" (S3: V155). Thus forgiveness of both errors is mentioned in the verse. May Allah Almighty forgive a sinner like myself, too, through the grace of these pious people. From this we learn that sometimes the error of one can have a direct influence on others, e.g. the error of the archers became the cause of the fleeing of the others.

SECTION 17

156.O you who believe! Be not like the infidels who said about their brothers [350] when they travelled through the land or went out for holy war, that had they been with us, they would not have died [351] and not have been slain, in order that Allah may make it a cause of rejection in their

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا وَ قَالُوْا لِاِخْوَانِهِمْ اِذَا ضَرَبُوْا فِى الْاَرْضِ اَوْ كَانُوْا غُزًّى لَّوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَ مَا قُتِلُوْا ۚ لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِىْ قُلُوْبِهِمْ ؕ وَ اللّٰهُ

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hearts [352]. And Allah gives life and causes death [353]. And Allah sees what you do.

يُحْيٖ وَ يُمِيْتُ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۵۶﴾

350. In this verse the word *"infidels"* refers to undisguised infidels, while *"their brothers"* refers to the hypocrites (disguised believers). The infidels would express regret at the participation of the hypocrites in the battle against their wishes and getting slain on the battlefield. The word *"infidels"* could also refer to the hypocrites while *"their brothers"* could mean true believers who were related to these hypocrites. From this, emerge two issues:

1. The undisguised infidels and the hypocrites are birds of a feather.
2. It is incumbent upon the Muslims not to copy the infidels in their manner of speech. They should be above them in their habits, deeds and appearance. Nor should they utter words of impatience.

351. From this we learn that ifs and buts and words of excuses are the distinguishing features of non-believers. A believer remains firm on Allah Almighty's decisions and is resigned to His will. These distinguishing factors of the two will always be prevalent.

352. From this verse we learn that those who are not grateful and patient about Allah Almighty's decision will always experience more sorrows and difficulties. Patience and gratitude are means of obtaining peace and tranquility. Greater involvement in the affairs of the world tends to harden the occurrence of death while inclination towards the Hereafter lessens the burden of death. It is for this reason that the demise of the saints is referred to as *Wisaal* (meeting with Allah Almighty) or *Urs* (communion with Allah Almighty).

353. In reality, Allah Almighty is the giver of life and death. However, metaphorically such powers are assigned to the pious servants of Allah e.g. Hazrat Isa (On whom be peace) says: "*I give life to the dead, with the permission of Allah Almighty*" (S3 : V 49).

157. And what if you are slain in the Cause of Allah or die [354], then the forgiveness from Allah and (His) mercy is better than their entire wealth [355]

وَ لَئِنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَ رَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿۱۵۷﴾

354. By "*dying in the path of Allah Almighty*" means to die while being engaged in doing Allah Almighty's work. To die while making Zikr of Allah Almighty, being in the state of worship, being engaged in educational work constitute dying in the path of Allah Almighty. All this will result in receiving divine forgiveness.

355. The word *"better"* means dying in the path of Allah Almighty is far greater than the entire wealth accumulated by the infidels. It should be remembered that the earnings of the infidels is not better, but it is called like this according to their king i.e. that wealth which they think to be good, this is better than that.

158.And if you die or are slain, certainly you are to gather before Allah [356].

وَ لَئِنْ مُّتُّمْ اَوْ قُتِلْتُمْ لَاِالَى اللّٰهِ تُحْشَرُوْنَ ﴿۱۵۸﴾

356. In this verse three catogeries of slave is mentioned. Some worship Allah Almighty out of fear of Hell, regarding them the QUR'AAN says:"*Then the forgiveness of Allah*" (S3:V157). Some worship Allah Almighty out of greed for Paradise; regarding them the words "*and mercy*" is used, while the third group worships Allah Almighty out of sincerity and love regarding them Allah Almighty says: "you are to be raised towards Him" (S8:V24) (Vide Roohul Mu'ani; Khazainul Irfaan).

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فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۪ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿۱۵۹﴾

159. (O Beloved) It is by the Mercy of Allah that you (Beloved Prophet) are so gentle to them. Had you been severe and hard-hearted, they would have dispersed from your circle. So pardon [357] them and intercede for them and consult them in the affairs [358]. And when you have decided, then put your trust in Allah. Surely, Allah loves those who put their trust in Allah [359].

357. Praise be to Allah Almighty! After forgiving them, Allah Almighty Himself is recommending them to the Holy Prophet's صلی اللہ علیہ وآلہ وسلم forgiveness and to bring them closer to Allah Almighty.

358. Reason for its Revelation:
Hazrat Abdullah ibn Abbas says that this verse was revealed in honour of Hazrat Abu Bakr Siddiq (On whom be peace) and Hazrat Umar (On whom be peace) that their advice should be sought. The Holy Prophetصلی اللہ علیہ وآلہ وسلم says that Allah Almighty had commanded him to be in consultation with Hazrat Abu Bakr and Hazrat Umar (On whom be peace). (Vide; Hakim; Sawaiqe Muharriqah). From this we learn that these two are the Holy Prophet's صلی اللہ علیہ وآلہ وسلم chief ministers.

359. From this emerge two issues:
1. It is the Sunnah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to seek advice and act upon it in matters of property and material affairs.
2. Consultation and acting thereon in matters of property etc. are not going against trust in Allah Almighty. A believer places his trust in Allah Almighty alone. Hence, acting upon the above is from the command of Allah Almighty.

اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَاِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِيْ يَنْصُرُكُمْ مِّنْۢ بَعْدِهٖ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۶۰﴾

160.If Allah helps you, then no one can overpower you [360], but if He should forsake you, then who is there to help [361] you? And the Muslims [362] should have trust in Allah [363].

360. If you desire Allah Almighty's help then place your trust in Him. When He sends His help, the entire world can be on one side, His help will prevail over all.

361. By this is meant after He has disgraced and forsaken you, and not after Allah Almighty Himself.

362. The pious sages of Islam have described three signs of Trust in Allah: Man should not regard anyone besides Allah "*That Almighty to be his true helper*, he should not regard anyone else as the provider of his sustenance beside Allah Almighty; he should not make anyone the object of his knowledge besides Allah Almighty. This type of trust is the means of obtaining limitless status in Paradise.

363. From this we learn that when Allah Almighty showers His grace, then only will people begin to assist you, Hence, assistance of man is, in reality, assistance from Allah Almighty. Thus, this verse is a commentary of the above verses. Says Allah Almighty: "*And beside Allah, you have neither any supporter nor helper*" (S2:V107).

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وَ مَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ ؕ وَ مَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَ هُمْ لَا يُظْلَمُوْنَ ﴿۱۶۱﴾

161. It cannot be thought of any prophet that he hides away something [364] (of the booty). But, whoso conceals anything, on the Day of Resurrection, He will bring it to light. Then every soul shall be paid [365] in full what it had earned. And there shall be no injustice done unto them [366].

364. *"Hides away"* refers to that breach of trust in respect of embezzling war booty.
Reason for its Revelation:
During one battle a sheet was lost from the war booty upon which the hypocrites were insinuating that the Holy Prophet صلی اللہ علیہ وآلہ وسلم may have kept it for himself. To refute this insinuation, this verse was revealed. From this, emerge four issues:
1. Before distribution of the war booty, breach of trust is a criminal act.
2. All prophets are free of sin - the relation between sin and prophethood is like that between light and darkness.
3. Suspicion and distrust in respect of Prophets is the work of hypocrites, and is an act of apostasy.
4. Prophets are such beloveds of Allah Almighty that He Himself clears them of people's accusations and suspicions to prove their innocence.

365. Prophets are there to serve those who are entangled in sinful and evil activities. If they entangle themselves, who will free them, hence breach of trust is impossible from a Prophet.

366. By *'injustice'* is meant Allah Almighty will neither decrease the reward of their good deeds nor increase the punishment of their evil deeds, nor will anyone be punished without committing a crime.

اَفَمَنِ اتَّبَعَ رِضْوَانَ اللّٰهِ كَمَنْۢ بَآءَ بِسَخَطٍ مِّنَ اللّٰهِ وَ مَاْوٰىهُ جَهَنَّمُ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۱۶۲﴾

162. So is he who follows the pleasure of Allah [367] like one who brings upon himself the wrath of Allah, [368] and whose abode is Hell. And what a wretched place is that to return to.

367. By this is meant people like the Muhajireen, the Ansaar, and the true believers who had acquired correct beliefs and did good deeds to gain the pleasure of Allah Almighty.

368. This refers to hypocrites and non-believers who gained displeasure of Allah Almighty. These two groups are not the same. Believers hypocrites, non-believers, and the sincere people are indeed different from one another.

هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿۱۶۳﴾

163. They will be in different ranks [369] by Allah. And Allah sees whatever they do.

369. Everybody's destination and status is separate. The place of the pious is separate from the place of evil doers.

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۚ وَ

164.Certainly Allah conferred (great) favour [370] upon the believers that He sent a Messenger [371] from amongst them who recites to them the Verses and purifies [372] them and teaches them the Book and wisdom [373].

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إِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۱۶۴﴾

And previous to that they were clearly in error.

370. From this verse we learn that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم coming into this world is the greatest favour of Allah Almighty from all His bounties, because the word MANNA is not used anywhere else in the QUR'AAN in respect of His other bounties. The reason for this is all other bounties are temporary while Imaan is permanent which we have received through the Holy Prophet صلی اللہ علیہ وآلہ وسلم .The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the bounty among all bounties. When our hands, feet, etc. will complain to Allah Almighty for their misuse, then the Holy Prophet صلی اللہ علیہ وآلہ وسلم will intercede on our behalf to Allah Almighty. Hence, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the absolute bounty of Allah Almighty.

371. The word *'Messenger'* in this verse indicates that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم prophethood is universal, and not restricted to time, place, people, as the word Messenger is used here in a general sense without any restrictions. In some recitation, the letter *'Fa'* of ANFUSIHIM takes a *fatha* on this letter to mean that the Holy Prophet's (Peace be upon him) creation is from the best family for he is a Quraishi, Hashimi, Mutallabi which geneologically is the highest and most superior family lineage. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is an Arab and geneologically, most superior to all.

372. The word *'purity'* indicates that purity can only be achieved through pious deeds. Purity can be achieved through the gracious attention and closeness to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Good deeds are seeds, the blessed attention of the Holy Prophet صلی اللہ علیہ وآلہ وسلم serves as the merciful water. Without water the seeds will die, just as Shaitaan's entire worship became null and void because it was devoid of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم graceful attention. Hence, no one can become pious or saintly by remaining aloof from the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

373. From this, emerge two issues:

1. To understand the QUR'AAN you need the Hadith because the Holy QUR'AAN is the word of Allah Almighty, the Hadith provides the wisdom to understand it. Hence, both are separate entities, complementing one another.
2. One cannot understand the Holy QUR'AAN according to ones own thinking and personal knowledge, as its knowledge is too complex. Hence, Allah Almighty sent the Holy Prophet صلی اللہ علیہ وآلہ وسلم for this purpose. Only a Superior teacher and instructor can teach the superior Book, while Allah Himself taught the QUR'AAN to His Messenger , as the QUR'AAN states:"*The Most Affectionate, taught the QUR'AAN to his Beloved*" (S55:V 1-2)

اَوَلَمَّآ اَصَابَتْكُمْ مُّصِيْبَةٌ قَدْ اَصَبْتُمْ مِّثْلَيْهَا ۙ قُلْتُمْ اَنّٰى هٰذَا ؕ قُلْ هُوَ مِنْ عِنْدِ اَنْفُسِكُمْ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۶۵﴾

165. Why (is it that) when any calamity befalls you (on the day of Uhud) although double of which you had caused to reach [374] (upon them) you said: "From where is this?" Please declare: "It is from your side". Indeed, Allah has power to do everything [375].

374. From the word "double" we learn that if seventy Muslims were martyred in the Battle of Uhud than in the previous Battle of Badr seventy disbelievers were killed by the Muslims And seventy were taken prisoner. If this did not deter the Kuffar who declared war on you after a year, then why are you disheartened? From this we learn that it is an excellent method to

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instill zeal and inspire people from the courageous deeds of others.

375. In the terminology of the QUR'AAN the word "*everything*" means everything known, everything in existence and everything possible. In "*Creator of everything*" refers to everything in existence; "*He has knowledge about everything*" here " *everything*" denotes knowledge of everything possible, everything incumbent, everything difficult and impossible, while in *'He has absolute power over everything'*, the word everything refers to everything possible. Hence, to use this for substantiating the issue of possibility of a lie in respect of Allah Almighty is totally absurd because any form of lie is an impossibility in respect of Allah Almighty's personality. For a detailed clarification and explanation of this issue refer to *Tafseer Naeemi*.

166. And what struck you on the day when two armies [376] met (at Uhud) was by Allah's leave [377] that He might make the believers distinguished.

وَ مَاۤ اَصَابَكُمْ یَوْمَ الْتَقَى الْجَمْعٰنِ فَبِاِذْنِ اللّٰهِ وَ لِیَعْلَمَ الْمُؤْمِنِیْنَ ﴿۱۶۶﴾

376. The apparent defeat that you suffered at Uhud was in accordance with Divine will and reason. The errors of the pious too occur with the permission of Allah Almighty. In it there was divine wisdom.

377. From this we learn that the errors of those who are close to Allah Almighty take place through Allah Almighty's permission and are based on numerous forms of wisdom. The coming into existence of the entire universe was due to one error of Hazrat Adam (On whom be peace). Their errors are far greater than our obedience. (The leaving of the Pass of Uhud was an error on the part of the Noble Companions placed in charge to protect it). But, Allah Almighty refers to it as Divine permission. In it were two considerations which are described ahead.

167.And that He might make one to distinguish the hypocrites [378] who were told: "Come and fight in the way of Allah or (at least) drive out the enemy" [379]. They said, "Had we known how to fight we would have sided (with) you". They were nearer to disbelief that day then expressed [380] faith, saying with mouths what was not in their hearts [381]. And Allah knows what they concealed.

وَلِیَعْلَمَ الَّذِیْنَ نَافَقُوْا ۚۖ وَقِیْلَ لَهُمْ تَعَالَوْا قَاتِلُوْا فِیْ سَبِیْلِ اللّٰهِ اَوِ ادْفَعُوْا ؕ قَالُوْا لَوْ نَعْلَمُ قِتَالًا لَّا اتَّبَعْنٰكُمْ ؕ هُمْ لِلْكُفْرِ یَوْمَىٕذٍ اَقْرَبُ مِنْهُمْ لِلْاِیْمَانِ ۚ یَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَیْسَ فِیْ قُلُوْبِهِمْ ؕ وَ اللّٰهُ اَعْلَمُ بِمَا یَكْتُمُوْنَ ﴿۱۶۷﴾

378. The defeat at Uhud is, in reality, a test for the believers and hypocrites. Those who remained steadfast on the battlefield were true believers, while those who made insulting comments are hypocrites. Allah Almighty be praised! Even the error of the Companions serve as a criterion to distinguish between believers and hypocrites. Now, if any wretch were to speak of them in insulting terms he is a hypocrite, while those who hold these Noble Companions in honour are believers. Thus, this battle will remain until Judgement Day as a

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criterion to distinguish between a believer and a non-believer.

379. From this we learn that to fight on the battlefield, too, is an act of worship, and to stand resolutely against the enemies so that they do not launch an attack is also an act of worship, and to refrain from participating in the battle without a valid reason, when needed, is a sign of a hypocrite. Also making false excuses like, having no experience about military matters etc. are also signs of hypocrites. Muslims should refrain from such things.

380. Their faith is a mere external expression, while they are whole heartedly disbelievers. Inner expressions are however firmer than outward expressions. Superficially these hypocrites are nearer to the Muslims, but inwardly they are in cohoots with the disbelievers. Hence, there is no inconsistency in the verse. From this we learn that Allah Almighty's spiritual nearness is closer than physical closeness. Abu Jahl, though physically near to the Holy Prophet صلی اللہ علیہ وآلہ وسلم remained distant because of his apostasy, while Hazrat Uwais Qarni (On whom be peace) though physically distant from the Holy Prophet صلی اللہ علیہ وآلہ وسلم was spiritually closer to him because of his faith.

381. Outwardly these hypocrites were saying that they knew nothing about military matters yet their actual reason was not to make enemies with the non-believers and let the Muslims be destroyed by these non-believers. Such types of hypocrites are always found in the midst of Muslims and will always continue to be in their group.

اَلَّذِیْنَ قَالُوْا لِاِخْوَانِهِمْ وَ قَعَدُوْا لَوْ اَطَاعُوْنَا مَا قُتِلُوْا ؕ قُلْ فَادْرَءُوْا عَنْ اَنْفُسِكُمُ الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۱۶۸﴾

168.Those who said about their brothers [382] while they themselves remained behind, "If they had obeyed us, they would not have been killed." Please declare: "Then avert your own death, if you are truthful" [383].

382. In this verse *"brothers"* refers to those who are connected through family ties, not ones religious brothers. The martyrs of Uhud were staunch believers, while these people were hypocrites. The worthless prattle of the hypocrites was not an expression of regret, but in the form of reproach and taunting. In reality, they were always happy to see Muslims in difficulties.

383. It is found in TAFSEER KHAZAIN- UL IRFAAN that the day on which Abdullah bin Ubay, the chief of the hypocrites, uttered these words, 70 hypocrites were slained.

وَ لَا تَحْسَبَنَّ الَّذِیْنَ قُتِلُوْا فِیْ سَبِیْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْیَآءٌ عِنْدَ رَبِّهِمْ یُرْزَقُوْنَ ﴿۱۶۹﴾

169. And those that have been slain in the path of Allah [384] never think of them [385] as dead, but they are alive with their Lord, from Whom they get their subsistence [386].

384. In this verse five qualities of martyrs are outlined; they enjoy eternal life; they are by Allah Almighty; they continue to receive their sustenance; they are fully aware of the end result of the world and its inmates; the youth; the healthy; the free person enjoy fuller life; the foetus; the new born babies, those in the state of sleep; those who are ill; and those in prison experience imperfect life. Every faculty of strength of the martyrs is of the highest order,

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and they are alive to the fullest extent. The Tanween on the Hamza of AHYAA-UN is used for the purpose of respect. The soul of the martyr is in captivity while in this world, but after martyrdom reaches Madina within a single step.

385. Although this verse was revealed to honour the martyrs of Uhud, it serves as a proof that every martyr until the Day of Judgement will enjoy eternal life, because the diction of the passage is common, without any form of restriction. From this we learn that the bodies and spirits of the martyrs are both alive. For this reason their bodies do not decay in the grave which has been witnessed on many occasions. Of course, their form of life is beyond our common sense. Therefore certain duties after death become applicable to them. Detailed discussion on the life of martyrs can be read in the second Para of *TAFSEER NAEEMI*.

386. In this verse the word sustenance does not mean spiritual sustenance i.e. the rewards in the grave, as these are enjoyed by every believer, but it refers to the fruits of Paradise and the comforts therein, for the souls of the martyrs journey through Paradise in the form of green birds and eat and drink whatever they desire there.

170. They rejoice with the bounties provided to them by Allah and are jubilant with regard to their successors who have not yet joined them [387]. They will have no fear, nor shall they grieve [388].

فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَ يَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۱۷۰﴾

387. By this is meant that those believers who have not yet obtained martyrdom, would in the future, after being martyred be joining them. These martyrs are eagerly awaiting their arrival and are happily preparing to welcome them.

388. From this complete verse emerge two issues:

1. That the martyrs are alive.
2. That these martyrs are aware of the end of their survivors and are fully cognisant of their conditions i.e. they are alive, are engaged in pious deeds and will meet in the near future after receiving martyrdom. Otherwise, the word happiness is meaningless. In a Hadith it is reported that when a Muslim lady fights with her husband the hoories of Paradise proclaim "Do not trouble him as he will be coming to us." From this we learn that the hoories can see and hear from far and are aware of the end result of everybody. If this is the case of the hoories than how great is the knowledge of our Holy Prophet صلى الله عليه وآله وسلم, who has full knowledge of the past, present and future.

171.They rejoice with what has been bestowed upon them of the bounties of Allah. And Allah does not waste the reward of Muslims [389].

يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَ فَضْلٍ ۙ وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿۱۷۱﴾

389. From this we learn that the rewards of good deeds of non-believers are wasted and to no avail because they did not accept the condition i.e. they did not bring faith. Furthermore, we learn that the rewards of martyrs are numerous, because while others sacrificed their wealth, time, etc. the martyrs sacrificed their lives, which is greater than everything, hence, its reward too is comprehensive. Allah Almighty does not waste the good deeds of a believer. Also a believer is not disrespectful of that lofty place. We learn from it that to show disrespect to the Holy Prophet صلى الله عليه وآله وسلم is an act of apostasy. And because the impudent disbelievers raise their voices above the voice of the Holy Prophet

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صلی اللہ علیہ وآلہ وسلم , all their good deeds come to nil

SECTION 18

اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَ الرَّسُوْلِ مِنْۢ بَعْدِ مَآ اَصَابَهُمُ الْقَرْحُ ۛؕ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُمْ وَ اتَّقَوْا اَجْرٌ عَظِيْمٌ ﴿۱۷۲﴾

172. Those who responded to the call of Allah and the Rasool (Messenger) after the wound [390] had smitten them [391] will get great reward for being righteous and remaining pious.

390. After the Battle of Uhud it was learned that Abu Sufyaan was coming to attack Madina. The Holy Prophet صلی اللہ علیہ وآلہ وسلم immediately made a proclamation to set out to oppose him. Wounded Companions, too, joined in, in their present conditions. After reaching Hamraal Asad, eight miles out of Madina it became known that Abu Sufyaan, out of fear turned back to Makkah. This verse was revealed in praise of these Noble Companions who had set out with the Holy Prophet صلی اللہ علیہ وآلہ وسلم. From this we learn that the Call of the Prophet صلی اللہ علیہ وآلہ وسلم is indeed a call coming from Allah Almighty. Because the call was of the Holy Prophet but Allah Almighty says "*responded to the call of Allah Almighty and the Messenger*." (S3:V171)

391. In this verse the preposition "From" is used for general and not for few, because all those Companions are pious and virtuous. However, the verse clarifies that the attainment of their rewards was due to their piety.

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖۗ وَّ قَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿۱۷۳﴾

173. Those to whom people (the hypocrites) said: "People have gathered against you, therefore fear them". But it (merely) increased them in faith [392] and they said: "Allah is sufficient for us, and what an excellent Disposer of Affairs"[393].

392. From this we learn that there can be an increase or decrease in the intensity of faith - not in quantity, but in feeling, for quantity is found in one's body. We also learn that fear only helps to intensify the believer's faith, not decrease it, as worldly calamities are a blessing for the believers.

393.Reason for its Revelation:

This incident took place during the second Battle of Badr which took place a year later than the Battle of Uhud in 4 A.H. at Badr. Abu Sufyaan at Uhud had told the Holy Prophet صلی اللہ علیہ وآلہ وسلم that we will once more do battle at Badr. Although the Muslims had arrived there, Abu Sufyaan out of fear did not arrive. In fact, Abu Sufyaan had asked Naeem ibn Masood Ashja'ee to persuade the Muslims not to come to Badr. When Naeem came to Madina and saw the Muslims preparing for military confrontation he tried to persuade the Muslims from going to Badr saying that Abu Sufyaan has come with a huge army. Muslims showed no awe but said: "*Allah is sufficient for us and what an excellent Disposer of Affairs*." (S3: V173). From this we learn that this verse should be recited when faced with severe difficulties.

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174. So they returned with Blessings and Bounty of Allah, no evil touched them [394] and they followed the Pleasure of Allah, and Allah is the Possessor of great Bounty.

فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَ فَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّ اتَّبَعُوْا رِضْوَانَ اللّٰهِ ؕ وَ اللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ﴿۱۷۴﴾

394. When the Companions arrived at the battlefield and found no opposition they went to a bazaar held by Sooq bin Kananah. Whatever goods the Sahabah had was sold at the bazaar at a good profit. They then returned to Madina happy and with lucrative gain. A proverbial name was given to this army of "JAISHUS-SAWEEK" meaning "a profitable army" because people had said out of joy that these Companions made much profit after enjoying sweet beverage, i.e. without much effort and at the same time obtained the pleasure of Allah Almighty (Tafseer Roohul Bayaan). From this we learn that one is not restricted from conducting worldly business on a religious journey. Hence, a pilgrim can conduct business during his pilgrimage. Allah Almighty has called it bounty and grace.

175. It is only Shaitaan [395] that threatens you of the fear of his own friends. So fear [396] them not, but fear Me, if you are (indeed) believers.

اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۖ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۷۵﴾

395. From this we learn that whoever follows Shaitaan is himself a Shaitaan, and any one who listens to such a person is a friend of the devil. You should protect yourself from Shaitaan, from Jinn and man.

396. In this verse there is encouragement for Muslims till the Day of Judgement ; if the Muslims have in their hearts fear of Allah Almighty then neither the disbelievers nor the hypocrites would harm them in any way. He who fears Allah Almighty, the world fears him. He certainly does not fear the world.

176. And (O beloved Prophet) you should not be grieved of them at all who run after infidelity [397]. And they will not harm [398] Allah at all. Allah desires no share for them in the Hereafter, and for them there is great torment [399].

وَ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ ۚ اِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ يُرِيْدُ اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْاٰخِرَةِ ۚ وَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿۱۷۶﴾

397. In it is a prophecy in which Allah Almighty is making His Beloved aware that even if the non-believers, the hypocrites, the apostates, the Yahud, and the Nasara were to unite and pool their financial and military resources together they would not be able to harm you in any way. Allah Almighty will grant you success and victory. This was proven in the Battle of Yarmuk in which forty thousand Muslims defeated seven hundred thousand (700,000) combined forces of Yahud and Nasara.

398. They will not harm the Holy Prophet صلی اللہ علیہ وآلہ وسلم in any way. At many places the Holy QUR'AAN speaks of Allah Almighty but in reality it refers to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Says Allah Almighty: *"They seek to deceive Allah"* yet the Holy Prophet صلی اللہ علیہ وآلہ وسلم is intended.

399. From this we learn that in opposing the Holy Prophet صلی اللہ علیہ وآلہ وسلم we are harming ourselves, not him, we are in need of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , while he is totaly independent.

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إِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْإِيْمَانِ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۚ وَلَهُمْ عَذَابٌ أَلِيْمٌ ﴿۱۷۷﴾

177. Those who purchased [400] infidelity for faith, never will they harm Allah at all, and for them is a painful punishment.

400. In that, he was Muslim at first then an apostate and a non-believer. It could also refer to people who had the power to become Muslims, but chose to remain non-believers. In the first instance the verse refers to the apostates, while in the second instance it refers to the hypocrites or undisguised non-believers.

وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا أَنَّمَا نُمْلِيْ لَهُمْ خَيْرٌ لِّأَنْفُسِهِمْ ۗ إِنَّمَا نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿۱۷۸﴾

178. And never let the infidels ever think that (because) We extend their time (of enjoyment) it is better for them. Certainly We grant them respite only because they may increase [401] in sin. And for them is a degrading torment [402].

401. From this we understand that long life is good if it can be devoted to doing good deeds, otherwise it is a punishment. Hence, the long life of a believer and a pious person is a bounty of Allah Almighty. While that of the non-believers and sinners is one of punishment. The believer will increase his good deeds during this long life while the disbeliever would be increasing his sins therein. From this.
one subtle issue emerges: If due to the ill-fatedness of apostasy can result in increased life and wealth, then good deeds will most certainly be the cause of receiving blessings in life and wealth. Shaitaan is given long life to grant strength to mislead and misguide people.

402. From this we learn that the punishment of disgrace and dishonour is especially set-aside for the disbelievers. On the Day of Judgement Allah Almighty will save the sinful Muslims from disgrace even to the extent of dealing with their sins secretly or privately.

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ أَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ۖ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَإِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ أَجْرٌ عَظِيْمٌ ﴿۱۷۹﴾

179. Allah will not leave the believers in that state in which you are [403] now, until He separates the impure from the pure [404]. And it is not befitting to the dignity of Allah to reveal to everyone the secrets of the unseen [405]. But, Allah chooses of His Rasools (Messengers) whom He pleases [406]. Then, believe in Allah and His Messengers and if you accept faith and become pious, then there is great reward for you [407].

403. Allah Almighty is consoling the Noble Companions that their present conditions will not last much longer in which the believers and the hypocrites find themselves together. In fact, very soon Allah's Messenger صلی اللّٰہ علیہ وآلہ وسلم will sift the two groups, with the help of Allah. Thereafter, if anyone wags his tongue to insinuate that most Companions (On them be peace) were concealed hypocrites (May Allah forbid) and even became Caliphs after the Holy

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Prophet صلى الله عليه وآله وسلم are openly denying the veracity of this verse. Long before his demise the Holy Prophet صلى الله عليه وآله وسلم had categorically sifted the sincere Companions from the hypocrites.

404. In that Allah Almighty will give his Beloved Prophet صلى الله عليه وآله وسلم permission to disgrace these hypocrites after which the Holy Prophet صلى الله عليه وآله وسلم will no longer be able to conceal their identity. From this we learn that if the Noble Companions were in the position to distinguish between the believers, the non-believers and the hypocrites, then how great was the ability of the Holy Prophet صلى الله عليه وآله وسلم in this regard. Now if anyone suggests that the Holy Prophet صلى الله عليه وآله وسلم was unable to distinguish between the believer and a hypocrite is obviously denying the truth of this verse. The Holy Prophet صلى الله عليه وآله وسلم made the truth of this verse clear when in one gathering he exposed the identity of the hypocrites by calling them out name by name.

405. By 'unseen' in this verse means that type of unseen which was not ascertained through proofs such as future events, and the knowledge of those happenings pertaining to Allah's knowledge of the unseen. The following verse is an example of this type of Unseen. *"The Knower of Unseen reveals not his secrets, except to His chosen Messengers"* (S72:V26). Otherwise, it is incumbent to have firm belief regarding that unseen which is ascertained through conclusive proofs, e.g. that pertaining to Allah Almighty's Personality and Attributes. Says Allah Almighty: "*Believe in the Unseen.*" In any case, how can belief be effected without firm knowledge.

406. Reason for Revelation:

On one occasion the Holy Prophet صلى الله عليه وآله وسلم said in his blessed sermon that Allah Almighty made my entire Ummah appear before me prior to their birth and informed me, who from these will believe in me, and who will not. The hypocrites made fun of this sermon by saying that secretly or inwardly we are non-believers but outwardly we were merely accepting you Oh Prophet of Allah صلى الله عليه وآله وسلم as a prophet. Yet the claim being made to appear before you, and that you are in a position to differentiate between the believers and the non-believers. On hearing this, the Holy Prophet صلى الله عليه وآله وسلم took a stand on the mimbar (pulpit) and said: "What a condition people have reached. They are doubting and taunting my knowledge. If this be the case ask me about all events that would take place from now until the Day of Judgement". Abdullah Ibn Huzafa Salimi enquired: "Who is my father?". The reply was 'Huzafa'. Then Hazrat Umar Farooq (On whom be peace) said we are in full agreement that Allah is our Lord, Your Prophet صلى الله عليه وآله وسلم is our Prophet and Islam is our Religion. The Holy Prophet صلى الله عليه وآله وسلم then said that in future you will abstain from such types of mocking questions. It was at this occasion that the above verse was revealed. From this a few issues emerge:

1. That Allah Almighty has informed His Beloved Messenger of everything that is to take place until the Day of Judgement, and made him fully acquainted with His special Unseen knowledge.
2. To raise objection about the Holy Prophet's صلى الله عليه وآله وسلم knowledge is the work of the hypocrites.
3. The Holy Prophet صلى الله عليه وآله وسلم is fully aware of those concealed things whose knowledge is not made known to anyone. Only his mother had the knowledege that Abdullah's father was Huzafa, yet the Holy Prophet صلى الله عليه وآله وسلم was aware of it.

407. From this emerge the following issues:

1. To believe in all the Prophets of Allah is just as important as believing in Allah.
2. One's claim of bringing faith in the Holy Prophet صلى الله عليه وآله وسلم is unacceptable if one denies about the Prophet's صلى الله عليه وآله وسلم knowledge of the Unseen. The meaning of bringing faith in the Holy Prophet صلى الله عليه وآله وسلم is accepting all his praiseworthy attributes. Thus, when these hypocrites refused to accept the Holy Prophet's صلى الله عليه وآله وسلم knowledge of the Unseen, Allah ordered "Believe in Allah and his Prophets."
3. It is important that faith should be accompained by piety.

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وَ لَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ وَ لِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۸۰﴾

180. And let not those who are niggardly [408] in respect of what Allah has given them out of His Bounty [409] think that it is good for them. On the contrary it is bad for them. Soon that for which they had been niggardly, shall be their necklace on the Day of Resurrection.[410] And to Allah belongs the heritage of the heavens and the earth. And Allah is aware of your doings [411].

408. It is miserliness not to fulfill your duties and rights, whether omitting human rights, rights of Shariah, or Allah's rights. Hence, the one who fails to pay his Zakaat, or fails to spend on his needy parents, children and relatives, is a miser.

409. From this we learn that miserliness is not in respect of wealth only, but is in respect of knowledge as well, because the word *"what"* is used here in general sense. We further understand that whatever anyone has accquired is through the blessings of Allah and not through his personal merit or right.

410. As it is described in the Hadith that whosoever fails to pay his Zakaat, Allah Almighty will transform that wealth of his into a snake and have it placed on the neck of the owner on the Day of Judgement. This snake will continuously bite him and remind him that I am that wealth of yours on which you had not paid your Zakaat (TAFSEER KHAZAIN).

411. From this we learn that to receive bounties of Allah despite our sinful acts is a punishment of Allah as this is equivalent to putting poison in honey. On the other hand the coming of immediate punishment or wrath of Allah on one's sins is a mercy of Allah as it enables man to seek repentance for his evil deeds.

SECTION 19

لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْۤا اِنَّ اللّٰهَ فَقِيْرٌ وَّ نَحْنُ اَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوْا وَ قَتْلَهُمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّ نَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿۱۸۱﴾

181. Allah has certainly heard the utterances of the Yahud, who said: "Indeed Allah is needy and we are rich" [412]. We will record what they said, and their killing of the Prophets [413] unjustly. And we shall say: "Taste the punishment of the burning fire".

412. Reason for its Revelation:
When this verse was revealed in which Allah Almighty is proclaiming who is there who can give a godly loan to Allah Almighty, the Yahud taunted that since Allah is asking us for a loan we are the wealthy and Allah Almighty is exempted from his religious obligations no matter what position he may acquire. (May Allah forbid). To refute this foolish claim of the Yahud, this verse was revealed.

413. i.e. That these Yahud are not new criminals, their crimes spread for many centuries and that they will be held responsible for all crimes.

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ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَ اَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿١٨٢﴾

182. This is the compensation of what your hands have sent forth. And surely Allah does not oppress His bondsmen [414].

414. Allah does not punish anyone without his crimes. From this we learn that those infants of the non-believers who had died in their infancy will not be sent to Hell because they had not committed any crime nor any sin and Allah Almighty does not send anyone into Jahannam without committing sins.

اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ؕ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ بِالْبَيِّنٰتِ وَ بِالَّذِيْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٨٣﴾

183. Those who say: "Allah has given us a promise that we may not believe in any Messenger unless he shows us such a sacrifice which the fire consumes"[415]. Please declare: "There came to you Messengers before me bearing clear signs [416] and with this order which you are speaking [417] So why did you kill them, if you are truthful?" [418]

415. Reason for its Revelation:
The Yahud were saying that in the Tauraat they have been given this order to bring faith on that Prophet who in proof of his claim would sacrifice an animal whose meat would be burnt by a heavenly fire. Because you have not shown this miracle we will not believe in you. This verse was revealed to repudiate their claim.

416. By this is meant every prophet brought miracles besides that of sacrifice, because discussion regarding it would be following after this.

417. Bt this is meant some had shown them miracles of sacrifice e.g. by Hazrat Zakariya and Hazrat Yahya (On them be peace) but they were slain by the Yahud.

418. This means Oh Yahud! If you would like to bring faith in these Prophets with certainty who would show you this miracle, then why did you slay those Prophets like Hazrat Zakariya, Yahya etc. (On whom be peace)? This makes it apparent that you are merely making excuses. It should be remembered that although these past Prophets were killed by the previous Yahud, these Yahud too are made responsible for this because of their association with them.

فَاِنْ كَذَّبُوْكَ فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ جَآءُوْ بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيْرِ ﴿١٨٤﴾

184. If they belie [419] you (O Beloved) they also belied the Messengers before you, who had come bearing clear proofs, scriptures of prophecies and the shining Book, which have already been denied [420].

419. Just as these Prophets exercised patience at their false accusation, you too should bear this with patience. It should be remembered that it is impossible to find anyone with whom our Holy Prophet's صلى الله عليه وآله وسلم patience can be compared. Although he had suffered innumerable hardships at the hands of the infidels of Makkah, he readily pardoned every one of them.

420. It should be remembered that a SAHIFA or a SCROLL would be like a pamphlet coming from Allah Almighty. It

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would contain methods of worship and some laws and regulations. Complete Books were four, while the number of scrolls revealed were one hundred. Here, books denote the Tauraat and Injeel.

185. Every soul shall taste [421] death, and you will be given your (full) compensation only on the Day of Resurrection [422]. So he who is drawn away from the Fire and made to enter Paradise has attained his goal. And the life of this world is but the goods of deception [423].

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَ اِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ؕ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ؕ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿۱۸۵﴾

421. This means whether human being, jinn, or angel, everyone has to taste of death besides Allah Almighty, as everthing else would perish.
422. From this we learn that the Divine mercy one receives in this world is due to ones pious deeds, and the Divine punishment that comes down due to one's evil deed is not their true compensation. In this world the punishment for the sinner is like the jail for the criminal awaiting trial, while the mercy and blessing for the pious person is like the travelling allowance received by a civil servant.
423. From this we learn that the wordly life is that which is spent on worldy problems which is indeed a sheer deception. The lives of the saints and the pious people is never of wordly nature, but is spent on earning the rewards of the Hereafter. Hence, it is neither deceptive nor transitory, but it is eternal.

186. Surely you will certainly be tested in your possessions and your lives [424] and you shall surely hear many insulting [425] things from the people who were given the Book before you and from the polytheists. But if you endure and guard yourselves (against evil) then it is work of strong determination [426].

لَتُبْلَوُنَّ فِيْۤ اَمْوَالِكُمْ وَ اَنْفُسِكُمْ ۟ وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِيْنَ اَشْرَكُوْۤا اَذًى كَثِيْرًا ؕ وَ اِنْ تَصْبِرُوْا وَ تَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿۱۸۶﴾

424. This is equal to the obligation of Jihad (Holy War) or Zakaat, and the befalling of wordly calamities on one's life and property. Prior information is given about them so that they could become easier to bear.
425. Like making unfounded allegations and taunting. From this one learns that every infidel is an enemy of a believer.
426. If this is taken to mean that do not wage war on them but bear their afflictions with patience, thus this verse will be abrogated from the verses of Jihad, but if its meaning is taken to be in your quest for revenge do not talk ill of the Prophets of the People of the Book, instead continue to respect them, then this verse is firm and lasting. One should not insult the pious people just to wreak vengeance on the non-believers, because these Messengers are our Prophets as well, and we fully believe in them.

187. And remember when Allah took the promise from the

وَ اِذْ اَخَذَ اللّٰهُ مِيْثَاقَ الَّذِيْنَ اُوْتُوا

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الْكِتٰبَ لَتُبَيِّنُنَّهٗ لِلنَّاسِ وَ لَا تَكْتُمُوْنَهٗ ز
فَنَبَذُوْهُ وَرَآءَ ظُهُوْرِهِمْ وَ اشْتَرَوْا بِهٖ
ثَمَنًا قَلِيْلًا ؕ فَبِئْسَ مَا يَشْتَرُوْنَ ﴿۱۸۷﴾

people who were given the Book [427] (saying): "You must make it clear to the people and not conceal it". But they threw it away behind their backs and exchanged it for a small price [428]. And what a cost of purchasing it is [429].

427. This covenant was specially taken from the learned Ulama of the People of the Book either on the Day of the Covenant or mentioned in the Tauraat. It is evident that this promise was taken on the Day of the Covenant

428. From this two issues emerge:

1. Whatever wealth is acquired by selling your Religion will always be limited as it is only of material or wordly nature and no matter how much material gains one makes, it will be of limited quantity.

2. To conceal or distort religious decrees is equal to altering the Divine verses. This does not include selling the printed QUR'AANS, taking a salary for teaching the QUR'AAN, making Imamat and teaching in the Madressa, otherwise, the later Ulama would not have regarded it as permissible.

429. From this we learn that it is totally forbidden to conceal religious decrees. It is incumbent upon the learned Ulama to benefit the Muslims through their knowledge of Islam. In fact, it is important for them to maintain their dressing and mode of life like the Ulama so that the people can identify them as learned men and enquire from them religious decrees. It is not right for a learned man to dress like a commoner as this would lead to misunderstanding and could be included in concealing knowledge.

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا
وَّ يُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا
فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَ
لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۸۸﴾

188.Never think of those who rejoice in their doings and for which they must be praised [430] for what they did not do. Never think of them (to be) in safety from the punishment. And for them is a painful torment [431].

430. From this we learn that to give a chicken-hearted person the title of a fearless person, and an ignorant person the title of a great Alim (Shamsul - Ulama - the radiant sun among the learned) and for these title holders to express joy at this foolishness is the way of the non-believers. Likewise, for the ignorant person to regard himself as an Aalim, and a degreed Molvi is the way of the ignorant because nowadays the ignorant obtain degree of a Molvi, etc. through many dubious means.

431. This warning of punishment is regarding those non-believers who take great joy in leading others astray or deliberately keeping people on the wrong path and seeking self glory.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ
اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۱۸۹﴾ ع

189.And to Allah belongs the kingdom [432] of the heavens and the earth, and Allah is powerful over everything.

432. This limitation is in respect of absolute ownership i.e. the absolute master of all things is indeed Allah Almighty, while those who are kings have been given kingship or ownership by Allah Almighty.

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From this we learn that the verses revealed about limitation regarding knowledge of the Unseen, help, taking account, all refer to the actual or absolute meaning like *"For Him is the Knowledge of the unseen."* (S16:V77) or *"And Allah is sufficient in taking account."* (S3:V39) and *"And sufficient is Allah as a disposer of affairs."*

SECTION20

190. Indeed in the creation of the heavens and the earth [433] and in the alteration of the night and the day are signs [434] for men of understanding.

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَ النَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ﴿۱۹۰﴾

433. At the time of getting up for Tahajjud the Holy Prophet صلی اللہ علیہ وآلہ وسلم would look skywards and recite these verses upto 'MEE'AAD'. He would also say that it is regrettable for those who recite these verses and do not ponder over the philosophies, devices and sciences between the heavens and the earth. Hence, acquiring knowledge concerning Geography, Science, etc. is rewardable, provided they are in accordance with Islamic beliefs.

434. By observing these changing signs one can perceive the Unity of Allah , His divine Knowledge and Absolute Power. One can also become assured that nations of the world, too, undergo similar changes i.e. sometimes one nation is at its pinnacle and at another time another nation experiences fall. No one should be proud of this rise of power.

191. These are the people who remember [435] Allah standing and sitting and lying on their sides [436], and contemplating on the creation of the heavens and the earth (saying): "O our Lord! You have not created this aimlessly. Exalted are You, then save us from the punishment of Hell" [437].

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّ عَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿۱۹۱﴾

435. From this we learn that a truly intelligent person is he who spends his life in the remembrance and worship of Allah, even if he does not make much material progress.

436. From this we learn that one should remember Allah at all times and under all conditions. For this reason Wudu has not been laid as a condition of making Zikrullah. How many people are in the state of Wudu at the time of death yet they recite the Kalima before their death.

437. From this we learn that before making dua one should recite the praise of Allah, and call upon Allah by reciting *"Oh our Lord"* and that continuous recitation of *"Oh our Lord," "Most pure are You"* are with the grace of Allah, a means of having one's dua accepted.

192. O our Lord! Indeed whomsoever You cause to enter the Fire of Hell, You have surely disgraced him. And the unjust have no helpers [438].

رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿۱۹۲﴾

438. From this one learns that if anyone is not a tyrant i.e. a non-believer, he will have many helpers from Allah. Thus, Allah Almighty says: (S5:V55) *"Only Allah is your Friend and His Messenger and believers."* Not having a helper is a punishment for the non-

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believer, from which Muslims are safeguarded. A non-believer is without help, while the helpers of the Muslims are Allah, His Beloved Prophet صلى الله عليه وآله وسلم, the Pious, the Believers, Saints of Allah, the Angels, etc. May Allah be praised for this! Says Allah Almighty: *After them the Angels are the Helpers*" (S66:V4).

193. O our Lord! Indeed, we have heard [439] a proclaimer (Prophet Muhammad) calling to faith (saying) "Believe in your Lord". Then we believed [440]. O our Lord! Forgive us our sins and remove from us our misdeeds and cause us to die with the righteous [441].

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِىْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَ كَفِّرْ عَنَّا سَيِّاٰتِنَا وَ تَوَفَّنَا مَعَ الْاَبْرَارِ ﴿۱۹۳﴾

439. By 'proclaimer' is meant the proclamation of the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the proclamation of the Ulama for religious propagational work is indeed the proclamation of the Holy Prophet صلى الله عليه وآله وسلم. To listen to them is to listen to the Holy Prophet صلى الله عليه وآله وسلم. Furthermore, we learn that our Faith is through the grace of the Holy Prophet's صلى الله عليه وآله وسلم proclamation.

440. From this two issues emerge:

1. A Muslim can think of himself as a sinner but not as a non-believer, because the admission of apostasy is in itself non-belief.

2. One should always offer dua through the mediation of one's faith. If it is permissible to make one's faith as an intermediary, then it is permissible to make the Holy Prophet صلى الله عليه وآله وسلم our intermediary as well.

441. By this is meant at the time of death we should be in the company of the pious. We should die doing pious deeds. It could also mean that when the pious are taken away from this world and only the sinners are left behind, then, O Allah! at such a time give death to us too, as is reported in the Hadith, that in the last period before Qiyamah, the believers will be taken away from this world.

194. O our Lord! And grant us that what You have promised to us through Your Messenger [442]. And disgrace us not on the Day of Resurrection. Surely, You do not break Your Promise [443].

رَبَّنَا وَ اٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ؕ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴿۱۹۴﴾

442. From this we learn that the promise of the Holy Prophet صلى الله عليه وآله وسلم is indeed Allah's promise, and it is the fulfilment of this promise that is sought in this verse. Thus, whosoever has been promised Paradise by the Holy Prophet صلى الله عليه وآله وسلم is indeed an inmate of Paradise. Furthermore, we learn that while offering dua one should make mention of the Holy Prophet's صلى الله عليه وآله وسلم promise, as this will become the means of its acceptance. Thus, it is a promise of the Holy Prophet صلى الله عليه وآله وسلم that dua made in the last portion of the night will be accepted. In Tahajjud this promise should be mentioned when making dua. Also, we learn that the Disgrace in the Hereafter is a Divine punishment. May Allah save us from it.

443. By this is meant we do not fear breach of promise from you O Lord, but we fear that we may not be from the group who have fulfilled their promises, O our Lord! Raise us from this group.

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فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّیْ لَاۤ اُضِیْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَالَّذِیْنَ هَاجَرُوْا وَ اُخْرِجُوْا مِنْ دِیَارِهِمْ وَ اُوْذُوْا فِیْ سَبِیْلِیْ وَ قٰتَلُوْا وَ قُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَیِّاٰتِهِمْ وَ لَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ؕ وَ اللّٰهُ عِنْدَهٗ حُسْنُ الثَّوَابِ ﴿۱۹۵﴾

195. Then their Lord heard their prayer [444] that I certainly waste not the labour [445] of any worker from among you, whether male or female [446] as you are offspring of one another. Hence, those who emigrated or were evicted from their homes, and were tortured in My cause and fought and were killed, I shall surely remove from them all their sins [447] and shall surely cause them to enter the gardens beneath which rivers flow, a reward from Allah, and with Allah only is the best reward [448].

444. It should be remembered that the recitation of *"Oh our Lord"* five times during the dua strengthens the possibility of its acceptance, as the word *"Oh our Lord"* is mentioned five times in these verses, and the promise of acceptance is given through it.

445. By this is meant Allah does not waste the good deeds of the believers. For this reason the word *"From you"* is mentioned here. The good deeds of the non-believers are of no avail, and their evil deeds will remain. Some sins are such that good deeds get wasted through them, but this is through the action of man, i.e. Allah does not waste them.

446. From this we learn that although the verses of Divine decrees are addressed to men, women are automatically included therein, the reason being this verse mentions that men and women are one group. Hence, both are included in the laws and their rewards. Reason for its revelation. This verse was reveald on Hazrat Umme Salma's (May Allah be pleased with her) request as to why she does not hear any mention being made of ladies in respect of Hijrah or migration.

447. From this we learn that martyrdom is the atonement of one's sins. However, it will be an atonement for depriving one of his rights because the word *'sin'* signifies minor sins. Says Allah Almighty "*No doubt good deeds obliterate evil deeds*" (S11:V114). In another verse Allah Almighty says: "*If you keep away from major sins that are forbidden to you then we will forgive your other sins*" (S4:V31). It should be remembered that *"My Way"* is connected to the three previous things i.e. to migrate, to be evicted from the house, to be persecuted. If all these are for the sake of Allah then the above promises stand.

448. In this verse it is stated that the bounty of Allah will not be in comparison to your deeds but according to Allah's grace and generosity. Hence, the rewards given will be beyond your imagination.

لَا یَغُرَّنَّكَ تَقَلُّبُ الَّذِیْنَ كَفَرُوْا فِی الْبِلَادِ ؕ ﴿۱۹۶﴾

196.(O Muhammad) Let not the movement of the infidels in the cities [449] deceive you.

449. By this is meant do not be under any misconception that because the non-believers may be wealthy they are favourites of Allah or enjoy nearness with Allah, otherwise why are they blessed with wordly wealth. Everybody rushes to obtain what is showered on the bridegroom. Likewise, the believer is the bridegroom while the world is that which is

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showered upon him, which the non-believers are using. Hence, when the world will be empty of the believers, Qiyamat will take place.

197. It is but a brief enjoyment (to the disbelievers). Their abode is the Hell. What an evil bed [450].

مَتَاعٌ قَلِيْلٌ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ وَ بِئْسَ الْمِهَادُ ﴿۱۹۷﴾

450. Reason for its Revelation:
This verse was revealed in answer to the Muslim grouse that while we are in poverty and hardship, the non-believers are in the lap of luxury. In it the Muslims are told that this luxury of the non-believers is sugarcoated poison and thus they should not be misled by their exterior position.

198. But those who fear their Lord, for them there are gardens beneath which rivers flow. They shall abide therein, an entertainment from [451] Allah, and that which is with Allah is still better for the Righteo us [452].

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ﴿۱۹۸﴾

451. In this verse it is hinted that the inmates of Paradise will always be entertained like we entertain our guests, just as the host will leave no stone unturned in this regard, Allah too, will do the same for the inmates of Paradise. This does not mean that the inmates of Paradise will be just guests therein without being owners of it. From the preposition *"For"* in the words, "*For them there are gardens*," we learn that the inmates of Paradise will be the owners of Paradise and eveything found therein, the preposition *"For"* is used to indicate ownership.

452. By this is meant the bounties of the Hereafter with which the pious will be rewarded are far better than the bounties of this world, because the worldly things are transitory while the bounties of the Hereafter are eternal. It could also mean that the good deeds of the pious, which are acceptable to Allah, are far better than the things of this world. It should be remembered that deeds accepted remain by Allah Almighty. While, sinful and condemned deeds, will be rejected and in ruins.

199. And undoubtedly some of the men of the Book believe in Allah [453] and in that what has been sent down to them. Their hearts are bent towards Allah. They do not accept a mean [454] price for the signs of Allah. These are those whose reward is with their Lord. And Allah is swift in taking account [455].

وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ وَ مَاۤ اُنْزِلَ اِلَيْكُمْ وَ مَاۤ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۱۹۹﴾

453. From this we learn that the true believer in Allah Almighty is the one who sincerely believes in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Although all the People of the Book believed in Allah, yet the verse states that only few from them truly believed in Allah, these included persons like Hazrat Abdullah Ibn Salaam, Hazrat Ka'ab Ahbaar (On them be peace) who were first highly learned persons of the Jewish faith.

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454. Reasons for its Revelation:
When the Emperor of Abyssinia, King Negus, namely Ashima died, the Holy Prophet صلى الله عليه وآله وسلم informed his Noble Companions about his demise and asked them to join him in offering Salatul Janazah for him. In the cemetery of Jannatul Baqee, the earth of Abyssinia and the corpse of Negus were brought in front of the Holy Prophet صلى الله عليه وآله وسلم for this purpose, i.e. for the Holy Prophet صلى الله عليه وآله وسلم and the Sahabah to offer Salatul Janazah. The non-believers taunted the Holy Prophet صلى الله عليه وآله وسلم that he is offering Janazah prayers for the one whom he has never seen before. In support of this action of the Holy Prophet صلى الله عليه وآله وسلم, this verse was revealed. From this we learn that having the corpse in front of the Imam is a condition for Salatul Janazah.

455. By *'swift'* is meant that Allah will take the account of deeds of the entire creation in a matter of a few hours. In spite of this the Day of Judgement is described as being of a duration of fifty thousand years. The rest of the day will be utilised for singing praises of the Holy Prophet صلى الله عليه وآله وسلم and for showing his greatness to mankind. How beautifully this is expressed by a poet: "The only purpose of holding the Day of Judgement is that mankind shall be made to observe his refulgence".

200. O you who believe! Persevere and excel in patience (against the enemies) in guarding (the Islamic) country [456] with strength together. And fear Allah that you may be successful .

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۟ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝۲۰۰ ع

456. From this we learn that to inhabit the frontiers of Islamic countries for the believers, is an act of Ibadat (worship), as it is always in danger of being attacked by the non-believers. Hence, every soldier is ready to do battle here. Like Jihad (Holy War), the preparation of it too is an act of worship.

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﴿ اٰیاتها ۱۷۶ ﴾ ۴ سُوْرَةُ النِّسَآءِ مَدَنِيَّةٌ ۹۲ ﴿ رکوعاتها ۲۴ ﴾

SURAH AN-NISA (THE WOMEN)

(MADANI) Revealed after Hijrah

24 Sections : 176 Verses

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

SECTION 1

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِیْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ خَلَقَ مِنْهَا زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالًا كَثِیْرًا وَّنِسَآءً ۚ وَ اتَّقُوا اللّٰهَ الَّذِیْ تَسَآءَلُوْنَ بِهٖ وَ الْاَرْحَامَ ؕ اِنَّ اللّٰهَ كَانَ عَلَیْكُمْ رَقِیْبًا ①

1. O mankind! fear your Lord,[1] Who created you from a single soul and created from it, its mate[2] and from them spread many men and women[3]. And fear Allah in Whose name you ask[4] for (your rights) and pay attention to the ties[5] of relationship. Surely, Allah is ever watchful over you.

1. By "*fear*" is meant that the disbelievers should accept faith and the believers should abstain from sins and engage in doing good deeds. Piety is of many types, while in the word "mankind" both the believers and non-believers are included, not jinns as they are not addressed here.

2. By this is meant that the entire mankind is created as progeny of Hazrat Adam (May Allah be pleased with him) and Bibi Hawa (May Allah be pleased with her).However, Bibi Hawa (May Allah be pleased with her) was created from the body of Hazrat Adam without the sperm. It should be remembered that many worms come from the body of man but, they cannot be regarded as his off-spring or children. Just as the head of the house is responsible for the household, likewise mankind too is the responsibility of one person and he is Hazrat Adam (May Allah be pleased with him).

3. In this verse there is a slight hint that every human being should work for the betterment of his fellow beings because all human beings are branches of one tree i.e. they are the flowers and fruit of one tree. Hence, no Muslim should show pride in respect of race and nationality because all nations are one.

4. By "*You ask*" (for your rights) that you ask from one another for your rights in the name of your Lord. He whose name is Bountiful fulfill all your needs, thus, if His attribute is Bountiful then how Bountiful, will be Your Lord Himself!

5. Maintain good healthy relations with your relatives. Do not cut any ties with them. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said:" *If anyone desires increase in his wealth and age, he should maintain good ties with his relatives.*"

وَ اٰتُوا الْيَتٰمٰۤى اَمْوَالَهُمْ وَ لَا تَتَبَدَّلُوا الْخَبِیْثَ بِالطَّیِّبِ ۪ وَ لَا تَاْكُلُوْۤا اَمْوَالَهُمْ

2. And give to the orphans their properties [6] and do not substitute the defective (of your own) for the good [7] of (theirs). And consume not their

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اِلٰٓى اَمْوَالِكُمْ ؕ اِنَّهٗ كَانَ حُوْبًا كَبِیْرًا ۝۲

properties with your property[8]. Undoubtedly, that is a great sin.

6. Circumstances for its Revelation:
Once a person was entrusted with his orphan minor nephew's goods. When the nephew became of age and asked for his goods, the uncle refused to return the goods. The above verse was revealed on this occasion. When the uncle heard this verse he returned the goods to his nephew saying "Obedience to Allah and His Holy Prophet صلی اللہ علیه وآله وسلم is the best thing and we are all His subjects" (*KHAZAINUL IRFAAN*). It should be remembered that calling the adult as an orphan is due to earlier reference, as an adult is no longer an orphan. A human child becomes an orphan after the death of his father, while an animal off-spring is regarded an orphan after the death of his mother. A pearl is that orphan which is alone in an oyster. This is known as the priceless pearl, which is very valuable.

7. This means do not substitute your lawful wealth with that of your orphan's as this is unlawful for you. This would be so if any injustice or wrong is intended thereby.

8. It is unlawful to eat the wealth of orphans by mixing it with yours, it would most certainly be unlawful to eat the wealth on a separate basis. From this we learn that one can give a gift to an orphan but cannot take his gift. Furthermore we learn that if there are orphans among the heirs, it is unlawful to spend from their legacy on *Fateha*, charity etc, and use of that food etc. too is unlawful. First the wealth should be distributed correctly among the heirs, thereafter those heirs who are adult can spend from their share.

وَ اِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِی الْیَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَ ثُلٰثَ وَ رُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَیْمَانُكُمْ ؕ ذٰلِكَ اَدْنٰۤى اَلَّا تَعُوْلُوْا ۝۳

3. And if you fear that you will not deal justly with the orphan girls [9], marry those who seem good to you, two, three, or four [10]. But, if you fear that you will not be just (to all of them) then marry one only [11] or have the captives whom your right hand owns [12]. That will be more suitable to prevent you from doing injustice.

9. Circumstances of Revelation:
Some men would marry orphan girls under their care for the sake of their wealth only, without taking any interest in them. In doing so they were not fulfilling the rights of wifehood due to them. To stop this malpractice the above verse was revealed. The Divine order is marry those women of whom you approve.

10. This order in respect of number of wives is not applicable to the Holy Prophet صلی اللہ علیه وآله وسلم. Whatever number of wives the Holy Prophet صلی اللہ علیه وآله وسلم had decided to marry were lawful for him. It should be remembered that the permission to marry up to four wives is given because the female population exceeds male population. Also many males are killed in battles. Thus, if this permission was not given it would not be possible for all the females to enter marriage. Also, this makes increase of population possible. Today governments are established on majority i.e. on number in population. However, it is not permissible for one woman to marry more then one husband, because this would cause doubts in determining the race and actual father of the off-spring. One would not know whose child it is and who would be responsible for its care and maintenance.

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11. Any person who is unable to accord the rights of wifehood and treat each wife justly and equally is forbidden to marry more then one wife. Although unequal treatment of wives is a criminal act, the Nikah and children born from these wives would be lawful.

12. There is no limit to keeping maids or slave girls. The rights of these maids are not incumbent upon the master nor are they entitled to any rights of wifehood.

4. And give the women their dowries willingly. [13] But if they, of their own pleasure remit any part of it to you, then utilize it with taste and pleasure[14].

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ؕ فَاِنْ طِبْنَ لَكُمْ عَنْ شَیْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِیْٓـًٔا مَّرِیْٓـًٔا ﴿۴﴾

13. From this emerge two issues:
1.Only the wife is entitled to the Mehr, not her guardian.
2. It becomes incumbent on the husband to obtain legal possession of the wife.
There are three types of Mehr:
1.*Mehr-e-Mua'jjal*
2.*Mehr-e-Muwa'jjal*
3.*Mehr-e-Ghair Musarrah*
Laws pertaining to all three are different. In the Mehre Mu'ajjal (1) the wife can demand her Mehr before consumation of marriage.

14. Some Ulema deduce that the Mehr of the wife is a sacred thing. If anyone's ill child does not recover from illness, treatment can be made from the Mehr money. Darood Shareef was the first Mehr given by Hazrat Adam to Sayeda Hawa the mother of mankind, here it is a source of cure for us. But this is only acceptable when the wife agrees to give the money willingly, because it is absolutely unlawful to take it forcefully. Hence, there is no contradiction between the two Verses Allah says: "*Then take not any thing thereof*" (S4 : V 20).

5. And give not the weak-minded their property that you have [15], which Allah has made a means of your living [16]. And feed them therewith and clothe them and speak to them with kind words.

وَ لَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِیْ جَعَلَ اللّٰهُ لَكُمْ قِیٰمًا وَّارْزُقُوْهُمْ فِیْهَا وَ اكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ﴿۵﴾

15 In this translation "*your wealth*", "*your*" is a hint that the connection of wealth with "*your*" is a connection of possession and not ownership. The wealth, here, refers to that personal wealth of the orphans which is kept safely with their guardians. This means do not give the irresponsible and unintelligent orphans their wealth as they would squander it.

16. From this we learn that taking care of the wealth too, is an act of worship because thousands of worldly and religious works are completed with it. It should be remembered that the conditions of compulsory things are also compulsory, like *Wudhu* is a condition for *SALAAH*.

17. To instruct them towards good deeds, to teach them good manners, to give them assurance that their wealth would be returned to them are all included in "*good deeds*." Allah be praised ! What a wonderful way the QUR'AAN has taught us to bring up our children. Do not speak to the children in a disrespectful manner. Address them with respect so that they can show the same to you.

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وَ ابْتَلُوا الْیَتٰمٰی حَتّٰۤی اِذَا بَلَغُوا النِّكَاحَ ۚ فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْۤا اِلَیْهِمْ اَمْوَالَهُمْ ۚ وَ لَا تَاْكُلُوْهَاۤ اِسْرَافًا وَّ بِدَارًا اَنْ یَّكْبَرُوْا ؕ وَ مَنْ كَانَ غَنِیًّا فَلْیَسْتَعْفِفْ ۚ وَ مَنْ كَانَ فَقِیْرًا فَلْیَاْكُلْ بِالْمَعْرُوْفِ ؕ فَاِذَا دَفَعْتُمْ اِلَیْهِمْ اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَیْهِمْ ؕ وَ كَفٰی بِاللّٰهِ حَسِیْبًا ۝۶

6. And test the orphans [18] until they reach marriageable age. Then, if you perceive in them sound judgment release to them their property [19] and do not consume it excessively and in such haste that they should not reach [20] their maturity. And who (guardian) is rich he should abstain (generously) and if any one is needy he should utilize with equity [21]. But when you deliver them their property, then bring witnesses [22] over them. And Allah is sufficient in taking account.

18. By "*testing the orphans*" is meant to give them certain amount of money to spend, make them purchase some goods to determine whether they have reached the ability to think or not, and whether they are capable of taking care of their wealth in future. From this we learn that greatness lies not in the acquisition of wealth but spending it correctly. Everyone knows how to earn money but only a few know how to spend it frugally. Furthermore, we learn that it is important to teach the children about worldly things as well as about religious matters.

19. In this verse the proof is based on *Sahebain* i.e. Imam Muhammad (*Rahmatullah Alaihi*) and Imam Yusuf (*Rahamatullah Alaihi*) that even after reaching maturity if the child is unable to take care of his wealth responsibly, the wealth should not be handed over to him. But according to Imam Abu Hanifa *(Radiallahu Anhu)* wealth should be returned to him when he reaches the age of twenty five. Eighteen years of age is the limit for maturity, a further seven years are added if he has reached maturity (*Roohul Bayaan*). Proof of this is found in books of Jurisprudence. In any case, from this verse we learn that the care of wealth is of utmost importance as most of the worldly and religious works are dependent on it.

20. Some guardians make lavish weddings of the orphans with their wealth in which much unlawful expenditure is incurred. Such guardians are indeed unconcerned about the welfare of these orphans and to an extent are their enemies. They are included in this verse. Some poor guardians who charge exorbitantly for taking care of the orphans, too, are included in this verse.

21. In this there is a hint that during times of need, it is permissible to take wages for doing religious work, i.e. taking care of orphans is a religious work for which poor guardians are allowed to take a wage from their wealth. It is for this reason that the *Khulafa-e-Rashideen* (Righteous Caliphs) took wages for discharging the duties of Khilafah, besides Hazrat Uthman (May Allah be pleased with him) who worked free of charge. Hence, wages can be taken for making Imamat, teaching in the Madressa, etc.

22. "*Bring Witnesses*" is a voluntary command. In all financial matters where there is a fear of argument in respect of these, it is better to appoint the witnesses over their management. From this we learn that every command is not of a compulsory nature. Sometimes the command can be used for other purposes and forgiveness.

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لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَ الْاَقْرَبُوْنَ ۠ وَ لِلنِّسَآءِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَ الْاَقْرَبُوْنَ مِمَّا قَلَّ مِنْهُ اَوْ كَثُرَ ؕ نَصِيْبًا مَّفْرُوْضًا ۝۷

7. And for men is a share in what their parents and relatives [23] have left behind, and for women there is a share in what their parents and relatives [24] have left behind, be the bequest little or be it much, it is a share estimated and determined [25].

23. From this we learn that if the deceased leaves behind a son and a daughter, then the paternal grandson and paternal grand-daughter will not be entitled to a legacy as the son and daughter are near to the deceased then the grandchildren.

24. Circumstances for Revelation:
When Hazrat *Uways bin Saamit (Radiallahu Anhu)* passed away he left behind a wife Umm Kajah, three daughters and two uncles Suwaid and Urfatah. The two uncles seized all the wealth of Hazrat Uways (RadiallahuAnhu) depriving the wife and daughters of their inheritance, as was the custom of the Days of Ignorance. The mother and daughters then approached the Holy Prophet صلی اللہ علیہ وآلہ وسلم It is only after this incident that the verse was revealed, at which the Holy Prophet صلی اللہ علیہ وآلہ وسلم distributed Hazrat Uway's (Radiallahu Anhu) wealth as follows: one eighth was given to the wife, two thirds was given to the daughters and the remainder was given to the uncles. (*Tafseer Roohul Bayaan*).

25. From this verse we learn that it is the height of injustice to give the son inheritance and deprive the daughter of her legal right as this is against QUR'AANIC law. Both are entitled to inheritance.

وَ اِذَا حَضَرَ الْقِسْمَةَ اُولُوا الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنُ فَارْزُقُوْهُمْ مِّنْهُ وَ قُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝۸

8. But, if at the time of decision, the relatives, and the orphans and the needy [26] are present, then give them too, something [27] out of it, and speak to them with words of kindness.

26. By "*relatives, orphans*" the poor, etc. refer to those who were deprived from inheritance. It is reported by Hazrat Muhammad bin Sireen (Radiallahu Anhu) that at the time of distribution of the inheritance his father slaughtered one sheep and invited those poor relatives who had been deprived of the inheritance. This incident serves as a proof for our holding funeral rites of the third day, tenth day, 40th day etc. as the above invitation gives consideration these. (This verse is a source of permissibility for all these *Fatehas* – rites) (*Khazainul Irfaan*).

27. From this we learn that if the grandson is deprived of his inheritance due to the uncle, then the grandfather should make a will in favour of his grandson to entitle him for the wealth. If the grandfather fails to do this, then it becomes the duty of the heirs to give a portion of their inheritance to the grandchild. Muslims are very much indolent and indifferent in this matter. However, it should be remembered that no portion must be used from the minor heir or the heir in absence.

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وَ لۡیَخۡشَ الَّذِیۡنَ لَوۡ تَرَکُوۡا مِنۡ خَلۡفِہِمۡ ذُرِّیَّۃً ضِعٰفًا خَافُوۡا عَلَیۡہِمۡ ۪ فَلۡیَتَّقُوا اللّٰہَ وَ لۡیَقُوۡلُوۡا قَوۡلًا سَدِیۡدًا ﴿۹﴾

9. And let those (executors and guardians) fear [28] (injustice) as if they themselves had left behind weak offspring and feared for them. So let them fear Allah and speak words of upright speech [29]

28. The guardians and legal counsellor of the orphans under their care should remember to treat these orphans as if they are their own children. Treat these children the way you would have someone treat your children. This verse is an excellent means of instruction. Always do unto others as you would have them do unto you. Desire for others what you desire for yourself.

29. By "*speak to them upright speech*" means whoever sits by a dying person , he should speak good words to him, he should counsel him towards giving charity, making a good will, the virtues of leaving a legacy for the children. At the time of the departure of the soul (loudly) recite to him Kalimah Tayyibah. Straight talk with the orphan means that the guardian or the counsellor of the orphan should treat him with kindness, give him best education, train him for employment. In short they should treat these orphans as they would treat their own children.

اِنَّ الَّذِیۡنَ یَاۡکُلُوۡنَ اَمۡوَالَ الۡیَتٰمٰی ظُلۡمًا اِنَّمَا یَاۡکُلُوۡنَ فِیۡ بُطُوۡنِہِمۡ نَارًا ؕ وَ سَیَصۡلَوۡنَ سَعِیۡرًا ﴿۱۰﴾

10. Undoubtedly those who devour the property of orphans unjustly are consuming into their bellies only fire [30]. And they will soon be burnt in the flaming fire [31].

30.From this we learn if the orphan heir of the deceased is not present at the funeral no portion from his must be spent on any funeral rites or Fateha. This is unlawful because the right of the orphan is in the wealth. The right thing to do is to distribute the wealth among the heirs according to Shariah, thereafter any adult heir could spend from his share on these funeral rites. If this is not done first, then whatever food the heirs will be eating will be the fire of Hell. On the Day of Judgment smoke will be emanating from their mouths.

31. It is reported in a Hadith that whoever takes the wealth of the orphans unjustly, smoke will be emanating from their mouths, ears and nose, even from their graves on the Day of Judgment. This would be the distinguishing feature of people who usurped the wealth of the orphans.

یُوۡصِیۡکُمُ اللّٰہُ فِیۡۤ اَوۡلَادِکُمۡ ٭ لِلذَّکَرِ مِثۡلُ حَظِّ الۡاُنۡثَیَیۡنِ ۚ فَاِنۡ کُنَّ نِسَآءً فَوۡقَ اثۡنَتَیۡنِ فَلَہُنَّ ثُلُثَا مَا تَرَکَ ۚ وَ اِنۡ کَانَتۡ وَاحِدَۃً فَلَہَا النِّصۡفُ ؕ وَ لِاَبَوَیۡہِ لِکُلِّ وَاحِدٍ مِّنۡہُمَا السُّدُسُ مِمَّا تَرَکَ اِنۡ کَانَ لَہٗ وَلَدٌ ۚ فَاِنۡ لَّمۡ

11. Allah commands[32].you concerning your children [33]. (their portion of inheritance); the share of the son is equal to the share of two daughers [34]. If there are only females (daughters) though more than two, their share is two thirds [35]. of the inheritance, and if there be only one daughter, for her is one half [36]. And for each of the parents of the deceased is one sixth of what is left, if there be a child of the deceased [37], but if he has no[38]

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يَكُنْ لَّهٗ وَلَدٌ وَّ وَرِثَهٗۤ اَبَوٰهُ فَلِاُمِّهِ الثُّلُثُ ۚ فَاِنْ كَانَ لَهٗۤ اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَاۤ اَوْ دَيْنٍ ؕ اٰبَآؤُكُمْ وَ اَبْنَآؤُكُمْ لَا تَدْرُوْنَ اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۱۱﴾

child and leaves parents, then for the mother is one third, [39]. but if the deceased has left many brothers [40] and sisters then for the mother is one sixth, after any will [41]. has been made and debts [42]. Your parents and your sons (children) you know not which of them will be more profitable to you [43]. (These shares and) fixed proportions are from Allah. Undoubtedly, Allah is All Knowing, Most Wise.

32. Regarding the inheritance of your children Allah Almighty in this verse is giving an emphatic command. It should be remembered that the Arabs were always careful in the execution of the wills. Hence, the emphatic command, were regarded as a will.

33. By *children* here is meant direct children i.e. grandchildren are excluded from it, because these indirect children are deprived in the event of there being a son, as was understood from the use of "*relatives*" from the earlier verse. Thus, in the presence of the son, it is totally against Islamic teachings to give the bequest to the grandson. From this verse, to, regard all children equal i.e. giving bequest to the paternal grandson where the son is alive, and giving the granddaughter bequest when the daughter is present would certainly show one's ignorance of the laws of inheritance. No Muslim to date had dared to do such a thing.

34. From this we learn that the son is not ZI - FARD but is grouped under *ASBAH* or relatives under paternal side. A *ZI - FARD* is those heir mentioned in the QUR'AAN who are twelve in number, four are male and eight are female. The four males are 1. the deceased father. 2. the deceased's paternal grandfather 3. brother whose fathers may be different but the mother is one, 4. the deceased's husband. The eight females are the deceased's wife, daughter, paternal granddaughter, bloodsister, stepsister whose mothers are different but father is one, mother, grandmother). (For detailed discussion on laws of inheritance refer to "ILMUL MEERATH"). If the deceased leaves a son and daughter then the daughter too would be grouped under *ASBAH* because the Holy QUR'AAN has not stipulated their portion of inheritance categorically, it could be half or one third. In fact if none of the inheritors are *ZI-FARD*, then the son and the daughter should distribute the entire bequest as mentioned above, if they are *ZI-FARD* heir then the distribution should be made on the remainder of the wealth as explained.

35. From this we learn that a daughter will be regarded as *ZI-FARD* if the deceased has no son, but she will be grouped under *ASBAH* if there is a son. The reason the Holy QUR'AAN does not mention what the share of the daughter is if she has a brother, only the share of the daughter without the brother is stipulated.

36 My respected teacher and mentor, Hazrat Maulana Naeem Mooradabadi (Radiallahu Anhu) has proven from this distribution of one daughter, that if the deceased's only heir is a son he would be entitled to all his bequests because if one daughter is entitled to half the wealth than the son who is entitled to double share should be given the full estate. (May Almighty Allah be Praised)

37. This would refer to son and daughter, or grandson and granddaughter, if anyone of these are heirs then the mother is entitled to one sixth of the deceased's estate.

38. If the deceased does not have a husband or a wife, then the mother would be entitled to one third of the entire wealth. If the deceased left a husband or wife then the mother gets one third after the share of the husband or wife is deducted and not on the full estate of the

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deceased.
39. In the event of the deceased not leaving any children behind, the mother will become *ZI-FARD*, and the father would fall under *ASBAH*, because here the QUR'AAN has stipulated the share of the mother, but no mention has been made about the father. From this we learn that the father would then be entitled to the remaining wealth i.e. two thirds of the bequest, because the part of the verse has mentioned "*and leaves behind parents*".
40. By using the plural term "*sisters*" we learn that if there are more then one sister or brother, then the mother is entitled to one sixth of the share.
41. By "*lawful will*" is meant a will which is not more then one third of the estate, and which is not allocated to any of the heirs. This should not be taken to be an unlawful will.
42. In the verse the word DEBT refers to debt owing to another person, not debt owing to Allah Almighty. Hence, if the deceased had not paid his Zakaah it will not have priority over the will. It should also be remembered that an ordinary debt has priority over the will. But to point out the importance of a will, mention is first made of the will. From this we learn that the words "and" and "or" are not used for the purpose of sequence.
43. From this we learn that the portions of bequest can not be made according to ones own thinking or conjecture. The knowledge of this is beyond one's personal thinking. This should be based on either a QUR'AANIC verse or on the consensus of jurists, which is already based on a QUR'AANIC verse.

12. And for you is one half of what is left by your wives [44], if they have no offspring [45], but if they have offspring [46], then you have one fourth of what they leave after (paying) any will made by them and the debts. And for the women is one fourth [47], of what you leave if you have offspring [48], but if you have offspring then for them is one eighth [49], of what you leave [50], after paying any will made by you or the debts [51]. If the man or a woman has left no direct heir (parents or children) but have (from their mother) a brother or a sister, then to each of them is one sixth [52]. Then, if the sister and brother are more then one, then they shall equally share one third [53], after payment of the bequest and debts of the deceased so that no harm [54], is caused to anyone. This is the injunction of Allah, and Allah is All Knowing, Most Forbearing

وَ لَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَاِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْنَ بِهَاۤ اَوْ دَيْنٍ ؕ وَ لَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ وَلَدٌ ۚ فَاِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْۢ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَاۤ اَوْ دَيْنٍ ؕ وَ اِنْ كَانَ رَجُلٌ يُّوْرَثُ كَلٰلَةً اَوِ امْرَاَةٌ وَّ لَهٗۤ اَخٌ اَوْ اُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَاِنْ كَانُوْۤا اَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَآءُ فِی الثُّلُثِ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَاۤ اَوْ دَيْنٍ ۙ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ اللّٰهِ ؕ وَ اللّٰهُ عَلِيْمٌ حَلِيْمٌ ﴿۱۲﴾

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44. In the bequest left behind by the wife includes her trousseau, goods given by her husband, her personal jewellery, her Mehr (*Dowry*) is incumbent upon the husband. Same laws mentioned earlier would govern this bequest.
45. By "*children*" is meant children born from them (the wives) either from you or from their previous marriage; either a boy or a girl. The word '*child*' is used to denote both a boy or a girl. The Arabic "*Bin*" is used to indicate son and *bint* to denote a daughter. In the word '*child*' grand daughter and grandson are also included.

46. Here the word 'children' refer to children bearing one's family lineage. Hence, maternal grandson or granddaughter would not be included herein, because family lineage comes from the paternal grandfather not maternal grandfather. Hence, there is no inconsistency in the verse.

47. Whether your have one wife or more then one, the law applied would be the same, i.e. you would be entitled to one quarter of the share from their bequest. OR one eighth.
48.The own children of the deceased will reduce the wife's share of the legacy to one eighth, which are born from that father or mother respectively. Hence, this verse cannot be taken as a proof on which the Rafzees have their claim. They say that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم wives had no share in the Holy Prophet's صلی اللہ علیہ وآلہ وسلم property because none had any children as the Holy QUR'AAN does not stipulate that the children should be from you. In this case the word "*From you*" should have been used in the verse. It should be remembered that paternal grandchildren are included in the word "*children*'.
49. The general use of "*what*" shows that the share would be in the moveable and inmoveable property left behind by the deceased.
50. It should be remembered that a will is not permissible for an heir, and a will is not permissible for more then a third of a legacy. If there is a will for more then a third, it will only be acceptable for one third not for more.
51. In this debt the Mehr(*Dowry*) of the wife is also included. Hence, first the Mehr(*Dowry*) has to be deducted from the property of the deceased husband, thereafter shares will be distributed to the various heirs. The present practice of not taking the Mehr (*Dowry*) into account before the distribution is incorrect.

52. From this a few issues in respect of inheritance become apparent:
1. A childless person is one who has no heirs i.e. either parents, grandparents, children, etc.
2. That uterine brothers and sisters, whose fathers are different, can be regarded as *ZI-FARD*.
3. In the case of uterine children the share of the brother and sister would be equal, but in this case the son will receive twice as much as the daughter.
53. As the uterine brothers and sisters are entitled to a share because of the mother, and a mother under no circumstances is entitled to receive more then a third of the legacy. Hence, her children will not be entitled to receive more then that (*KHAZAIN*). It should be remembered that in the issue of inheritance and *Salaah* by congregation, two persons, too, are included in the congregation. Many enjoy the same rights as two. With two followers, too, the Imam would lead the congregation as he would stand if the congregation is more then two. The same meaning is to be taken by this Hadith i.e. two or more constitute a congregation.
54. From this we learn that an illegal will would not be acceptable and will have no bearing on the distribution of the bequest. There are three reasons for an illegal will.
1. If the will is directed at an heir.
2. If a will is made to exceed one third of the bequest then only one third will be lawful.
3. If the will is made to spend the bequest on any unlawful thing e.g. those who mourn for me should be paid an X amount, a certain amount should be donated to a Hindu or Christian temple, as all this is forbidden for a Muslim to do, and such a will would therefore not be executed.

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13. **These are the limits of Allah, and whoever obeys Allah and His Messenger[55], will be admitted to Paradise, beneath which rivers flow. They will abide therein. And that will be the greatest success [56].**

تِلْكَ حُدُوْدُ اللّٰهِ ؕ وَ مَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿۱۳﴾

55. From this we learn that in matters of bequest the Hadith would be acceptable just as the verse of the QUR'AAN, because some laws of inheritance are mentioned in this verse and then it is instructed that those who accept the order of Allah Almighty and His Beloved Nabi صلی اللہ علیہ وآلہ وسلم i.e. the remainder of the laws should be enquired from the Holy Prophet صلی اللہ علیہ وآلہ وسلم who would explain these to you. Hence, in accordance with the Hadith, paternal granddaughter, great granddaughter etc. If the deceased leaves no children of his own, the decree would be like that of a daughter, but if the deceased leaves behind at least one daughter, then the grand daughter would receive one sixth of the bequest. However, if the deceased leaves behind a son then the granddaughter would be left out, and if he leaves behind two daughters then too the granddaughter would be left out of the bequest. But in the similar situation he leaves behind one grandson then she with the grandson would become an *ASBAH*. (For a detailed discussion of the laws of inheritance refer to "*ILMUL MEERATH*". Knowledge about Inheritance which is brief but comprehensive).

56. From this we learn that any injustice in the distribution of bequest would result in Divine punishment, while fair play in it will result in Divine Mercy. From this, Muslims should take a lesson who deprive their daughters from a share of their property.

14. **And whosoever disobeys[57]. Allah and His Messenger and transgresses His limits, He will put him into the Fire[58], in which he will abide eternally, and he will have a disgraceful punishment.**

وَ مَنْ يَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ وَ يَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۪ وَ لَهٗ عَذَابٌ مُّهِيْنٌ ﴿۱۴﴾

57. This could either refer to the laws of inheritance or to all the laws in general. From this we learn that anyone who accepts the grandson as an heir in place of the son is an inmate of Hell, because such a person is disobeying Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم.

58. If such a person takes the law of Allah Almighty and His Beloved Nabi صلی اللہ علیہ وآلہ وسلم as wrong, then he is a disbeliever and will remain in Hell forever. But if he regards them as correct and does not act upon them, he will remain in Hell for a long long time as he will be a great sinner.

SECTION 3

15. **And those of your women who commit adultery [59], take against them evidence of four [60], (males) especially from among you, and when they testify (the truth of adultery) then confine (such women) in houses [61], till they are taken away by death [62].**

وَ الّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ

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or Allah opens some way for them [63].

لَهُنَّ سَبِيلًا ﴿١٥﴾

59. If obscenity is used as proper noun it would mean adultery. In this verse the *obscenity* refers to adultery.
60. By this is meant make them witnesses. Under the present situation this command is addressed to the Muslims in general. It could also mean obtain testimony from them. In that case it would be addressed to authorities. From this we learn that these decrees are concerning the wives. These decrees do not apply to the maids/slave girls. For this reason the word "*your woman*" is used.
61.From this verse emerge a few issues:
1. Adultery would be confirmed by four witnesses.
2. These four witnesses should be all men.
3. All four should be pious and independent as can be understood from "*from you*".
4. If the husband obtains four witnesses for his wife's adultery, the law of stoning to death would be applicable and not "*Li'aan*" which is mutual cursing by the couple in a law-court. If the husband does not have witnesses "*Li'aan*" would take place.
5. It is not incumbent to divorce a sinful wife, but to stop her from sinning as understood from "*Confine them*". is wajib.
62. By this is meant that confine your adulterous wives in their homes so strictly that they would not be able to go outside until either they die or the punishment for adultery is revealed.
63. This verse is abrogated from the verse in respect of restrictions and punishments. This verse hints towards abrogation, that these women should be confined to their homes until either they die or law of punishment is proclaimed. From this we learn that there is not only a permissibility between verses and decrees, but this has taken place here.

16. And if the two (male and female) from among you commit such an act, punish both of them [64]. If they repent [65], and reform, then leave them alone. Surely, Allah is Relenting, Most Merciful [66].

وَالَّذٰنِ يَاْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ فَاِنْ تَابَا وَ اَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ؕ اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ﴿١٦﴾

64. By "*punish*" is meant verbal annoyance like to scold, make them feel ashamed, as well as physical punishment, like beating up. This, verse, too is abrogated from the limitations of adultery. It should be remembered that in the previous verse: "*of your women*", is mentioned from which we learn that there, married women are denoted, while here "*and those male, female of you*" is mentioned which refer to bachelor and a spinster. Hence, there is no repetition in the verse. Some Ulama have said that in the previous verse indecent women refers to acts of lesbianism while "*those male and female of you*" refers to sodomy. In this case this verse is not abrogated, but firm. From this we now learn there is no limitation between sodomy and lesbianism but there is punishment, i.e.whatever punishment the judge deems fit he can give. The same is the saying of Hazrat Imam Abu Hanifa (Radiallahu Anhu) (*KHAZAINUL IRFAAN*). It is for this reason that the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم have administered different forms of punishment for sodomy. If there was restriction in this, only one type of punishment would have been given, there would have been no difference in it.
65. That is, they should express remorse at their previous evil deeds and show signs of piety for the future. From this we learn that the criminal who is to serve his punishment can repent sincerely before the punishment, then it is not really necessary to punish him.

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66. By "*Merciful*" is meant that not even the biggest sinner should despair from the mercy of Allah Almighty, he should repent sincerely. It should be remembered that the true meaning of repentance is to retract from one's sins. If man assumes this quality then the meaning would be to retract from the sin or intention of the sin, but if it is the quality of Allah Almighty then it would be to retract from administering punishment or accepting the repentance of the servant.

17. Allah accepts repentance of only those with His Own Grace who commit evil in ignorance and then repent[67], soon afterwards. To such people Allah turns with Mercy and Allah is Ever Knowing, Most Wise [68].

إِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَاُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ ؕ وَ كَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۱۷﴾

67. The time of death is implied in the word "*near*". It should be remembered that no repentance from apostasy will be accepted at the time of last breath of life or at seeing the signs of death, but repentance from sin at this time is acceptable. The word "*ignorance*" refers to foolishness, ignorance, silliness etc. When a learned person commits a sin, he is ignorant by action.

68. Hence, the law of repentance in Islam is based on both pure wisdom and knowledge. Those religions which are bereft of repentance their foundation is laid more on sin because dejection makes you brave to turn to sin. The desire for forgiveness springs from hope of repentance. A person who is sentenced to death is kept in a separate cell so that he does not commit another murder, because he has become totally dejected of life

18. But repentance is not (accepted) of those who (continue to)[69], do evil until death comes to anyone of them saying: "Indeed I repent now". Or, if those who die as infidels; for them We have prepared a painful torment[70].

وَ لَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰۤى اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّیْ تُبْتُ الْـٰٔنَ وَ لَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ؕ اُولٰٓئِكَ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿۱۸﴾

69. By this is meant spiritual sins in acquiring wrong faith and physical sin refers to evil deeds which they continued to commit, because it is only the sin of apostasy which will not be forgiven at the time of death. However, if the literal meaning of sins is taken here then expediency or necessity would be taken as negation of acceptance and not that of acceptance itself as it is understood from "*by Allah Almighty*" in the previous verse.

70. Hence, it is forbidden to pray for such people who die as non-believers. Similarly, there is no Salatul Janazah for a disbeliever. It is also forbidden to say May Mercy of Allah Almighty be upon them, etc.

19. O you who believe! It is not lawful for you to inherit women forcibly[71]. Do not detain them wrongfully with the intention that what you have given[72], them as dower unless they

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَآءَ كَرْهًا ؕ وَ لَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَاۤ اٰتَيْتُمُوْهُنَّ اِلَّاۤ اَنْ

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commit flagrant indecency[73] (adultery) and treat them with kindness. Then if you dislike them, it is likely that you dislike something wherein Allah has placed much good[74].

يَّأْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰۤى اَنْ تَكْرَهُوْا شَيْـًٔا وَّ يَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ﴿۱۹﴾

71. As was the custom of the non-believers before Islam who would become heirs of the deceased's wife with the wealth and either get her married where they would prefer, and not get her married if they so pleased.
72. From this we learn that if the woman is undesirable she should not be divorced but allowed to seek separation (*KHULA*) or give her some wealth or return her *Mehr*.(dowry) All this is terribly detested by Islam. Separation should only be allowed if the wife dislikes the husband and therefore seeks separation. The detailed discussion of this is found in books of Jurisprudence (FIQH).
73. Sayyidina, Abdullah bin Abbas (Radiallahu-Anhu) says this verse refers to that person who although he dislikes his wife but does not give her divorce in the hope that if the wife gives him some wealth he would divorce her, as is the practice today. Some have said that people of Arabia would divorce their wives then they would take them back. They would continue doing this, i.e. they would neither leave them permanently nor allow them to stay permanently. This verse is revealed regarding such people. Thus, if the wife is at fault and she is annoying the husband due to which he has to divorce her, then KHULA under such circumstances is allowed. But if the fault is of the husband, he is not permitted to take back her goods.
74. By this is meant do not be hasty to divorce an ill-mannered or ugly wife, for it is possible that Allah Almighty may bless you with such worthy children from her about whom you will be pleased and who will prove beneficial to you.

20. And if you desire to change one wife for another[75], and you have already given one of them a heap of treasure[76], then take not anything thereof[77]. Would you take it by mere slander and with manifest sin?[78]

وَ اِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ ۙ وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْـًٔا ؕ اَتَاْخُذُوْنَهٗ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۲۰﴾

75. In that you divorce the first one and marry the second.
76. *Gift or Mehr*. From this emerge two issues:
1. The husband cannot take the gift back from the wife, as wifehood is an obstacle to returning this.
2. Mehr can be increased. The prohibition mentioned in the Hadith is purgatory.
77. Because separation in this case is initiated by you. From this we learn that of man wishes to give divorce merely because of any dislike, he will not be allowed *KHULA*, separation, as this would be forbidden.
78. When the people of Arabia would take a dislike for their wives and try to divorce them then they would place some false accusations on them in an effort that they would become distressed by this and seek divorce by returning the mehr. In this verse there is a prohibition for this type of action. From this we learn that it is a grave sin to falsely accuse a woman. It should be remembered that the slightest doubt about the chastity of the Mother of the believers, Hazrat Ayesha Siddiqah Radiallahu Anha is apostasy, because her purity is

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established by Almighty Allah's testimony. Her chastity is just as positive as the Unity of Allah Almighty.

21.And how could you take it when each of you has become unveiled[79] before one another and they have taken from you a firm covenant [80].

وَ كَیْفَ تَاْخُذُوْنَهٗ وَ قَدْ اَفْضٰى بَعْضُكُمْ اِلٰى بَعْضٍ وَّ اَخَذْنَ مِنْكُمْ مِّیْثَاقًا غَلِیْظًا ﴿۲۱﴾

79. From this we learn that after the marriage is fully consummated the complete Mehr becomes payable to the wife. But in the case where the husband has already given the full *Mehr* (Dowry)and divorces the wife before consumation of marriage, he is entitled to take half of the *Mehr* (Dowry) back.

80. At the time of Nikah the husband should be made to recite the Kalimas so that it will strengthen the marriage vows. The Kalima is also recited to make a promise firm. This verse is a proof for the recitation of the Kalima. It is for this reason that it is customary in India to let both the husband and wife recite the Kalima before the marriage vows are taken.

22. And do not marry those (women) whom your fathers have married [81], except what has already passed. [82] Indeed, that is an act of indecency, hateful and very evil way.

وَ لَا تَنْكِحُوْا مَا نَكَحَ اٰبَآؤُكُمْ مِّنَ النِّسَآءِ اِلَّا مَا قَدْ سَلَفَؕ اِنَّهٗ كَانَ فَاحِشَةً وَّ مَقْتًاؕ وَ سَآءَ سَبِیْلًا ﴿۲۲﴾

81. If by *Nikah* is meant marriage bond, then marriage to a stepmother is forbidden even if the father has given her divorce before the consummation of marriage. If by this is meant cohabitation then every woman who has cohabitated with the father whether making her his wife lawfully or unlawfully or making her his maid or slave girl, all such women are forbidden for the son, because they are like a mother to the son.

82. Though you entered into such a marriage during the Days of Ignorance, and these wives of yours are dead by now, you are free of the sins of such marriages because these sins were before laws regarding it were promulgated. If a Fire worshiper accepts Islam and has a mother or sister in his marriage it would be incumbent for him to leave them. However, if he has any children from them, from the marriage entered into the period of apostasy, they would all be lawful children, because the apostates are not controlled by Islamic laws.

SECTION 4

23. Prohibited to you (for marriage) are your mothers[83] and your daughters[84] and sisters[85] and your father's sisters and your mother's sisters[86], and your brother's daughters[87], and your mothers who have suckled you[88], and your foster sisters[89] and the mothers of your wives[90] and daughters (your stepdaughters) who are in your care[91] from

حُرِّمَتْ عَلَیْكُمْ اُمَّهٰتُكُمْ وَ بَنٰتُكُمْ وَ اَخَوٰتُكُمْ وَ عَمّٰتُكُمْ وَ خٰلٰتُكُمْ وَ بَنٰتُ الْاَخِ وَ بَنٰتُ الْاُخْتِ وَ اُمَّهٰتُكُمُ الّٰتِیْۤ اَرْضَعْنَكُمْ وَ اَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَ اُمَّهٰتُ نِسَآىٕكُمْ وَ رَبَآىٕبُكُمُ الّٰتِیْ فِیْ حُجُوْرِكُمْ مِّنْ نِّسَآىٕكُمُ الّٰتِیْ دَخَلْتُمْ

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the wives with who had intercourse, but if you had no intercourse with them, then there is no harm in their daughters; and the wives of your sons [92] who are of your loins, and to have two real sisters together [93] except what has already passed. Surely, Allah is Most Forgiving, Most Merciful.

بِهِنَّ ۫ فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۫ وَحَلَآئِلُ اَبْنَآئِكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ ۙ وَ اَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿۲۳﴾ ۙ

83. Those from whom you were born include paternal and maternal grandmothers. Mention has been made earlier about the unlawfulness of stepmothers.
84. In these includes paternal and maternal granddaughters as well as their children, as marriage to all of them is unlawful.
85. In these include your nieces from both sides as well as their children. In short one's own children as well as one's immediate offspring as mentioned above, all of whom are unlawful to marry. All children of the parents are unlawful. Further explanation of this would be found later in this verse.
86. Only the aunts are unlawful, their children are not, because they are from a later generation e.g. they are children of the paternal and maternal grandfathers. The law regarding them is the same, that is paternal and maternal cousins are lawful to marry one another.
87. From this we learn that seven types of females are unlawful to marry because of their blood relation. The decree in respect of them is all their offspring are unlawful, all their personal children are unlawful, immediate children of their off-spring are unlawful, and the children of the later generation of the new offspring are unlawful for oneself. However, children of the later generation are lawful for marriage for another. Thus, while it is unlawful for one to marry one's aunt, their children can enter into marriage with one another, because they are offspring of the later generation, i.e. children of paternal and maternal grandparents. But children of one's brother and sister are unlawful for oneself, because they fall under one's immediate offspring i.e. they are children of one's parents.
88. By "*foster sisters*" is meant anyone who has been suckled for two and half years in which the child has drank even a little milk, such a lady and all her children and their offspring will become unlawful for marriage for this suckled baby.
89. It should be remembered that the decree in respect of unlawfulness due to foster age is the same as that of blood relations.
90. The mother of the lady you have married will become unlawful for you, irrespective of whether you had consummated the marriage or not.
91. This is an incidental restriction. A daughter of a woman from her previous marriage is unlawful for you to marry, even if she is not under your care. However,, this step-daughter is unlawful for you to marry, but lawful for your children. She will only be unlawful for the off-spring if you have established conjugal rights with the wife. If such a wife is divorced without any cohabitation, or if she passes away, her daughter will become lawful for you. For a detailed explanation of this refer to the book of FATWAS - religious verdicts - Fatawa Naeemia.
92. It should be remembered that the adopted son's wife would be lawful for you to marry (after his death as he is not your blood son).
93. It is unlawful to keep two closely related women in marriage at one time, i.e. you cannot marry a second sister when the first is still in your marriage, or marry a niece when her aunt is still in your marriage, etc.

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PARAT 5

24. And (also prohibited to you are) women having husbands[94] except the women of infidels who come in your possession[95]. This is the prescription[96] of Allah unto you. And the remaining besides these are all lawful for you[97]; provided you seek them in exchange of your properties[98], bringing them in bondage (through marriage) and not desiring for lust[99]. Therefore, as to those women whom you wish to marry[100], give them their fixed dowries[101]. And there is no sin in what you mutually agree upon after fixation[102]. Indeed, Allah is All-Knowing, Most Wise.

وَّ الْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ
اَيْمَانُكُمْ ۚ كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَ اُحِلَّ
لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا
بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ؕ
فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ
اُجُوْرَهُنَّ فَرِيْضَةً ؕ وَ لَا جُنَاحَ عَلَيْكُمْ
فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ ؕ
اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۲۴﴾

94 In this we learn that the wife of a man whose whereabouts are unknown is unlawful for another person until there is some form of certainity about the death of her former husband. Similarly marriage to those women whose marriages are annulled unlawfully by the authority of the day, are unlawful because their husbands have not divorced them i.e. they still have their husbands.

95 It should be remembered that marriage of non-believers would break due to difference of land, i.e. the husband may be in the enemy territory while the wife is in the Muslim territory. Such a woman who comes under your possession would be lawful for you. However,, this decree does not govern the believers.

96. It is a prescription of Allah Almighty in which no change can be effected by man. Anyone who rejects any of these sacred decrees is out of the fold of Islam.

97. It should be remembered that a woman becomes unlawful on four grounds:
1. Apostasy, 2. relationship with in-laws, 3. foster relations, 4. blood relations. From this we learn that a conclusive proof is needed for rendering anything unlawful, but no such proof is necessary for its permissibility. The reason being the words of the verse say that everyone else is lawful. For a full discussion refer to our *Fatawa Naeemia*.

98. From this emerge two issues:
1. A thing which in itself is not wealth cannot become *Mehr* (Dowry) e.g. the husband's service, his teaching of the QUR`AAN;
2. It is better for the proposal to come from the male for the female, not vice-versa, because in this verse men are addressed, that they should seek.

99. From this you learn that temporary marriages are forbidden as the object of these is for the gratification of one's lust and not for procreation. This is one form of adultery. In the very beginning this, like alcohol, was allowed in Islam.

100. This could also mean that the married woman with whom you cohabit, should be given full Mehr. This temporary marriage does not include the temporary marriage practised by the Shiah sect as the above is excluded from "not desiring for lust." The object of the Shiah practice is gratification of lust, not procreation. The object of permanent marriage is not just for the gratification of carnal desire. Says Allah Almighty: "*Then whosoever desires anything more then these two, they are the transgressors*" (S23:V7).

101. From this we learn that paying the wife's *Mehr* (Dowry) is just as important as settling one's debt. Hence, one should agree upon a *Mehr* (Dowry) which one can afford to pay.

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increases the original amount of the Mehr and pays it fully.

25. **And whoever amongst you does not have the means to marry free believing women, then let him marry such of the believing handmaids[103] who are the possession of your right hand. And Allah knows your faith very well. You are all alike (in religion.) Therefore marry them[104] with the permission of their masters [105], and give them their dowries[106] according to fair convention for bringing in marriage, being honourable, pure and chaste, but neither for lust and not making lovers[107]. And when they are wedded if they commit any act of indecency, then on them the punishment is half[108] of that of free women[109]. This (permission of marriage) is for those among you who is afraid of adultery, but it is better for you to have patience[110]. And Allah is Most Forgiving, Merciful.**

وَ مَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ الْمُؤْمِنٰتِ ؕ وَ اللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ؕ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ اُجُوْرَهُنَّ بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ وَّ لَا مُتَّخِذٰتِ اَخْدَانٍ ۚ فَاِذَاۤ اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنٰتِ مِنَ الْعَذَابِ ؕ ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ؕ وَ اَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۵﴾

102. By mutual understanding is meant either the wife decreases the Mehr or the wife forgives the payment of it or the husband

103.Believing handmaids do not include your slave girl or maid, because no marriage can take place with your slave girl, cohabitation with her is lawful without marriage. The restriction of believing woman is of a voluntary nature because marriage with a slave girl from the People of the Book is lawful. Says Allah Almighty: "*Those are lawful for you.*" (S4:V24) Issue: Those who can afford to marry free women should not marry slave girls. This is a supererogatory command. However,, if a person is already married to a free woman, he cannot marry a slave girl or maid.

104. Do not feel ashamed or regard it as disgrace to marry slave girls. Who knows whose faith is better and more excellent, that of a free woman or that of the slave girl. Greatness stems from faith and piety, not merely from being free.

105.From this, emerge two issues:

1. You cannot marry a slave girl without the consent of her master.
2. A master cannot marry his own slave girl/ maid because cohabitation is lawful with her without her marriage. Also in marriage both the husband and the wife have rights over one another, while no maid or slave girl can have right over her master. Here there is an antagonism between marriage and being a maid.

106. That the *Mehr* (Dowry) should be given to their masters because giving the *Mehr* (Dowry) to their masters is like giving to the slave girls. Hence, there is no inconsistency in the verse.

107. From this we learn that neither (mut'a) temporary marriage nor adultery is permissible with the slave girls. The word "*not making lovers*" makes temporary marriage forbidden,

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while from "*not making lovers*" makes open and secret adultery forbidden. It was the practice of the non-believers of Arabia to procure money from adultery of their slave girl.

108.From this, emerges two issues:

1. If adultery is committed by a virgin slave girl the punishment would be fifty lashes i.e. half the punishment of a free lady.
2. If a married slave girl commits adultery her punishment would not be stoning to death because there is no half punishment for rajam.

109.In this verse free women refer to free virgin women, not the married women because the punishment for adultery of a free married woman is stoning to death, which cannot be reduced by a half. A virgin's punishment is hundred lashes which can be reduced to fifty.

110.By this is meant it is better not to marry a slave girl, because your children would be the slaves of her master. However,, if there is a fear of committing adultery, marry her. It should, be remembered that according to Imam Shafaee (Rehmatulalay) there are three conditions for marrying a slave girl, two with regard to the groom and one in respect of the bride. The groom would be allowed to marry a slave girl if he has no means to marry a free woman, or if there is a fear of adultery. As far as the slave girl is concerned, she should be a believer, not a non-believer. By Imam Abu Hanifa (Rehmatulalay) there are no conditions attached. For more proofs regarding this refer to books of jurisprudence. It should also be remembered where there is fear of adultery marriage becomes incumbent if you have the means, otherwise it is Sunnat. If a person is unable to discharge the duties of marriage, i.e. perform conjugal rights, it is forbidden for him to marry, so much so that a wife of an impotent person who can seek the help of the state can have the marriage annulled.

SECTION 5

يُرِيۡدُ اللّٰهُ لِيُبَيِّنَ لَكُمۡ وَ يَهۡدِيَكُمۡ سُنَنَ الَّذِيۡنَ مِنۡ قَبۡلِكُمۡ وَ يَتُوۡبَ عَلَيۡكُمۡ ؕ وَ اللّٰهُ عَلِيۡمٌ حَكِيۡمٌ ﴿۲۶﴾

26. Allah wants to make clear to you His Commandments and to tell you[111] the ways of those before you[112] and to turn to you with His Mercy. And Allah is Most Knowing, All Wise [113].

111.Laws concerning lawful and unlawful wives and the considerations for marriage, because the only difference in procreation between humans and animals is marriage. For this reason Allah Almighty described these laws in some detail, and the Holy Prophet صلی اللہ علیہ وآلہ وسلم gave full clarification of these.

112.From this we learn that if the religious issues of the past Prophets found in the QUR'AAN and Hadith are without any refutations they are worthy of practice for us as well. As Allah Almighty says that we had commanded you in Zaboor: "*A life for a life*". But those which appear with refutations they are, not to be practised by us, as Allah Almighty says: "*Then on account of great injustice of the Yahud We made unlawful for them some of those pure things*" (S4:V160).

113.Therefore accept its commands without any hesitation because all its laws are based on some wisdom.

وَ اللّٰهُ يُرِيۡدُ اَنۡ يَّتُوۡبَ عَلَيۡكُمۡ ۟ وَ يُرِيۡدُ الَّذِيۡنَ يَتَّبِعُوۡنَ الشَّهَوٰتِ اَنۡ تَمِيۡلُوۡا مَيۡلًا عَظِيۡمًا ﴿۲۷﴾

27. And Allah Wills to turn to you with His Mercy[114], but those who indulge in lusts desire that you should stay far away from the right path[115].

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114. While being engrossed in wordly affairs you should always turn to your Lord. For this reason Allah Almighty has placed restrictions in all our activities.

115. From this we learn that besides Islam all other religions practise lustfulness and selfindulgence.

28. Allah Wills to make things easy for you. And man has been created weak [116].

يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَ خُلِقَ الْاِنْسَانُ ضَعِيْفًا ﴿۲۸﴾

116. Men and women cannot survive without one another. It is for this reason that the issues of marriage are described in detail.

29. O believers! Consume not unjustly the property of one another among yourselves [117], except if it is a trade by your mutual consent [118]. And kill not yourselves [119]. Indeed Allah is to you Ever Merciful.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْۤا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّاۤ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۟ وَ لَا تَقْتُلُوْۤا اَنْفُسَكُمْ ؕ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ﴿۲۹﴾

117.From this we learn that the renumeration for anything unlawful too is unlawful as it is obtained through an unlawful means. Hence, renumeration for singers, giving false evidence, for shaving the beard, for photography are all unlawful as these would be earned from unlawful means. From this emerge thousands of issues, like gambling price of alcohol, embezzlement, interest, breach of trust as these are all unlawful.

118.From this we learn that force in commerce is not allowed, Hence, it is unlawful to purchase auctioned goods confiscated by the state as this is not wilful commerce, because the owners of these goods will not be willing, and the state cannot be regarded as the owner. The auction of goods in the case of bankruptcy is lawful under certain conditions.

Similarly, it is totally unlawful to have a premises at a low rental against the wishes of the owner because in any deal mutual acceptance is a pre-condition.

119. If a person commits suicide thinking it to be lawful, it is an act of apostasy, and he will be subjected to eternal punishment. But if he commits it by knowing it as unlawful, he will be punished for a certain period. Thus, death by suicide, hunger-strike, etc. is unlawful in Islam.

30. And whoever shall do so with aggression and injustice, then We shall make him enter into the Fire soon [120]. And that is easy for Allah.

وَ مَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ نُصْلِيْهِ نَارًا ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿۳۰﴾

120. The restriction of injustice is placed as used here because if the life of a believer is taken for which it is allowed, under those reasons it would not be regarded as criminal, e.g. death penalty imposed by the state on murderers, rapists, or to kill a robber.

31. If you abstain from major sins, which are forbidden for you, We will remove from you your lesser sins, and make you enter a place of honour [121].

اِنْ تَجْتَنِبُوْا كَبٰٓئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ﴿۳۱﴾

121.From this we learn that to safeguard youself from major sins is a means of seeking repentance from minor sins. Major sins are those for which some punishment is stipulated through a categorical QUR'AANic injuction of this world or the for the Hereafter.

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Almighty: "*And do not persist knowingly in what they have done*" (S3:V135).

e.g. idolatory, tyranny, murder, adultery, stealing etc. An oft-repeated minor sin eventually becomes a major sin. Says Allah

وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ ؕ لِلرِّجَالِ نَصِیْبٌ مِّمَّا اكْتَسَبُوْا ؕ وَ لِلنِّسَآءِ نَصِیْبٌ مِّمَّا اكْتَسَبْنَ ؕ وَسْــٴَـلُوا اللّٰهَ مِنْ فَضْلِهٖ ؕ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَیْءٍ عَلِیْمًا ﴿۳۲﴾

32. And do not long for that under which Allah has made to excel over the other [122]. For men there is a share from their earnings [123], and for women there is a share from their earnings [124]. And ask Allah for His Grace [125]. Without doubt, Allah knows everything [126].

122.From this we learn that envy is not only forbidden but it is a root of all sins. The Devil was destroyed through it. Envy means to burn out of jealousy i.e. to wish someone ill at someone's good things in life and desire those things for oneself. GHABTA, - or envy, is forbidden in worldly bounties, but is lawful in religious blessings. The literal meaning of this word is to desire also for oneself the bounty found in another person.

123.From this we learn that the wife of a pious husband or the husband of a pious wife cannot be unconcerned or independent of good deeds; everyone needs good deeds.

124.Circumstances for its revelation:

In response to Hazrat Umme Salma (Radiallahu Anha's) desire that if we women had been men we would have participated in the holy war, this verse was revealed. Allah Almighty says that each of you should fulfil the obligations assigned to you, for which you will receive your reward. This means that you can obtain the reward of holy war by faithfully taking care of your husband's house. From this we learn that it is incumbent upon the wife to remain indoors in purdah.

125.That is if Allah Almighty showers His Grace, He will give greater reward for few deeds. From this we learn that no one can achieve anything without the Grace of Allah Almighty. Furthermore, one should always seek in Grace of Allah Almighty when offering dua, because this is not just excellent, but is in itself a comprehensive Prayer. Allah Almighty's Grace is included in everything.

126.Whatever Allah Almighty has bestowed on His servants He has done so with full knowledge and wisdom. Thus, being envious of anybody's good fortune is in reality objecting to Allah Almighty's choice of the recipient.

وَ لِكُلٍّ جَعَلْنَا مَوَالِیَ مِمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ؕ وَ الَّذِیْنَ عَقَدَتْ اَیْمَانُكُمْ فَاٰتُوْهُمْ نَصِیْبَهُمْ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَیْءٍ شَهِیْدًا ﴿۳۳﴾

33. And for everyone We have made heirs of property that is left by their parents [127] and relations [128], and those with whom you have sworn compact [129] give to them their share. And surely everything is before Allah [130].

127.It should be remembered that parents means your blood father and mother. Neither the step-parents nor the grandparents are included in it. Says Allah Almighty: "*And mothers should suckle their children for complete two years*" (S2:V233). Breastfeeding of the baby is the taste of the blood mother, not the step-mother, nor the work of both grandmothers. Says Allah Almighty: "*Their mothers gave birth to them*" (S58:V2). The grandparents are included in the relations, not

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the parents. Hence, if the son is alive, the grandson will not be entitled for a share. They are all included in the words "*mother*" and "*father*". Says Allah Almighty: "*And his wives are their mothers*" (S33:V6) . It is further stated: "*Forbidden for you are your mothers....*" (S4:V23) Furthermore Allah Almighty says: "*Of your fathers Ebrahim and Ismail*" (S2:V133).

128.From this we learn that in the event of the near relations being alive, the distant ones will be left out of the share. Thus, in the presence of the son the paternal and maternal grandchildren will be left out because "*relatives*" is a preferential plural.

129.This means if a person of unknown parentage says to anyone that you are my master, if you die before me I am your heir and if I die before you, you are my heir or an executor. The detail discussion of this can be read in the book. "*ILMUL MEERATH*"

130. Therefore, fulfill your oaths with whom you had entered into legal agreements.

SECTION 6

34. Men are in charge[131] over women, because Allah has excelled one over the other[132] and because men have expanded their wealth over them[133]. So, the virtuous women are devoutly obedient, guarding in (the husband's) absence what Allah has commanded[134] them to guard. And as to those (women) whose disobedience you fear, then admonish them[135] and sleep separately from them[136] and beat them[137] (slightly). But if they obey you (once more) then seek not any way of excess against them. Indeed Allah is Ever Exalted, Great[138].

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّ بِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ؕ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ؕ وَ الّٰتِیْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِی الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ؕ اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ﴿۳۴﴾

131.From this we know that the rights of husband and wife are not equal, the rights of men are more. This is true justice because it is incumbent upon man to take care of all her material needs and pay her dowry. A woman is not responsible for any material or financial obligations of man, Hence, the status of man should be greater.

132.From this we learn that in Islam man is superior to woman,. Hence, Prophethood, Imamet (leadership), judges, Azaan, Khutbah etc. are for men only. Purdah is incumbent upon a woman and these duties cannot be executed by being in Purdah - screen, veil or privacy. Also female obstacles, too, become a hinderance in the form of these duties.

133.By this is meant enjoys superiority over a woman for two reasons; one is personal the other is incidental. The personal superiority is being a man, and the incidental is giving material support for her. Thus, if any man does not, or is unable to give financial support to the wife, he is still superior to the woman. It should be remembered that the male sex is superior to female, not every male being is better then every female being. Millions of males like us are not equal even to the dust of Hazrat Aisha Radiallahu Anha and Bibi Fatima Radiallahu Anha's shoes. Gender is one and invidualilty is something else, and being a human being is.

134.From this verse a few issues emerge:

1. It is incumbent upon the man to give financial support to the woman.
2. To take care of the household affairs of the husband is the obligation of the wife.
3. It is incumbent upon the wife to honour and

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136.By sleep apart from them means do not cohabitate with them, do not discuss anything with them, boycott them completely as there is no better remedy than this for a woman.

137. From this we learn that an officer in charge can punish his subordinate but not viceversa. The husband can hit his wife to teach her good manners, but the wife cannot lift her hand on her husband. The same is with the teacher - pupil, Murshid - Mureed, (Religious Guide-Disciple) father-son, etc. A wife and the follower cannot seek or retaliate against the husband and the Prophet, respectively. In the matter of retaliation there is a degree of equality.

138.By this is meant if Allah Almighty accepts your repentance, then you too should overlook the errors of your wives and do not be harsh to them after they have repented.

respect the husband, therefore the wife should not address the husband by his name, nor make him do household chores.

4. Earning the wealth by the husband, spending of these by the wife is a means of receiving divine grace: man must not work with the spinning wheel and the wife, after acquiring a degree, should not go out to seek employment. If seeking employment was obligatory upon a woman, it would not have been the duty of man to be responsible for her financial support.

135.By this is meant inform the wife of the disastrous consequences of her disobedience to the husband which will occur as a result of this in this world and the Hereafter. From this we learn that it is important for the husband to learn these issues and teach them to his wife.

وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَ حَكَمًا مِّنْ اَهْلِهَاۚ اِنْ يُّرِيْدَاۤ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَاؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا۝۳۵

35. And if you fear a dispute between the husband and the wife [139], then appoint one arbiter from his (husband's) side and one arbiter from the side of the woman (wife). If they both desire reconciliation, then Allah will cause unity between them. Surely, Allah is All-Knowing, fully aware [140].

139. By "you" is meant Oh you guardians of the husband and the wife! From this we learn that making peace between the husband and the wife is the finest form of worship. To bring peace between waring Muslim brothers is similar to this. Furthermore, it is a wise thing to appoint a committee for this purpose. It is for this reason that Hazrat Ali (Radiallahu Anhu) and Hazrat Muawiya (Radialllahu Anhu) appointed Hazrat Abu Musa Ash'ary, and Hazrat Amar bin As (Radiallahu Anhum) as their negotiators of peace.

140.From this it is understood that it is permissible to appoint people besides Allah Almighty as rulers. It is not contrary to this verse because here the word "*ruler*" indicates absolute Huk'm (Command) which is for Allah Almighty "*command is for no one but Allah* " (S6 : V57)

وَ اعْبُدُوا اللّٰهَ وَ لَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّ بِالْوَالِدَيْنِ اِحْسَانًا وَّ بِذِى الْقُرْبٰى وَ الْيَتٰمٰى وَالْمَسٰكِيْنِ وَ الْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَ

36. And worship Allah, and associate nothing with Him, and be good to parents [141], and to relations and orphans, and the needy, and the near neighbours and the distant neighbours [142], and the companion of your side [143], and the wayfarer[144], and to

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your male and female servants [145]. And surely, Allah loves not the arrogant, the boastful.

ابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا ﴿۳۶﴾

141.From this a few issues arise:

1. Parental rights are greater than those of the other relatives. Hence, Allah Almighty has ordered their obedience with His worship.

2. Service to parents should be rendered in every possible way physically and financially.

142.This means the neighbour whose house is close to yours, another may be in your own street but his house is not close to yours; or the person may be your neighbour as well as your relative, or he may be just your neighbour but not your relative, or he who is a neighbour as well as a Muslim, or he may just be a neighbour but not a Muslim. Thus, there is much detailed discussion available on neighbour, far and distant. (*Tafseer Roohul Bayaan*).

143.In the word "*Companion of your side*" include your wife, companion on journey, one's colleague, one's brother in Sufi Silsila, or one who sits with you in the Mosque. Thus, there are many definitions attached to companions of the side. (*Khazainul Irfaan*)

144. In the word '*wayfarer*' a guest as well as a wayfarer are included. The entertainment of the guests is a distinguishing characteristic of a Muslim. A guest is he who comes to visit us either at our invitation or on his own. One who puts up by you for one's own work is not a guest, e.g. those involved in a court case visiting the attorney, or those seeking verdicts from a Mufti - A Muslim jurist.

145.By this is meant do not exploit your male or female servants, do not speak harshly with them, give them food and clothes according to their needs. It should be remembered that these rights of these servants are the responsibility of the Master. If he is negligent in respect of these rights he will be answerable to Allah Almighty. These rights cannot be demanded by them from the state. Hence, the saying of the jurists in this respect is not in any contradiction of this verse.

37. Those who themselves act miserly [146] and say others to be misers, and conceal[147] that which Allah has given them out of His Bounty. And We have prepared for the infidels a degrading torment [148].

الَّذِيْنَ يَبْخَلُوْنَ وَ يَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُوْنَ مَا اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ وَ اَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿۳۷﴾

146. Not giving the dues to the person is miserliness. Zakaah, obligatory (Wajib) charity, not paying maintenance of wife and children too is miserliness. Similarly, concealing knowledge is being miserly with knowledge, we should be generous with wealth and situation.

147.From this we learn that revealing and expressing the bounties of Allah Almighty is part being grateful to Him, while it is forbidden to show pride and to brag. The Holy Prophet صلى الله عليه وآله وسلم said: "*I am the most superior creation in the children of Adam Alaihis Salaam but I am not proud of it.*"

148.From this we learn that it is an act of apostasy for not describing the qualities and virtues of the Holy Prophet صلى الله عليه وآله وسلم deliberately or distorting them in any way.

Reason for its Revelation:

This verse was revealed regarding those Jewish Ulema (scholars) who would deliberately conceal those praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم which are described in the Tauraat. This incident should

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themselves, but through some flimsy excuse stop others from doing so.

serve as a lesson for the present day Ulema who will not recite the (Na'at) poems in praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

وَ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُوْنَ بِاللّٰهِ وَ لَا بِالْيَوْمِ الْاٰخِرِ ؕ وَ مَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَآءَ قَرِيْنًا ﴿۳۸﴾

38. And those who spend their wealth[149] to show off to the people and do not believe in Allah and the Last Day and whose companion has become Shaitaan, then what an evil companion is he[150].

149.Mention had been made of miserliness, now mention is being made of extravagance. This includes giving charity for show, do weddings to boost one's ego, to spend on improper and unreasonable customs, etc. as they are all part of extravagance.

150. By "*evil companion*" means doing things in this world that would gladden the devil who will be with him so much so that he eats, drinks and cohabits with him. For this reason the order is that begin every permissible work by invoking the blessed name of Allah (Bismillah). In the Hereafter this companion will be chained with the devil.

وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَاَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ؕ وَ كَانَ اللّٰهُ بِهِمْ عَلِيْمًا ﴿۳۹﴾

39. And what (harm) would have come upon them, if they would have faith in Allah and the Last Day and spent[151] out of what Allah has provided them. And surely Allah knows them fully well.

151.From this emerge three issues:
1. From whatever bounty Allah Almighty has bestowed upon you spend a little in charity. For this reason the word "*what*" is used here.
2. Do not spend everything in charity - spend a portion of it as understood from this verse.
3. Charity must be given from lawfully earned wealth, therefore this wealth is connected with Allah Almighty.

اِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَ اِنْ تَكُ حَسَنَةً يُّضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ﴿۴۰﴾

40. And Allah does not do injustice [152] even to the weight of an atom. And if there is any good deed He doubles it and gives from Himself immense reward[153].

152.Allah Almighty will not waste anybody's good deeds without any reason and then reward him, or punish a criminal more than what his crime deserves. All this is impossible by Allah Almighty.

153.We learn from "*gives immense reward*" that Allah Almighty out of His bounty will decrease the punishment and immensely increase the reward. Both these are manifestation of Allah Almighty's bounty. However,, both these bounties are only for the believer.

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41. Then how shall it be, when We bring from every Ummah (community) a witness. And (O beloved Muhammad) We will bring you as a witness against all of them [154].

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَّ جِئْنَا بِكَ عَلٰى هٰۤؤُلَآءِ شَهِيْدًا ﴿۴۱﴾

154.Every Prophet will testify about the good and bad deeds of his followers, and the followers of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم will be the testimony of these Prophets, while the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم will testify for his Ummah - (followers.) However,, there will be a difference in their testimony. The testimony of the Holy Prophet's صلی اللّٰہ علیہ وآلہ وسلم followers will be verbally given by him صلی اللّٰہ علیہ وآلہ وسلم, and this testimony will be an eye witness account. From this we learn that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is keeping an eye witness account of all deeds, past, present and future. It is for this reason the non-believers will not be in a position to object. Those who will be objecting to the testimony of the followers will ask how are they testifying without being witness to the deeds.

42.On that day those who disbelieved and disobeyed the Messenger[155] would wish if the earth were levelled [156] after burying them in it. And they would not be able to conceal a single fault from Allah.

يَوْمَىٕذٍ يَّوَدُّ الَّذِيْنَ كَفَرُوْا وَ عَصَوُا الرَّسُوْلَ لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ ؕ وَلَا يَكْتُمُوْنَ اللّٰهَ حَدِيْثًا ﴿۴۲﴾

155.By this is meant both their beliefs and deeds are defective and wretched. The defectiveness of their beliefs is indicated in "*they disbelieved*" and defectiveness of their deeds is shown in "*they disobeyed the Messenger*". Every person should make it his duty to correct his beliefs and deeds and keep them both flawless, otherwise difficulties would be experienced later.

156.Just as animals would be turned to dust after being compensated over one another, the disbelievers too would wish that they too can be turned to dust. Says Allah Almighty: "*And the infidel will say would that I were dust*" (S79: V40).

43. O those who believe! Do not approach prayer while you are intoxicated[157] until you have so much sense that what you say you understand[158], nor when you are in the state of impurity without taking a bath, except when you are travelling. And if you are ill[159] or on a journey [160] or when anyone of you comes from privy (relieving oneself), or you have touched women [161] and you do not find water, then take clean earth and wipe[162] therewith your faces, and your hands[163]. Indeed, Allah is ever Pardoning, Most Forgiving[164].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَ اَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَ لَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ؕ وَ اِنْ كُنْتُمْ مَّرْضٰۤى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآىٕطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَ اَيْدِيْكُمْ ؕ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿۴۳﴾

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157.Reason for its Revelation:
Once the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم were invited to eat at Hazrat Abdur Rahman bin Auf ((Radiallahu Anhu)'s) place. After the meals alcohol was served. Just then it was time for Salah. The Imam recited Surah Al-Kafiroon in a state of drunkenness in which he left out "LA (No) in all places where it should have been read. This verse was revealed at this occsasion. At that time alcohol was not prohibited. From this we learn when a person is in a state of unconsciousness, insanity, and sleep when he cannot distinguish what he is reading, he should not offer *Salaah*, as is reported in the Hadith. After the revelation of this verse drinking became prohibited at the times of *Salaah*. Thereafter its total prohibition was proclaimed. From this we learn that if anybody utters words of apostasy in a state of unconsciousness or intoxication he will not be out of the fold of Islam.

158.This is connected with "*until you take a bath*" i.e. if you are unclean due to cohabitation with your wife and thus, are in need of a bath do not think of offering your *Salaah*. But if you are a traveller or if water is not available, then you can perform your *Salaah* by making Tayammum. The restriction of a traveller is because non-availibility of water is mostly during a journey. The following verse will provide more detail in this regard.

159.Any illness which will endanger one's health by using water - according to one's experience or if prohibited by a specialist doctor.

160.By this is meant outside the town where water is not available. Thus, by journey is not meant journey in term's of Shariah.

161. From this we learn that *wudu* does not break by just touching a woman or one's private part according to Hanafi because in this case just as coming from toilet means after relieving yourself, likewise touching a woman means either cohabitation or fondling. Having sex in the nude makes Ghusal incumbent, while fondling in the nude will make *wudu* incumbent. In short, mere touching is not meant here.

162. The creation from sand is also sand. The definition of creation from sand are all those things which take life from the earth, which do not dissolve in fire nor turn to ash, like the coal from the mine, stone salt from mountains, etc. On all these Tayammum is permissible. Although the water does not dissolve or burn, but because it is made from salt of water it is not suitable for Tayammum.

163.Reason for its Revelation:
While returning from the Battle of Bani Muslatiq Hazrat Aisha Radiallahu Anha's necklace was lost on the way. The Holy Prophet صلی اللہ علیہ وآلہ وسلم and the entire army went in the jungle in search for it. While searching, it was time for *SALAAH* and no water was available for *wudu*. In response to the problem, this verse containing the decree for Tayammum was revealed. Hazrat Usaid bin Hafeer (Radiallahu Anhu) said: "*Oh family of Abu Bakr (Radiallahu Anhu) this is not your first bounty and blessing. Through your blessings many things have been made easy for the Muslims*". This incident emphasizes the greatness of Hazrat Ayesha (Radiallahu Anha).

164. From this we learn that the Tayammum for the *Wudu* and Ghusal will be done the same way because Allah Almighty has mentioned both minor impurity and major impurity and the method of Tayammum described for both is the same.

44.Have you not seen those who were given a portion of the Book?[165] They adopted an erring path and intend that you too may lose the way[166].

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتٰبِ يَشْتَرُونَ الضَّلٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ۝٤٤

165. By "*one section*" is meant you believed in section of the Tauraat and rejected the other, or you believed in Hazrat Musa Alaihis Salaam and rejected the Holy Prophet صلی اللہ علیہ وآلہ وسلم

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166. By *"lose the way"* is meant they themselves did not accept faith, but are now trying to mislead you. From this we learn that a person who is gone astray is more dangerous then the devil, because failing to mislead the saints, the devil despaired, but these people never despaired, and are also devising plans to mislead pious believers.

45. And Allah knows well your enemies [167]. And Allah is sufficient as a Guardian, and Allah is sufficient as a Helper [168].

وَ اللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ ؕ وَ كَفٰى بِاللّٰهِ وَلِيًّا ۙ٘ وَّ كَفٰى بِاللّٰهِ نَصِيْرًا ﴿۴۵﴾

167. Hence, when Allah Almighty had declared someone to be your enemy, he should be rejected as your enemy, even though outwardly they may be your friends, children or wives. Says Allah Almighty: "*Your wives and children are your enemies, so beware of them.*" (S64:V14).From this we learn that if an irreligious person happens to be your close relative but he is an enemy of the believer, he is your enemy, but if a unknown person is a believer he is a friend of the believer

168.By this is meant He is your protection from your enemies plan. By this is meant with the Grace of Allah Almighty the noble Companions of the Holy Prophet were protected from misguidance. In fact if the Companions cast their eyes on any person such a person would be protected from misguidance.

46. Among the Yahud are those who distort words from their (proper) places [169] and say; "we have heard and we disobey," and you listen to us but do not make us to listen say RAINA twisting their tongues[170] and taunting in Faith[171]. And if they had said (instead); "we hear and obey", and sir hear our talks and, sir look at us[172], it would have been better for them and more upright[173]. But Allah has accursed them, so they believe not, save a little[174].

مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَ يَقُوْلُوْنَ سَمِعْنَا وَ عَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ وَ طَعْنًا فِى الدِّيْنِ ؕ وَ لَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا وَ اَطَعْنَا وَاسْمَعْ وَ انْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَ اَقْوَمَ ۙ وَ لٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿۴۶﴾

169.Reason for Revelation:

Some Yahud, Refaiah bin Zaid and Malik bin Hasham etc. would shun and disregard the Holy Prophetصلی اللہ علیہ وآلہ وسلم when they would speak to him, verbally they would say "*we heard you*" but inwardly they would say "*we disobey*", verbally they would say, "*we hear you*" but in their hearts they would say: "*Continue not making us hear*". In this manner they would give proof of their malice. This verse was revealed concerning them.

170.They would say this word RAINA twisting their tongue in such a manner that this would sound RA-EE-NA which means a shepherd or RAOONAT which derived from folly. From this we learn that any words which may have possibility of evil in them are totally forbidden to use in respect of Allah Almighty and His Holy Prophet صلی اللہ علیہ وآلہ وسلم.

171. By taunting is meant these malicious Yahud would utter such insulting words in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, then they would go to their friends and say if the Holy Prophet صلی اللہ علیہ وآلہ وسلم was a genuine Prophet he

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صلی اللہ علیہ وآلہ وسلم as the first word would have no implied insinuation in it.

173.From this we learn that according respect to the Holy Prophet is to our advantage, while showing disrespect to his august personality is to our disadvantage.

174. By this is meant they only believed in Allah Almighty. Rejection of Prophethood and belief in Allah Almighty alone is not sufficient for Faith. Even the Devil, too, believes in Allah Almighty alone. It could also mean that they believe in their Prophets only, but reject the Holy Prophet . This too is insufficient for Faith.

would have understood our scheme i.e. outwardly we speak something but inwardly we mean the opposite. We use the RAINA with malicious intent. From this we learn that taunting at the Holy Prophet's knowledge is in fact taunting at the Religion of Allah Almighty. The Yahud are well known for this, therefore Allah Almighty has declared them as taunters of Religion. The present impudent and audacious people should take a lesson from this.

172.That they should have used the word UNZOORNA: "*Sir look at us*", rather then RAINA when addressing the Holy Prophet

يٰۤاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا عَلٰۤى اَدْبَارِهَاۤ اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّاۤ اَصْحٰبَ السَّبْتِؕ وَ كَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ۝

47. O believers of the Book! Believe in what We (Allah) have revealed confirming the Book[175] with you, before We obliterate some faces[176] and turn them on their backs[177] or curse them as We cursed the people of the SABT[178] (Saturday). And surely Allah's Command is to be carried out.

175. By "*confirming the Book*" is meant the Holy QUR'AAN declares the truth of your books, or verifies your books as they had prophesized the coming of the Holy QUR'AAN. If the Holy QUR'AAN had not been revealed then all these books would have become false. It could also mean the QUR'AAN bears testimony to their truth, i.e. only those Books and Scrolls,as well as only those Prophets have gained prominence about which the Holy QUR'AAN have spoken of, the rest of the others are forgotten, and without trace.

176.From this we learn that mutilation of face, etc. are special forms of punishment which will continue to take place until the Day of Judgement. On coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم these types of general punishments like mutilation of the face had ceased to take place.

177.By defacing the faces is meant just as the back part of the head is level or flat so should the face be made level without having any eyes, nose, face, etc. in it.

178.Those Yahud who still did fishing on a Saturday on some pretext, despite the prohibition, were turned into monkeys. This metamorphosis will take place before the advent of the Day of Judgement. Either, in the world or on the Day of Judgement, this curse will take place without any escape.

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48.Indeed, Allah does not forgive association with Him[179], but He forgives [180] what is less than that for whom He wills. And whosoever associates partners with Allah has indeed forged a great sin [181].

اِنَّ اللّٰهَ لَا یَغْفِرُ اَنْ یُّشْرَكَ بِهٖ وَ یَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ یَّشَآءُ ۚ وَمَنْ یُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰۤى اِثْمًا عَظِیْمًا ﴿۴۸﴾

179. Here, the word polytheist is used to denote a non-believer. Hence, everyone who rejects the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a polytheist - meaning a non-believer, whether he accepts the Oneness of Allah Almighty or adds partners to Him. Says Allah Almighty: "*And give not in marriage to idolators until they believe*" (S2:V221). He who dies in a state of non-belief, there is no redemption for him at all. For this reason it is prohibited to call a dead non-believer as one who has had divine mercy. The QUR'AAN often uses the word polytheism to denote non-belief.

180.The objection of this is to show that redemption of a non-believer is impossible. Besides non-belief, the biggest sin is within the limit of forgiveness, whether big or small, whether pertaining to human rights or rights of Allah Almighty. However, there is a difference in the nature of the forgiveness. The forgiveness of trangression of the rights of Allah Almighty will be different while the forgiveness of the transgression of the rights of man will be different. The rights of man transgressed will be made to forgive by man, while the other transgressions will be partly forgiven through intercession and partly through serving a temporary term of punishment in Hell

181.In this context, too, the word polytheism denotes non-belief. Every non-believer will be forging a great sin. It is stated in *TAFSEER ROOHUL BAYAAN* that both these verses are revealed concerning Hazrat Wahshi (Radiallahu Anhu) (one who martyred Hazrat Hamza (Radiallahu Anhu) who sent a request to the Holy Prophet that he wanted to accept Islam but the verse: "*And those worship not any other god along with Allah....*" (S25:V68) is preventing me from it. I am a polytheist and a murderer of a believer. In response to it, this verse and some other verses were revealed.

49. Have you not seen those who declare themselves[182] as pure? Rather, it is Allah Who purifies whom He Wills, and they should not be wronged (even) as much as a date-thread.

اَلَمْ تَرَ اِلَى الَّذِیْنَ یُزَكُّوْنَ اَنْفُسَهُمْ ؕ بَلِ اللّٰهُ یُزَكِّیْ مَنْ یَّشَآءُ وَلَا یُظْلَمُوْنَ فَتِیْلًا ﴿۴۹﴾

182. From this we learn that it is prohibited for oneself to add Mr or titles after your names as this is equal to self praise which holds no recommendation. Similarly, do not blow on your own trumpet. This is only allowed to express the Bounties of Allah Almighty. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "*I am the chief of the progeny of Hazrat Adam Alaihis Salaam*" (no pride)

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50. Behold! How they forge a lie against [183] Allah, and that in itself is a sufficient sin.

اُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَ كَفٰى بِهٖۤ اِثْمًا مُّبِيْنًا ﴿۵۰﴾

183. By "*forging lie*" is meant those non-believers who regard themselves as superior and the believers as inferiors are forging a lie against Allah Almighty, because Allah Almighty had declared the believers as superior and the non-believers as wretched. From this we learn that to talk ill of the pious is inviting the wrath of Allah Almighty.

SECTION 8

51. Have you not observed [184] those who were bestowed a portion of the Book[185], believe in idols and demons [186] (devil) and say about infidels: "They are more in the right path than Muslims.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰۤؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ﴿۵۱﴾

184. Reason for its Revelation:
Ka'b bin Ashraf and his seventy Jewish friends went to the idolators of Makkah and persuaded them to fight with the Holy Prophet صلى الله عليه وآله وسلم. The response of the Quraish was that since the Yahud were People of the Book, and as such near to the Muslims, they saw danger in this. If they (Quraish) were to declare war in which the Yahud decide to join the Muslims what would be their position. In order to put us at ease you must bow down to our idols. These wretches had no option but to prostrate to these idols. Thereafter Abu Sufyaan enquired from them whether they (the Quraish) are on the right path or Hazrat Muhammad صلى الله عليه وآله وسلم. Ka'b replied that the Quraish were on the path of Truth. This verse was revealed on this occasion.

185. By a portion means portion of the knowledge, not of action because Ka'b bin Ashraf was a Jewish priest. From this we learn that the Book of Allah Almighty is divided into two parts, one is knowledge, the other is action. May Allah Almighty bless us with both. Without action, knowledge is a curse.

186. The word TAGHOOT (SHAITAAN) in this verse is derived from TAGHA meaning rebellion or of rebellious nature. When the Shaitaan rebelled against the command of Allah Almighty. Likewise all these satanic creatures are rebellious whether they may be from the Jinns or human demons. The Holy QUR'AAN, too, has referred to the leaders of infidelity as Shaitaan. Anyone who refers to the Prophet as demon (God forbid) is out of the fold of Islam, like Hoosein Ali of Wan Bhichianwala.

52. Those are the ones whom Allah has cursed, and he whom Allah curses; never will you find for him any helper [187].

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ؕ وَ مَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ؕ ﴿۵۲﴾

187. From this we learn that the Prophets of Allah, the Saints of Allah Almighty, the deceased believers and infants will all become the helpers of believers, while the accursed infidels will have none to help them. Thus, if anyone says that he has no helper is in reality, inwardly, admitting his infidelity. Says Allah Almighty: "*Only Allah and His Messenger is your friend*" (S5:V55). Allah Almighty further states: "*And help each other in righteousness and piety*" (S5:V2).

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أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذًا لَّا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

53. Or, have they a share [188] in the kingdom? Then (if that were so) they would not give the people (even as much) as the speck on the date seed.

188.Reason for its Revelation:
The Yahud who arrogantly claim that they are the rightful claimants to prophethood and government because we are children of Israel. Therefore, how can we accept obedience of the Holy Prophet صلى الله عليه وآله وسلم and the Arabs. This verse was revealed to refute the Jewish claim.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾

54. Or do they envy[189] the people for what Allah has given them out of His Bounty[190]? But We have already given the family of Ebrahim the Book and wisdom[191] and conferred upon them a great kingdom [192].

189.Being envious of the Holy Prophet صلى الله عليه وآله وسلم and the Muslims.

190.From this we learn that Piety, Faith, Prophethood, all these are from the bounties of Allah Almighty. None can boast about these things.

191.From this emerge a few issues:

1. Prophethood and the knowledge of Religion are two of the greatest blessing of Allah Almighty, as Allah Almighty has mentioned these in respect of the virtues of Hazrat Ebrahim (Alaihis Salaam).

2. Prophethood has been made special for the progeny of Hazrat Ebrahim (On him be peace) after him, as no one else besides his progeny became a Prophet thereafter. Thus, Mirza Ghulam Ahmed Qadyani can never become a prophet because he is not a Sayyed - progeny of the Holy Prophet صلى الله عليه وآله وسلم, but he was a Moghul.

3. To be children of the pious, and to be from high ranking family, too, is a grace and blessing of Allah Almighty. Khilaafat after the Holy Prophet صلى الله عليه وآله وسلم had been restricted to the Quraish only. Said the Holy Prophet صلى الله عليه وآله وسلم : *"Khilafat will only be from the Quraish"*. Infact it is stated in *SAWAIQE MUHARRIQAH* that the highest spiritual personages will only be from the Sayyeds. i.e. from the progeny of the Holy Prophet صلى الله عليه وآله وسلم. Imam Mahdi (Alaihis Salaam) would be from the Sayyeds.

192. By this is meant granting wordly kingdom, like that granted to Hazrat Yusuf (Alaihis Salaam) and Hazrat Dawood (Alaihis Salaam), who were granted both prophethood and kingdom. Likewise, if Allah Almighty grants His Beloved Prophethood and Kingdom then why did infidels become hurt by it.

فَمِنْهُم مَّنْ آمَنَ بِهِ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

55. Some of them believed in him[193] and some of them turned faces[194] from him, and sufficient (for them) is Hell, as a blazing fire.

193. By this is meant to believe in the Holy Prophet صلى الله عليه وآله وسلم, as done by Hazrat Abdullah bin Salaam, and Ka'bah Ahbaar (Radiallahu Anhu).

194. By this is meant to remain deprived of Faith, like Ka'b bin Ashraf, etc. From this we learn that knowledge will only prove beneficial when the blessings of Allah Almighty become

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part of it. Hazrat Abdullah bin Salaam (Radiallahu Anhu) and Ka'bah bin Ashraf both possessed knowledge of Tauraat but Hazrat Abdullah (Radiallahu Anhu) benefitted because of his faith, while Ka'b lost out because of his infidelity.

اِنَّ الَّذِیْنَ كَفَرُوْا بِاٰیٰتِنَا سَوْفَ نُصْلِیْهِمْ نَارًاؕ كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَیْرَهَا لِیَذُوْقُوا الْعَذَابَؕ اِنَّ اللّٰهَ كَانَ عَزِیْزًا حَكِیْمًا(۵۶)

56. Those who have rejected Our Verses, We shall soon cause them to enter [195] Fire. Whenever their skins will be fully burnt, We shall change them [196] with fresh skins, that they may taste the punishment. Indeed, Allah is ever Exalted in Might, and Wise [197].

195.From this we learn to reject the Holy Prophet صلی اللہ علیہ وآلہ وسلم is equal to rejecting all the verses of the QUR'AAN, and the consequence of rejection is Fire of Hell.

196. From this emerge two issues:

1. Although the fire of Hell will reach every limb of the infidels, only their skins will burn. Says Allah Almighty: "*One which rise over the hearts*" (S104 : V7).

2. Inspite of remaining in such severe fire they shall not experience death, instead after every time the skin is burnt new one will be created in its place, like new skin is created after a blister. Furthermore, we also learn that this type of punishment is set aside for the infidels. The nature of punishment for Muslims is different.

197.By this is meant Allah Almighty has power of meting out any form of punishment and in every form of punishment there is Divine wisdom. It is the power of Allah Almighty that inspite of placing the infidels in such severe and intense fire they would not experience death. As an example if iron and steel are buried in the earth it will melt and destroy it, but when a seed is put into it, it will not destroy it. This is the power of Allah Almighty.

وَ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَاۤ اَبَدًاؕ لَهُمْ فِیْهَاۤ اَزْوَاجٌ مُّطَهَّرَةٌ٘ وَّ نُدْخِلُهُمْ ظِلًّا ظَلِیْلًا(۵۷)

57. And those who believe and do good deeds, We shall soon make them enter Gardens beneath which rivers flow[198] wherein they shall abide forever. For them there are pure wives[199]. And We cause them to enter a place where there shall be plenty shade[200].

198. By this is meant all people of Paradise will be given several Jannats. Different kinds of Paradise will be rewarded for different deeds. These inmates of Paradise will also be the owners of Paradise of the infidels, had these infidels been believers. Just as there will be many rivers, so will there be many Jannats.

199. Every inmate of Paradise will be distributed several wives, his own believing wife from the world, Hoories of Paradise, and those believing women whose husbands would be sent to Hell. These women would be purified from all types of physical and emotional impurities like menses, discharge of blood after child birth, spit, snot, filth, ill-temper, etc.

200. By shade is meant there will be no heat in Paradise, as there will be no sun. Only the Light of Allah will be reflected to illuminate the place. This does not mean that there will be heat for which the trees would be providing shelter.

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58. Indeed, Allah commands you to deliver back the trusts to their owners[201], and when you judge between people, judge with justice[202]. Surely, Allah admonishes you well. Indeed Allah is ever Hearing, All Seeing [203].

إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمٰنٰتِ إِلٰٓى أَهْلِهَا ۙ وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوْا بِالْعَدْلِ ؕ إِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ؕ إِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا ﴿۵۸﴾

201.Trust can refer to trust in respect of wealth, deeds, knowledge or Divine Mystic secrets, etc. for which a person is responsible will have to discharge his trust. Some people are of the opinion that Hazrat Uthman bin Talha (Radiallahu Anhu) who was the keeper of keys of the Ka'bah was asked to return these keys after the Conquest of Makkah. Then other Companions availed themselves for this service by requesting to be placed in charge of these keys. At that occasion, this verse was revealed, and the keys were returned to him as before. Hazrat Uthman bin Talha accepted Islam after seeing the high degree of Trust. However,, in *Tafseer Khazainul Irfaan*, the learned Professor Allama Muradabadi (Radiallahu Anhu) says that it is generally accepted that Hazrat Uthman bin Talha had accepted Islam in the 8th Hijri, about two years before the conquest of Makkah. Allah Almighty knows best.

To this days the keys of the Holy Ka'bah are with the descendants of Hazrat Uthman bin Talha. Nevertheless, even if the revelation was at a specific occasion the, order is general.

202. The Ulama are of the opinion that the ruler or an officer should show equality between the plaintiff and the respondent on five things:

1. Grant permission to both parties in matters of consultation.
2. Seat - both should be given similar seating.
3. Attention - equal attention should be given to both.
4. To give hearing to both parties equally.
5. Passing judgement - he should be totally impartial i.e. be fair to both parties.

203.Therefore, Oh rulers or Officers take heed, that there is an authority above you as well, who is witnessing your judgement and decisions, and listening to your discussion. Tomorrow, you, too, have to present yourself in His Court.

59. O you who believe! Obey Allah and obey the Messenger, and those who have the power of command [204] among you. And if there may arise any difference among[205] you, refer it to Allah and His Messenger [206], if you have faith in Allah and the Last Day [207]. This is better and its end result is best [208].

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا أَطِيْعُوا اللّٰهَ وَ أَطِيْعُوا الرَّسُوْلَ وَ أُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ إِلَى اللّٰهِ وَالرَّسُوْلِ إِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ ذٰلِكَ خَيْرٌ وَّأَحْسَنُ تَأْوِيْلًا ﴿۵۹﴾ ع

204. Whether they be religious authorities like the Ulema, the Religious Guides, the jurists, jurists of independent opinion, or those holding worldly authority, like the Muslim emperors or Muslim governors. However, it would be incumbent upon those holding wordly authority

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to obey those having religious authority. The obedience of the two is based on the condition that it is not exercised for personal gains, otherwise such authority would be null and void. The obedience to the Holy Prophet صلى الله عليه وآله وسلم is incumbent under all circumstances, even though the order may be contrary to any QUR'AANic injunction. The Holy Prophet صلى الله عليه وآله وسلم order would be regarded as a categorical injunction in that case. Not giving Hazrat Ali (Radiallahu Anhu)) permission to marry another woman in the lifetime of Hazrat Fatima Bibi (Radiallahu Anha); the single testimony of Hazrat Huzaima Ansari (Radiallahu Anhu) being given the status of double testimony are examples of this. It is for this reason that Allah Almighty had excluded the Holy Prophet صلى الله عليه وآله وسلم from *"those who have power"* For greater research consult the book *"Saltanate Mustapha"*. This verse serves as a proof for the validity of Taqleed.

205. If any differences take place between you and your superiors (officials etc) try and solve it through a categorical injunction (*Ruhool Bayaan*). From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the greatest of all authorities and the Emperor of the Emperors.

206.To turn to the jurists for religious assistance is like turning to the Holy Prophet صلى الله عليه وآله وسلم as they will tell you his laws. As the obedience of the Holy Prophet صلى الله عليه وآله وسلم is obedience of Allah Almighty, so is the loyalty of the religious Ulema, the loyalty of the Holy Prophet صلى الله عليه وآله وسلم Similarly, it is important to be loyal and obedient to the Islamic ruler.

207. From this we learn that Faith is the claim and action is the proof thereof. Whoever merely makes a verbal claim of believing in Allah Almighty and His Holy Prophet صلى الله عليه وآله وسلم, but in deeds behaves like the infidels, accepts the laws of America and Britain, the claim of such a person is baseless and without any proof.

208.Although some tenets of Shariah seem burdensome on oneself like Zakaah, Jihad (Holy War), making of interest unlawful, etc, but their end result is good. Muslims will be destroyed by taking interest,but will remain alive and well by paying Zakaah.

SECTION9

اَلَمْ تَرَ اِلَى الَّذِيْنَ يَزْعُمُوْنَ اَنَّهُمْ اٰمَنُوْا بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ اَنْ يَّتَحَاكَمُوْٓا اِلَى الطَّاغُوْتِ وَقَدْ اُمِرُوْٓا اَنْ يَّكْفُرُوْا بِهٖ ؕ وَيُرِيْدُ الشَّيْطٰنُ اَنْ يُّضِلَّهُمْ ضَلٰلًا بَعِيْدًا ﴿۶۰﴾

60. Have you not seen those who claim that they believe what has been revealed to you (O Muhammad) and what has been revealed before you? They wish to make the devil their arbiter[209], whereas they were commanded to reject him wholly [210]. And Satan desires to lead them astray.

209.Reason for its Revelation:
Bashar, the hypocrite, once had a quarrel with one Jew. The Jew asked for the matter to be decided by the Holy Prophet صلى الله عليه وآله وسلم but the hypocrite wanted them to go to Ka'b bin Ashraf for his decision. The Jew refused to accept Ka'b bin Ashraf as an arbiter and presented his case to the Holy Prophet صلى الله عليه وآله وسلم who gave the decision in favour of the Jew. Bashar the hypocrite was not prepared to accept this decision. They both then went with their case to Hazrat Umar (Radiallahu Anhu). There the Jew informed Hazrat Umar (Radiallahu Anhu) that the Holy Prophet صلى الله عليه وآله وسلم had already decided this case in his favour but Bashar was

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unwilling to accept this decision and thus, brought me to you. Hazrat Umar (Radiallahu Anhu) immediately beheaded the hypocrite, saying that whosoever is not happy with the Holy Prophet's صلى الله عليه وآله وسلم decision, death is his end. At that occasion this verse was revealed. From this incident a few issues emerge:

1. The hypocrites are worse then undisguised infidels.
2. There can be no appeal against the Holy Prophet'sصلى الله عليه وآله وسلم decision with anyone. The Holy Prophet's صلى الله عليه وآله وسلم decision is equal to Allah Almighty's decision.
3. To be displeased with the command of the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity, and such a person is an apostate and deserving death because the person was outwardly a Muslim but on that day - the day he showed disregard to the Holy Prophet's صلى الله عليه وآله وسلم decision, he became an apostate and was killed by Hazrat Umar (Radiallahu Anhu).
4. In respect of justice there should be no distinction between relatives and strangers. Although the hypocrite was outwardly a Muslim but the decision went in favour of the Jew.
5. The leaders of infidels are human devils - as Ka'b bin Ashraf, Kaib bin Ashraf has been called a devil in the QUR'AAN.

210.From this we learn that to appoint the infidels willingly to the position of leadership, and accepting their principles with joy is a severe criminal act, it would be forgiven if done under compulsion.

61. And when it is said to them: "Come to what Allah has revealed and to the Messenger. Then you see the hypocrites turn away from you averting their faces [211].

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ اللّٰهُ وَ اِلَى الرَّسُوْلِ رَاَيْتَ الْمُنٰفِقِيْنَ يَصُدُّوْنَ عَنْكَ صُدُوْدًا ۚ﴿۶۱﴾

212. It is crystal clear that in the presence of Islamic law and authority, it is the height of hypocrisy to give American or British systems priority.

62. So how will it be when any affliction befalls them, for what their hands have sent[212] forth? Then O beloved! Swearing by Allah: We intended nothing but good will and harmony only[213].

فَكَيْفَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ثُمَّ جَآءُوْكَ يَحْلِفُوْنَ ۖۗ بِاللّٰهِ اِنْ اَرَدْنَآ اِلَّآ اِحْسَانًا وَّتَوْفِيْقًا ﴿۶۲﴾

212. By this is meant that Bashar was slain at the hands of Hazrat Umar Farooque (Allah be pleased with him) to become the inmate of hell for which no compensation was to be awarded when this was requested by his heirs. This is exactly what took place. Allah Almighty too approved of this act of Hazrat Umar (Radiallahu Anhu).

213. Thus, the heirs of Bashar schemed an excuse by telling the Holy Prophet صلى الله عليه وآله وسلم that Bashar had not deflected from you but was peace loving. He wanted unity between all, therefore he wanted to take his case to Ka'b bin Ashraf.

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أُولَٰٓئِكَ الَّذِيْنَ يَعْلَمُ اللّٰهُ مَا فِيْ قُلُوْبِهِمْ ۗ فَاَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَّهُمْ فِيْٓ اَنْفُسِهِمْ قَوْلًا بَلِيْغًا ﴿۶۳﴾

63. Allah knows better what is in their hearts, so overlook [214] them and admonish them and say to them in convincing words concerning their affairs.

Hence, merely explain this to the heirs of Bashar.

214.By "*admonish them*" is meant that in terms of Shariah, hypocrites are not put to death.

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ؕ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ﴿۶۴﴾

64. And We have not sent any Messenger, but that he should be obeyed[215] by the permission of Allah. And if when they do injustice unto their souls, then O Beloved they should come[216] to you, and then beg forgiveness of Allah, and the Messenger should intercede for them. Then surely they would find Allah Most Relenting, Merciful[217].

215.By this is meant that although you (mankind) as well as the Holy Prophet صلی اللہ علیہ وآلہ وسلم have come into this world but the motive of coming of both is totally different. You are there to obey and be loyal to the Holy Prophet صلی اللہ علیہ وآلہ وسلم, while he صلی اللہ علیہ وآلہ وسلم is there to exercise authority over you. Both the Captain and the passengers sail in one ship, but while the passengers travel to reach their destination the captain is there to pilot the ship to that destination. For this reason the passengers have to purchase a ticket for their journey while the captain is paid to pilot the ship. Likewise, we are sailing as passengers in the ship of Islam which the Holy Prophet صلی اللہ علیہ وآلہ وسلم will pilot successfully to our final destination. The use of *'he should be obeyed'* clearly indicates that every order of the Holy Prophet صلی اللہ علیہ وآلہ وسلم should be obeyed and every act of his should be put into practice.

216.In this verse there is no restriction concerning transgression, transgressor, time and place. Oh My Beloved Nabi صلی اللہ علیہ وآلہ وسلم all types of transgressors and wrong-doers, during all periods of time who have committed any type of transgression or sin must come to your sacred shrine or abode. It should be remembered that the word *'they should come to you'* does not confine the transgressor of going only to Madinatul Munawwara, but he can achieve this by sincerely and mentally turning to him. If you can be present in the sacred city of Madina it would be your good fortune. From this we learn that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم abode is a place of cure for all our ills; nobody is turned away without getting his needs fulfilled. It should be remembered that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم coming in this world for us is one thing, while our seeking presence in his sacred abode is another thing altogether. The very rising of the sun is to provide sunlight for us, while our purpose of seeking its nearness by removing shelter is to obtain its warmth. Thus, there is a great difference between the verses: "*Assuredly there has come to you a Messenger*" (S9 : V128) and "*They should come to you...*" (S4 :V64)

217.From this we learn that Allah Almighty is Most Relenting and Merciful to those who seek

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those who seek the abode of the Holy Prophet صلى الله عليه وآله وسلم will indeed find Allah Almighty in respect of His attribute of Mercy. That is to say, the Holy Prophet صلى الله عليه وآله وسلم is the address of God.

the presence of the Holy Prophet صلى الله عليه وآله وسلم and for whom the Holy Prophet صلى الله عليه وآله وسلم offers dua. Otherwise Allah Almighty is Overpowering and Omnipotent. The pious sages say that

فَلَا وَ رَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَ يُسَلِّمُوْا تَسْلِيْمًا ﴿٦٥﴾

65. Then O beloved (Muhammad) by your Lord, they shall not be Muslims [218] until they make you judge in all their disputes[219]. Then they find not any impediment in their hearts[220] concerning whatever you decide, and accept from the core of their hearts [221].

218;. Such people will not even obtain original faith. In this verse there is a negation of faith, not the excellence of faith. Although a believer may be a sinner but he will not regard the Holy Prophet's صلى الله عليه وآله وسلم judgement as unjust but as absolutely just. He will only regard himself as unjust transgressor and a sinner, Hence, he will not be bereft of faith. However,, after having read the Kalima Shahadah, if he still gives preference to Christian and Jewish laws to Islamic laws then such a person is out of the fold of Islam and is included in the command of this verse.

219. From this verse emerge few issues:

1. It is permissible to appoint someone as a judge besides Allah Almighty. In fact the Holy Prophet صلى الله عليه وآله وسلم is the deputy of Allah Almighty. Accepting the Holy Prophet صلى الله عليه وآله وسلم as a judge is in reality accepting Allah as the judge. Hence, the above verse is not in conflict with:"*There is no judgement but of Allah.*" (S12:V40) because here original or absolute laws and commands are intended, which come from Allah Almighty alone.

2. Now, after the departure of the Holy Prophet صلى الله عليه وآله وسلم from this mundane world, accepting the Religious scholars as the authority of the day (judges) is in reality, accepting the Holy Prophet صلى الله عليه وآله وسلم, as the judge, because these scholars are the servants and representatives of that sacred abode.

3. The mere acceptance of the Holy Prophet's صلى الله عليه وآله وسلم commands without being whole-heartedly satisfied about them is the way of life of the non-believers.

220. From this discussion emerge a few issues:

1. Every decision of the Holy Prophet صلى الله عليه وآله وسلم is absolutely correct and incumbent upon us to act upon.

2. Any verbal objection or non-acceptance of the Holy Prophet's صلى الله عليه وآله وسلم decisions is infidelity and apostasy.

3. If anyone accepts the Holy Prophet's صلى الله عليه وآله وسلم decision under compelling circumstances, but is not in agreement with it, he too is out of the fold of Islam.

4. An absolute command is only issued for obligatory laws.

221. The reason for the revelation of this entire verse is the people of Madina would irrigate their lands from the water running from the mountain. As the lands of Hazrat Zubair (Radiallahu Anhu) and another Ansari were close to one another an argument ensued concerning the water i.e. who would water his land first. Their case was eventually presented to the Holy Prophet صلى الله عليه وآله وسلم. The decision of the Holy Prophet صلى الله عليه وآله وسلم was that Hazrat Zubair (Radiallahu Anhu) should water his land first as it was higher than that of the Ansari. The Ansari was unhappy with this decision and remarked that because Hazrat Zubair (Radiallahu Anhu) was a close relative, the decision was given in his favour.

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The above verse was revealed on this occasion. It is quite clear that at that point in time the judgement of apostasy could not have been passed on the Ansari because this incident had taken place before the law of apostasy had been promulgated as well as before the revelation of this verse. Commands in respect of laws are given after the laws are made. Now if any Muslim were to show disregard to any decision of the Holy Prophet صلی اللہ علیہ وآلہ وسلم he would become an apostate.

وَ لَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنِ اقْتُلُوْۤا اَنْفُسَكُمْ اَوِ اخْرُجُوْا مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِّنْهُمْ ؕ وَ لَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ وَ اَشَدَّ تَثْبِيْتًا ۙ﴿۶۶﴾

66. And if We had to make it obligatory[222] upon them that kill yourselves and go out leaving your homes[223], then only a few of them would have done so [224]. And if they do of what they are advised, then it was better for them and stronger in establishing faith [225].

222.This is concerning the people of Arabia which are made up of sincere people as well as hypocrites.

223.This is similar to the command given to the Israelites. A criminal from them in order to seek repentance had to either offer himself to be killed or had to be banished. However, this does not refer to migration for the sake of Islam or Holy War; these two are included in Islam as well. Hence, there is no contradiction on the verse.

224.Such stringent decrees were only accepted by the sincere Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.The hypocrites and the non-believers would not accept him. Therefore this verse cannot be taken to serve as a proof. The brave manner in which the noble Companions sacrificed their everything on the Holy Prophet صلی اللہ علیہ وآلہ وسلم is something the world can never forget

225.From this we learn that obedience and loyalty to Allah Almighty and His Beloved Prophetصلی اللہ علیہ وآلہ وسلم bring about firmness in one's faith, and is worthy of countless rewards.

وَّ اِذًا لَّاٰتَيْنٰهُمْ مِّنْ لَّدُنَّاۤ اَجْرًا عَظِيْمًا ۙ﴿۶۷﴾

67. And if it had been so We would have given them from Us a great reward.

وَّلَهَدَيْنٰهُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿۶۸﴾

68. And We would have surely guided them to the Straight Path [226].

226. The word '*Path*' in this verse refers to the path of sainthood and obtaining nearness to Allah, because the noble Companions were already sincere believers. From this we can see that sometimes sainthood can be achieved through doing pious deeds. This is called acquired sainthood. Furthermore, we also learn that every Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a saint of Allah Almighty because all of them obeyed and remained loyal to the Holy Prophet صلی اللہ علیہ وآلہ وسلم Had the hypocrites remained obedient to the Holy Prophet صلی اللہ علیہ وآلہ وسلم they too should have acquired sainthood.

وَ مَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ

69. And he who obeys Allah and His Messenger[227] then he will get the company of those who have been blessed by Allah[228],

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of the Prophets, and the truthful, and the martyrs and the righteous. And what good companions they are [229].

وَالصِّدِّيْقِيْنَ وَ الشُّهَدَآءِ وَ الصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾

227. Reason for its Revelation:
Hazrat Thoubaan (Radiallahu Anhu) was such a zealous devotee of the Holy Prophet صلى الله عليه وآله وسلم who could never bear the separation from the Master. One day he came in the presence of the Holy Prophet صلى الله عليه وآله وسلم extremely sad and dejected. When the Holy Prophet صلى الله عليه وآله وسلم asked the reason for his sadness and dejection he replied:"*When I cannot bear your separation in this worldly life, how will I gaze your beloved vision in the Hereafter.*" My beloved master would be in the highest abodes of Paradise while I would be wandering elsewhere. For me paradise will become a place of fear without you. "In response to this the above verse was revealed.

228.From this it should not be misconstrued that through obedience to Allah Almighty one can obtain Prophethood so as to keep the door of Prophethood open for the future. Such is the meaning the Qadiyanis have understood from it. If this be the case then Allah Almighty says: "*Allah Almighty is with those who have patience.*"(S2:V153) In terms of the above the patient persons should become Allah Almighty. Remember, to be with someone is totally different that to be that someone himself.

229.It should be remembered that the manner in which the Holy Prophet صلى الله عليه وآله وسلم would be with his sincere devotees in Paradise is like how a king would be with selected servants in the royal chamber. This does not necessarily mean that these devotees will have the same status as our Beloved Prophet صلى الله عليه وآله وسلم .

70. That is the bounty from Allah, and Allah is Sufficient, Knower[230].

ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ؕ وَ كَفٰى بِاللّٰهِ عَلِيْمًا ﴿٧٠﴾

230.From this emerges two issues:
1. To obtain the nearness of the Holy Prophet in Paradise, is one of the greatest bounties of Paradise.
2. Everyone who claims to love the Holy Prophet صلى الله عليه وآله وسلم is not necessarily a true devotee of the Messenger of Allah Almighty صلى الله عليه وآله وسلم.Only Allah Almighty is aware of this.

SECTION 10

71. O you who believe! Take your precautions, then march forth towards the enemies, in companies or go forth altogether [231].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ﴿٧١﴾

231.By this is meant avoid yourselves from being ambushed by the enemies, keep the weapons with you, and as you get the chance advance towards the enemies, in small or larger groups to attack them. From this it is understood that to keep weapons and other equipment for one's safety and security is not going against "*relying on Allah.*"

72.And surely among you is someone (hypocrite) who will tarry232 behind. Then if any calamity comes to you he

وَ اِنَّ مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ ۚ فَاِنْ اَصَابَتْكُمْ مُّصِيْبَةٌ قَالَ قَدْ اَنْعَمَ اللّٰهُ

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عَلَیَّ اِذْ لَمْ اَكُنْ مَّعَهُمْ شَهِیْدًا ﴿۷۲﴾

says: "It was Allah's favour upon me that I was not present with them" [233] (the believers).

232. By this is meant that the hypocrites are lazy for prayer and this is the sign of hypocrites.
233.By this it is understood that live away or separate from Muslims and show happiness at this is also Kufr. Remain with the Muslims in deeds and belief because the sheep that remains with the flock remains safe from the wolves.

وَ لَىِٕنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَیَقُوْلَنَّ كَاَنْ لَّمْ تَكُنْۢ بَیْنَكُمْ وَ بَیْنَهٗ مَوَدَّةٌ یّٰلَیْتَنِیْ كُنْتُ مَعَهُمْ فَاَفُوْزَ فَوْزًا عَظِیْمًا ﴿۷۳﴾

73.And if you obtain bounty of Allah [234], then he would certainly say, as if there was no affection between you and him [235]. "O I wish I had been with them so I could have attained great triumph".

234.By "*bounty of Allah*" is meant victory over the enemy as well as spoils of war. From this meant that Muslims regard victory over their enemies as a bounty from Allah Almighty and not as a result of their bravery.
235.From this we learn that to show for one's desire to be with the Muslim just for one's worldly gains is acting against faith. This is pure selfishness and an act of hypocrisy. Be firmly with the general Muslims in both your religious and worldly affairs.

فَلْیُقَاتِلْ فِیْ سَبِیْلِ اللّٰهِ الَّذِیْنَ یَشْرُوْنَ الْحَیٰوةَ الدُّنْیَا بِالْاٰخِرَةِؕ وَ مَنْ یُّقَاتِلْ فِیْ سَبِیْلِ اللّٰهِ فَیُقْتَلْ اَوْ یَغْلِبْ فَسَوْفَ نُؤْتِیْهِ اَجْرًا عَظِیْمًا ﴿۷۴﴾

74. So let them fight[236] in the way of Allah who sell the life of this world for the Hereafter[237]. And he who fights in the way of Allah and is slain or achieves victory, We will bestow upon him a great reward[238].

236.By "*fight in the way of Allah*" means fight for glory of Islam and to destroy the might of the infidel so that these infidels do not become an obstacle for the Muslims to worship Allah Almighty. This is the true meaning of waging war for the cause of Allah Almighty.
237.From this discussion emerge two issues:
1. In Holy war no consideration should be given for personal gains. Territories should be gained for the service of Islam only.
2. The Muslim soldier should enter the battlefield fearlessly with the firm intention of sacrificing his life for the cause of Allah Almighty, as can be seen from "*sell their worldly life for the Hereafter.*" If these two qualities can be assimilated in the believer, Allah Almighty will grant him victory. Says Allah Almighty: "*You are the very same who shall overcome if you have faith.*" (S3:V13)
238. By "*give him a great reward*" is meant by giving the victorious soldier booty in this world and Paradise in the Hereafter or for the martys or a defeated soldier a great reward in the Hereafter. In any case this is such a barter in which no one is a loser.

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75. And what happened to you that you fight not in the way of Allah [239] and (for) the oppressed among men, women and children[240] who say: "O our Lord! Take us out of this town [241] whose people are unjust, [242] and appoint for us from Yourself a protector and give us any helper from Yourself [243]".

وَ مَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَ النِّسَآءِ وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۙ وَّ اجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿۷۵﴾

239. From "*Fight for the cause of Allah*" we learn that Jihad - Holy War is incumbent upon a Muslim. One who does not participate in it without any valid reason would be just as sinful as the one who fails to offer his*SALAAH*. It should be remembered that the obligation of Jihad - Holy War is based on certain conditions. If and when these are found then only it becomes obligatory. Sometimes it becomes an absolute obligation, sometimes it is Fard-e-Kifaya i.e. if few participate in it others will be absolved of its obligation.

240. From this we learn that when worshipping Allah Almighty the thought of service of Muslims with seeking the pleasure of Allah Almighty is not polytheism, but permissible. Thus, Allah Almighty says in this verse that fight in the way of Allah Almighty on behalf of those weak believers. By weak believers is meant those Muslim men and women who due to unforeseen circumstances could not migrate from Makkah to Madina and Thus, had to remain there.

241. From this we learn that if one is unable to worship Allah Almighty while staying in a sacred place it becomes necessary to pray to Allah Almighty to make it possible for you to leave that place. Those weak Muslims of Makkah who were unable to migrate from the holy city were praying to Allah Almighty to make it possible for them to leave Makkah because they were unable to worship Allah Almighty freely in it, although presently it is a means of blessing to stay in Makkah.

Furthermore, we also learn that feigned piety is not allowed in Islam. Also, the noble Companions and the four Righteous Caliphs were not unjust, nor would it have become incumbent for Hazrat Ali (Radiallahu Anhu) to migrate from the Holy city of Madina, and that it would have become unlawful for people to have stayed in Madina during the caliphate of the first three Caliphs without extremely difficult circumstances. Says Allah Almighty: "*Was not Allah's earth spacious, so that you might have migrated in it.*" (S4:V97)

242. In this verse the word 'unjust' refers to those tyrant infidels who persecute the Muslims and do not allow them to practise their Religion. The presence of non-believers in any country does not make it obligatory to migrate from it.

243.From this we learn that when Allah Almighty is kind on any person. He provides helpers for him, while those on whom He shows His anger He leaves them no helpers. It is for this reason that prayer for seeking helpers is part of ones duty. Seeking help of those besides Allah Almighty is not an act of polytheism but a mercy of Allah Almighty.

The purpose of dua in this case is Oh Allah Almighty either take us out of Makkah or send Muslim warriors who would be able to save us from the clutches of the infidels. Allah Almighty accepted their prayer. Muslim warriors conquered Makkah and saved those weak believers from the clutches of the tyrant infidels.

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الَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْۤا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ﴿۷۶﴾

76. Those who believe and fight in the way of Allah, and the infidels [244] fight in the way of Satan (devil). So, fight against the friends of the devil. Indeed, the plot of the devil has ever been weak.

244. The infidels fight either to please the devil, or to spread infidelity or for the sake of gaining territories. From this we learn that the Believers do not fight for any of these reasons, they fight only to gain the pleasure of Allah. War of kings is for tyranny and territorial gains. War of Believers is to emulate the way of the Prophethood.

SECTION 11

اَلَمْ تَرَ اِلَى الَّذِيْنَ قِيْلَ لَهُمْ كُفُّوْۤا اَيْدِيَكُمْ وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَقَالُوْا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْ لَاۤ اَخَّرْتَنَاۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ؕ قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۟ وَ لَا تُظْلَمُوْنَ فَتِيْلًا ﴿۷۷﴾

77. Have you not seen those who were told: Restrain your hands [245], and establish Salah (prayer) and pay Zakah (compulsory dues to the poor) and when fighting was made obligatory[246] upon them, then some of them began to fear [247] people as they should fear Allah, or even [248] more then that. And they said: "O our Lord! Why have you prescribed fighting upon us [249]? You would have allowed us to live for a short period". You tell them (O Beloved Muhammad): "The enjoyment of this world is a little and the Hereafter is better for he who fears Allah. And injustice will not be done to you (even) as much as a single thread [250].

245. Before migration from Makkah the Believers who were persecuted by the infidels of Makkah requested the Holy Prophet صلی اللہ علیہ وآلہ وسلم to retaliate but the Holy Prophet صلی اللہ علیہ وآلہ وسلم prohibited them by saying that instead of this offer your prayers and give charity. From this we learn that Holy War: JIHAD became obligatory only after Salah and Zakaah Salah became obligatory before Migration, on the night of Me'raj, Zakaah became obligatory in 2nd Hijri while Holy War became obligatory also in 2nd Hijri but after Zakaah. Fasting also became obligatory during 2nd Hijri. The last two became obligatory after the changing of the Qiblah from Masjidul Aqsah in Jerusalem to the Ka'bah in Makkah and the order of Zakaah.

246. Before Hijrah when the Holy Prophet صلی اللہ علیہ وآلہ وسلم migrated to Madina only *SALAAH* had become obligatory in Makkah which was given on the night of Me'raj. Because there was no possibility of Holy War

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being waged by the Muslims in Makkah Allah Almighty did not make it obligatory there.

247. If the word 'some' in this verse is taken to mean '*hypocrites*' then this fear was due to the weakness of faith in which case the purpose of the question would be to raise objection on Allah Almighty and expressing dislike in respect of a religious order. But if the word 'some' is taken to mean the believers then the word fear would mean natural fear which is uncontrollable and is part of human nature. Then this type of fear would not stop you from the service of Allah Almighty, and the purpose of the question would be enquiry of wisdom.in terms of Tafseer KHAZAINUL IRFAAN the second interpretation is more accurate.

248.The noble Companions displayed this type of fear due to human nature. This is not against faith. Musa A.s. had fear from pharaoh and Haman. Says Allah Almighty: "*They both submitted O Our Lord, undoubtedly we fear that he may commit excess against us.....*" (S20:V45) This is the fear of causing harm, while in "*There is no fear upon them*" the purpose of fear is obedience, which no believer can have for a non-believer.

Thus, fears are of various types. Hence, there is no inconsistency in the verse. The fear of people had deprived Mirza Gulam Qadyani from participating in Holy War and Haj. This fear is contrary to Faith.

249..From this we learn that let alone being a Prophet, Mirza Gulam Qadyani was not even a believer because it is against a believer's honour to fear any creation and deprive himself from participating in Holy War due to this. Mirza Gulam was such a frightened person that he did not go for Hajj and feared Holy War to such an extent that he would call this as an abrogated act. Further, we learn that Holy War will be until the Day of Judgement. Also, that the strength of belief has two consequences, the fear of Allah, and being fearless of any creation, which the noble Companion and the pious of Allah Almighty had possessed..

250.In this manner that you receive little reward or no reward or punishment will be given without any misdeed. Hence, participate in the Holy War happily and receive reward.

78. Wherever you may be, death will overtake you, even if you should be in strong forts[251]. If some good reaches them, they say: "This is from Allah" and if some evil befalls them, they say: This has come from you"[252].Please declare: "Everything is from Allah". Then what happened to them [253] what has happened to the people that they fail to understand any statement?

اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ؕ وَاِنْ تُصِبْهُمْ حَسَنَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِ اللّٰهِ ۚ وَ اِنْ تُصِبْهُمْ سَيِّئَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِكَ ؕ قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ ؕ فَمَالِ هٰٓؤُلَآءِ الْقَوْمِ لَا يَكَادُوْنَ يَفْقَهُوْنَ حَدِيْثًا ﴿۷۸﴾

251.Hence, it is better to die a death of a martyr on the battlefield then that after months yours of suffering with illness in bed. In a Hadith it is reported that a martyr feels the pain of death as if bitten by an ant.

252. That since You (the Holy Prophet صلی اللہ علیہ وآلہ وسلم) came to Madina these calamities are taking place. God forbid. After the arrival of the Holy Prophet صلی اللہ علیہ وآلہ وسلم *Yathrib* became a sacred city. In place of calamities it became a place of cure and blessing. The sand of Madina became blessed with cure.

253. From this we learn that all forms of blessings and calamities either came with the full knowledge of Allah Almighty or we become the cause of them. Piety is a means of obtaining comfort, while sin becomes the cause of calamity. Therefore there is no inconsistency between this verse and the earlier verse: "*From your soul*". Both verses are

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correct in their own place.

79. Whatever good comes to you is from Allah[254] and whatever evil reaches to you is from yourself [255]. And O beloved (Muhammad) We have sent you as a Messenger to all mankind[256]. And Allah is sufficient witness (to that).

مَآ اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ ۫ وَ مَآ اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ ؕ وَ اَرْسَلْنٰكَ لِلنَّاسِ رَسُوْلًا ؕ وَ كَفٰى بِاللّٰهِ شَهِيْدًا ﴿۷۹﴾

254.To receive guidance to do good deeds is a bounty from Allah Almighty, and the coming of blessings on doing good deeds is a blessing from Allah Almighty. Our good deeds have no formal cause, but they are an apparent cause.

255.In this verse address is made to all generally i.e. the worldly calamities come as a result of our sins. Says Allah Almighty: "*And whatever affliction reached you is due to what your hands have earned.*" (S42:V30) Calamities befall on the pious servants of Allah to elevate their status. Hence, there are different reasons for the causes of calamities.

256.By this is meant you Oh Muhammad صلی اللہ علیہ وآلہ وسلم are a Messenger unto all mankind - past and future. From the time of Hazrat Adam Alaihis Salaam until the Day of Judgement all human beings are the Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . It is for this reason that Allah Almighty had taken a covenant from all the Prophets in respect of their obedience and faith in our Holy Prophet صلی اللہ علیہ وآلہ وسلم , and on the night of Mi'raj made all the Prophets to perform *SALAAH* behind our Prophet صلی اللہ علیہ وآلہ وسلم .

80. He who obeys the Messenger has indeed obeyed Allah. But anyone who turns his face away then We have not sent You to save them [257].

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَ مَنْ تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ؕ ﴿۸۰﴾

257. Reason for its Revelation:

On one occasion the Holy Prophet صلی اللہ علیہ وآلہ وسلم said he who follows me, follows Allah Almighty. In response to this some rude hypocrites remarked that does the Holy Prophet صلی اللہ علیہ وآلہ وسلم desires that we should accept you as Allah Almighty. This verse was revealed to refute their remark and support what the Messenger of Allah had said. From this we learn that obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is incumbent in deed and word. And in specific things in common and in preferential matters it is incumbent upon us to carry out all instructions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم If anyone is commanded to do an act which may seem contrary to the command of the Holy QUR'AAN, it is obligatory upon that person to obey the Holy Prophet's صلی اللہ علیہ وآلہ وسلم command. Thousands of examples of this nature is at hand. For a proof refer to our book "*Sulttanat-eMustapha*". Single evidence of Huzaima Ansari was made like that of two; it was made unlawful for Hazrat Ali (Radiallahu Anhu) to marry another woman in the lifetime of Bibi Fatima (Radiallahu Anha), Hazrat Suraqa was made to wear gold bangles, etc.

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81. And they say, "We have obeyed, but when they go forth from your presence, a group of them make [258] plans in the night against what they had said. And Allah writes down [259] what they plan by night. Therefore (O Beloved) leave them [260] and trust in Allah. And sufficient is Allah as dispenser of affairs.

وَ يَقُوْلُوْنَ طَاعَةٌ ؗ فَاِذَا بَرَزُوْا مِنْ عِنْدِكَ بَيَّتَ طَآىِٕفَةٌ مِّنْهُمْ غَيْرَ الَّذِیْ تَقُوْلُ ؕ وَاللّٰهُ يَكْتُبُ مَا يُبَيِّتُوْنَ ۚ فَاَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَلَى اللّٰهِ ؕ وَ كَفٰى بِاللّٰهِ وَكِيْلًا ﴿۸۱﴾

259. Reason for its Revelation:
This verse was revealed regarding those hypocrites who when in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم would say we believe in you, and your obedience is incumbent upon us, but would do everything to the contrary when they were not in his presence.

260. From this we learn that the works of the pious servants of Allah Almighty are indeed the works of Allah Almighty. Writing the books of deed is the work of angels, yet Allah Almighty says here Allah Almighty writes it. In the like manner works of Allah Almighty are done by His pious servants who say this is our work eg. Hazrat Isa (Alaihis Salaam) said raising the dead to life by permission of Allah Almighty is my work, I cure the sick; Hazrat Jibraeel (Alaihis Salaam) told Bibi Mariam I will grant you a son; although all this is the work of Allah Almighty.

261.By this is meant do not pay any attention to these hypocrites, or do not kill them, because the order to kill will only be given after their infidelity becomes known, while the infidelity of these hypocrites is concealed but we have informed you about it . Laws of Shariah are binding on what is known. Thus, this verse is not abrogated but firm.

82. Then will they not ponder on the QUR'AAN[261]? If it had been from other then Allah, then they would surely have found therein much discrepancy [262].

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ وَ لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا ﴿۸۲﴾

261.Reflection, consideration and deliberation over the verses of the Holy QUR'AAN is in itself an act of worship. According the learned scholars of Islam to recite one verse with proper understanding is far better then reciting a thousand verses without any understanding. Discussion about the QUR'AAN, looking at the QUR'AAN with reverence to reflect and ponder over the verses of the QUR'AAN are all acts of worship. However,, it should be remembered that every Tom, Dick and Harry does not have the right and capacity to reflect and comment on the issues in the QUR'AAN. Once this happens the Religion of Islam will be distorted and destroyed. If an ignorant person begins to give personal opinions in medical matters and starts prescribing treatment, he will be a threat to peoples lives. Likewise if he begins to delve in QUR'AANIC issues he will be a threat to people's Faith. It should also be remembered that the reflection and deliberation on the QUR'AAN differs from person to person. The purpose of deliberation on the QUR'AAN by the jurists should be to extract laws of Religion. The Sufis (Saints) should extract Divine hidden mysteries from it ; the learned scholars should extract the wisdom behind religious laws, while the common people should ponder over the QUR'AAN to revitalize their faith. Every person should not attempt to dive into the ocean.

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262. By "*discrepancy*" is meant that its prophecies would not be accurate and based on truth; or that some of its verses would be eloquent and of good literary style while others would be of poor quality thereby bringing about inconsistencies in the verses. From this we learn that there are no inconsistencies on the verses of the QUR'AAN, and if one does find any inconsistencies in the verses it is due to our own lack of knowledge and understanding.

83. And when there comes to them some news of satisfaction or of fear, they spread it about [263]. But had they referred it to the Messenger and their men of authority, then surely they would have known its reality [264] from those who investigate and can draw conclusions [265]. And if there had been no bounty of Allah and His Mercy upon you, then surely you would have followed the devil, save a few of you [266].

وَ اِذَا جَآءَهُمْ اَمْرٌ مِّنَ الْاَمْنِ اَوِ الْخَوْفِ اَذَاعُوْا بِهٖ ؕ وَ لَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ وَ اِلٰۤى اُولِی الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِیْنَ یَسْتَنْۢبِطُوْنَهٗ مِنْهُمْ ؕ وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَیْكُمْ وَ رَحْمَتُهٗ لَاتَّبَعْتُمُ الشَّیْطٰنَ اِلَّا قَلِیْلًا ﴿۸۳﴾

263. It refers to:
Those weak Muslims who are not in the position to think and use their discretion, and who are simple, straight-forward and pious people. They do not know which information should be publicised and which should be withheld. Because of this they publicised everything they hear. From this we learn that publicising every type of information can also become a cause of creating dissension among people.

264. By *'their men'* means those learned Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم like the four Righteous, Caliphs, Hazrat Abdullah bin Abbas (Radiallahu Anhu) etc. who in addition to their knowledge possessed deep understanding and insight into matters.

265.From this we learn that refer the QUR'AAN to the learned jurists, understand it from them and practise it accordingly. Do not get lost in your own opinions about it obstinately, or you will go astray. The reason being that the Holy QUR'AAN and the Ahadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are far more important then these matters in respect of satisfaction and fear. If order is given to refer these matters to authorities of knowledge and insight for your understanding, then it becomes equally important to refer these verses and Ahadith to these men of authority for your understanding as well.

267.From this we learn that no Companion of the Holy Prophet had gone astray. None of them followed the devil at any time. They are protected from the devil by the grace of Allah Almighty. Further, we learn that all the Companions are not of equal status. Some are of greater (firm) standing then others.

84.(O Beloved!) Fight in the way of Allah[267], you are not held responsible except for yourself, and persuade the Muslims [268], that Allah will soon diminish the might of the infidels [269]. And Allah is strongest in

فَقَاتِلْ فِیْ سَبِیْلِ اللّٰهِ ۚ لَا تُكَلَّفُ اِلَّا نَفْسَكَ وَ حَرِّضِ الْمُؤْمِنِیْنَ ۚ عَسَى اللّٰهُ اَنْ یَّكُفَّ بَاْسَ الَّذِیْنَ كَفَرُوْا ؕ وَ اللّٰهُ اَشَدُّ بَاْسًا وَّ اَشَدُّ تَنْكِیْلًا ﴿۸۴﴾

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Might and most secure in punishment.

267. By "*Fight in the way on Allah Almighty*" is meant that on the occasion of the minor Battle of Badar fight with Abu Sufyaan in such a way as was promised a year earlier at Uhud. If the people take it to be unbearable or unpalatable then Oh My Beloved Nabi صلى الله عليه وآله وسلم you go out alone to fight, the victory will be yours. Thus, the Holy Prophet صلى الله عليه وآله وسلم set-out with seventy Companions, but the infidels out of awe and fear did not turn up for the battle.

268.From this we learn that it was not incumbent upon all the Companions to participate in this Battle. Those seventy Companions who accompanied the Holy Prophet صلى الله عليه وآله وسلم received reward, but those who did not participate did not become sinners.

269.By this is meant the infidels had no guts to face the Muslims, and exactly the same transpired. From this we learn that Allah Almighty's saying of '*except*' too is a categorical affirmation. It also tells us that the Holy Prophet صلى الله عليه وآله وسلم was an exceptionally brave person because Almighty Allah gave him permission to fight all by himself.

85. Whosoever makes a good intercession, there is a share [270] in it for him, and whosoever makes an evil intercession, there is a share [271] in it for him. And Allah has power over everything.

مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا ۚ وَ مَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهٗ كِفْلٌ مِّنْهَا ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقِيْتًا ﴿۸۵﴾

270. From this we learn that to make a good intercession is an act for which you will be rewarded, while making a bad intercession is a sinful act. To intercede on some one's behalf for the purpose of saving him from a difficulty is a rewardable act, while interceding on behalf of a tyrant to get him out of any difficulty or purpose of aiding in tyranny is totally unlawful.

271.This teaches us that it is not only forbidden to commit a sin, but to create in a person a desire for sin or to advise him towards sinful acts is also unlawful. The same is the case with virtue.

86. And when you are greeted with a greeting, then greet him back with a better word then it, or return the same[272]. Surely, Allah is very careful in accounting everything [273].

وَ اِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَاۤ اَوْ رُدُّوْهَا ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ حَسِيْبًا ﴿۸۶﴾

272. From this we learn that it is incumbent upon a person to return the greeting (Salaam). The reward of some acts of sunnah is obligatory. To greet is an act of Sunnah, but to return the greeting is obligatory, yet the greater reward is for greeting. From this we also learn that the Holy Prophet صلى الله عليه وآله وسلم hears our greeting from wherever it is made, and returns our greeting. This is so because in every Salaah greeting is made to the Holy Prophet صلى الله عليه وآله وسلم and since it is obligatory to return the greeting, the Holy Prophet صلى الله عليه وآله وسلم returns our greeting. It is prohibited to greet anyone who cannot return the greeting eg. one who is sleeping, one who is in a toilet, etc. In reply to "*Peace be upon you*" it is better to say "*Peace be upon you, and the mercy and blessings of*

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ping, one engaged in *Salaah*, a person in toilet, etc; It is undesirable to greet a Muslim engaged in sinful activities, eg. one engaged in singing and music, playing cards, chess etc; Greet your wife and children on entering the house. It is sunnat for the one standing to greet the one who is sitting, while a person who is riding or driving should greet one who is walking. When entering an empty house greet as follows; "*Peace and blessing of Allah be upon you, Oh Messenger of Allah*" because the resplendent soul of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is present in the house of his followers (Haazir -Naazir - present & seeing). A stranger should not greet a young lady as there is a fear that this could lead to mischief.

Allah Almighty". To merely say "*And Peace be upon you*" would be its return. The "*better word*" suggests the full reply while by *'return the same'* refers to the second or the short reply. To give a better reply is always commendable. To return the greeting is obligatory. Thus, "*to greet him back*" is a supererogatory command while *'return it'* is for returning the greeting.

273.The laws pertaining to greeting can be obtained from books on jurisprudence. Here just a few are listed: It is forbidden to extend a greeting to an infidel, an apostate or a polythiest, as they deserve to be cursed while in salaam a prayer (*dua*) is offered; Whoever cannot hear a greeting extended or who is unable to return the greeting it is forbidden to extend a greeting to him, eg. one who is slee-

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ حَدِيْثًا ﴿۸۷﴾

87. Allah is, besides Whom there is none to be worshipped. And He will certainly assemble you together on the Day of Resurrection, of which there is no doubt. And who is more truthful in his word then Allah [274].

274. From this, one learns that lies in respect of Allah Almighty is an impossibility of personality. Because lies in respect of the Prophet صلی اللہ علیہ وآلہ وسلم is impossibility of non-person, and as Allah Almighty in respect of truth surpasses everybody therefore His Truth should be worthy and binding with His Person. Otherwise there will be no difference between the quality of truth of Allah Almighty and the Prophet صلی اللہ علیہ وآلہ وسلم .

SECTION 12

فَمَا لَكُمْ فِى الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ اَرْكَسَهُمْ بِمَا كَسَبُوْا ؕ اَتُرِيْدُوْنَ اَنْ تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ﴿۸۸﴾

88. What happened to you that you were divided [275] into two groups regarding the hypocrites, and Allah turned them back for their evil deeds [276]? Do you desire to guide him whom Allah has led astray? And whom Allah leads astray, never will you find him a way (of guidance).

275. When the truth dawned upon the Muslims about those hypocrites who did not join the Muslims in holy wars but instead conspired with the infidels against them, they had become apostates religious rebels and traitors of their land. As such they are liable to be put to death. Regarding them there were two groups of the Companions. Some taking into account their outward faith were not in favour of their death penalty, while the second group, in consideration of their apostasy and treachery were in favour of imposing the death penalty on them.

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Allah Almighty sided with the second group. From this we learn that the punishment for apostasy is death. Furthermore, anyone who corrobarates with the infidels to conspire against the Muslims is entitled to a death penalty, even though he may be reciting the Kalima. In addition, after the outward show of faith, the display of infidelity is apostasy. The hypocrites were liars from the outset, though outwardly they were professing to be Muslims. After their show of this treachery they became apostates.

276.Reason for its revelation:
This verse is revealed concerning those hypocrites who did not find the existing conditions in Madina to their liking but left with the Holy Prophet صلى الله عليه وآله وسلم to participate in the Battle of Badr. On the way they deserted the Muslims and went to Makkah in order to join the ranks of the polytheists. There was a difference of opinion amongst the Muslims concerning this group, whether they are hypocrites or as clear infidels, and at an opportune moment should they be put to death for their treachery or not. In response to this question the above verse was revealed. Hence, there is no inconsistency, with regard to the contents of this verse. (*TAFSEER ROOHUL BAYAAN.*) From it we learn that sometimes friendship with infidels can become a cause of apostasy.

89. They wish that you should also become infidels as they became disbelievers [277], so that you may all become equals. Then take not any of them as your friends [278] unless they leave their homes (migrate) in the way of Allah [279]. Then if they turn back (to enmity) then seize them and kill them wherever you find them [280]. And take not any of them as friends or helpers [281].

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَآءً فَلَا تَتَّخِذُوْا مِنْهُمْ اَوْلِيَآءَ حَتّٰى يُهَاجِرُوْا فِىْ سَبِيْلِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَخُذُوْهُمْ وَ اقْتُلُوْهُمْ حَيْثُ وَجَدْتُّمُوْهُمْ ۠ وَ لَا تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّ لَا نَصِيْرًا ﴿۸۹﴾

277.By "*they wish*" is meant the infidels did not recite the Kalima to become part of you, but their intention for establishing friendly relationship with you was to lead you to their side. Their desertion of the Muslims and joining the infidels in Makkah is an excellent example of their deceptive intention. From this we learn that it is an act of apostasy to try and win someone towards infidelity.

278.From this blessed verse we learn that it is totally forbidden to become friends of infidels, apostates and persons of irreligious sects, and call them Muslims even though such persons may outwardly profess to recite the Kalima, like the hypocrites of the time of the Holy Prophet صلى الله عليه وآله وسلم

279."*Leaving their homes*" should really mean that they should return from Makkah in total sincerety, and that this migration of theirs should serve as a clear proof of their Faith. If they turn their backs by declaring that we shall never migrate, we shall never accept faith, then they should be put to death where ever you find them. Do not trust their outward show of faith.

280.From this we learn that the punishment for an apostate in Islam is death. The punishment for an infidel himself is acceptance of Islam, the payment of poll tax, imprisonment or death, but for an apostate it is either acceptance of Islam or death.

281.From this we learn that in matters of Religion no assistance should be sought from polytheists. However,, at a time of necessity one should act upon "*necessity normalises the abnormal*".

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اِلَّا الَّذِيْنَ يَصِلُوْنَ اِلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ اَوْ جَآءُوْكُمْ حَصِرَتْ صُدُوْرُهُمْ اَنْ يُّقَاتِلُوْكُمْ اَوْ يُقَاتِلُوْا قَوْمَهُمْ ط وَلَوْ شَآءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقٰتَلُوْكُمْ ج فَاِنِ اعْتَزَلُوْكُمْ فَلَمْ يُقَاتِلُوْكُمْ وَاَلْقَوْا اِلَيْكُمُ السَّلَمَ لا فَمَا جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيْلًا ﴿۹۰﴾

90. Except those who are connected with such a people [282] between whom and you there is a pact (treaty) [283] or they come to you because their hearts have no strength to fight against you [284] or fight their own people. And if Allah has so willed, He would certainly have given them control over you, and surely then they would fight with you. So, if they withdraw from you, and do not fight with you and make you an offer of peace [285], then Allah does not open any way (of aggression) against them [286].

282.By "*who are connected*" is meant do not kill those who remain totally neutral, and those whose hearts have no strength to fight you nor help their infidel people to fight against you, nor join you to fight them. Nevertheless, the connection of this supposition is with "*kill them*" and not with "*friends*" as it is not permissible to make an infidel your friend whether he be combatant or a civilian under Muslim care, a refugee or a confederate. From this we learn that it is important to fulfil your contract, even if it is entered into with an infidel. Says Allah Almighty: "*And fulfil the promise, undoubtedly, the promise is to to be questioned of.*" (S17:V34)

283.That is, do not fight with those infidels with whom you have reached an agreement. Fulfil your agreement. Thus, probability is only in terms of killing. This does not in any way mean keep them as friends.

284.From this we learn that sometimes the firmness of faith of the Believers would become a means of instilling fear in the hearts of infidels. This is due to the grace and bounty of Allah Almighty.

285.In the previous verse mention was made of those infidels with whom agreement already has been reached. Thus, do not break your agreement with them in order to fight. In this verse mention is being made of those infidels who show a desire to reach an agreement and peace with the Muslims. Upto now, no peace agreement had been reached with them. Thus, there is no inconsistancy in the verse. Or, this part of the verse could be an explanation and commentary of the previous part.

286. That is, since you have not been granted permission to wage war on them, accept their request for peace. This verse is abrogated from "*kill the polytheists*" as the Muslim ruler has the right to make or reject peace.

سَتَجِدُوْنَ اٰخَرِيْنَ يُرِيْدُوْنَ اَنْ يَّاْمَنُوْكُمْ وَيَاْمَنُوْا قَوْمَهُمْ ط كُلَّمَا رُدُّوْٓا اِلَى الْفِتْنَةِ اُرْكِسُوْا فِيْهَا ج فَاِنْ لَّمْ يَعْتَزِلُوْكُمْ وَيُلْقُوْٓا اِلَيْكُمُ السَّلَمَ

91. Now you will find others that they may be safe from you and may be safe[287] from their people. Whenever their people turn them towards mischief[288], they fall headlong into it. Then, if they do not keep aloof from you[289], nor offer you

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وَيَكُفُّوْٓا اَيْدِيَهُمْ فَخُذُوْهُمْ وَ اقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ ؕ وَ اُولٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ﴿۹۱﴾ ع

peace nor restrain their hands, then seize them and kill [290] them wherever you find them. And those ones against whom We have given you clear authority [291].

287. By this is meant the hypocrites are not reciting the Kalima with the intention of declaring faith, but they are doing this to escape death at your hands. Verbally they tend to be with you but inwardly they are fully with the infidels. Example of this is the hypocrites of Bani Asad and Bani Ghatfaan.

288.In this verse mention is made of those infidels who would like to make peace with the Muslims, having evil intentions. Outwardly they make but inwardly do not hestitate to join their infidel brothers to wage war on the Muslims. It is stated in KHAZAINUL IRFAAN that this verse was revealed concerning the two tribes of Madina, Bani Asad and Bani Ghatfaan who were hypocrites. They would recite the Kalima of the Muslims but secretly would join in with their people to plot against the Muslim in an effort to keep their people happy. From this discussion emerge two issues:

1. It is a height of hypocrisy to keep all parties happy through maintaining double standards.
2. If a hypocrite reveals any sign of infidelity like giving assistance to the infidels during war, it is permissible to put such a person to death.

289.By "*keep aloof*" is meant that they neither wage war against you, nor assist the infidels in war against you. This does not mean that they will keep aloof from you in order to join the disbelievers.

290.This verse has abrogated all those verses in which there was an order to be gentle with the infidels, or to keep clear of them. Likewise, prohibition of holy war during the sacred months i.e. in Rajab, Shawwal, Zil Qadah and Zil-Hajj too becomes abrogated through this verse. Now it is permissible for Muslim warriors to kill confederate infidels anywhere, anytime. This verse is absolutely firm and cannot become abrogated until the Day of Judgement. Anyone who regards it as abrogated is out of the fold of Islam eg. the Qadiyanis who regard holy war as an abrogation.

291.The gist of it, infidels are of different categories: Non-Muslims citizens who form part of the Muslim populace; refugees who come to seek peace and safety in our land; that confederate who may not be of these two types, but with whom temporary peace has been made; and that confederate with whom there is no peace accord. It is permissible to kill the last mentioned infidels, while killing of those mentioned earlier is prohibited.

SECTION 13

وَ مَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَـًٔا ۚ وَ مَنْ قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ وَّ دِيَةٌ مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ؕ فَاِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَ هُوَ مُؤْمِنٌ فَتَحْرِيْرُ

92. And it is not befitting for a believer (Muslim) to kill a believer except by a mischance [292]. If anyone kills a believer unknowingly then he has to free a Muslim slave, and pay blood money (restitution) to the family of the deceased, unless they forego [293] (their right). But if he (the deceased) was from who are hostile to you and he himself [294] is a believer,

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رَقَبَةٍ مُّؤْمِنَةٍ ؕ وَ اِنْ كَانَ مِنْ قَوْمٍۭ بَيْنَكُمْ وَ بَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ اِلٰۤى اَهْلِهٖ وَ تَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ۫ تَوْبَةً مِّنَ اللّٰهِ ؕ وَ كَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۹۲﴾

then there is only the free Muslim slave. And if he is from the people with whom you have a pact[295], then blood compensation should be paid to his family and the freeing of a believing slave[296]. But, he whose hand does not reach to this (i.e. finds no means to free a believing slave) then he should fast for two consecutive months. This is repentance by Allah [297]. And Allah is Ever-Knowing, All Wise.

292.Killing by '*mischance*' is of two types:
1. During a hunt a bullet fired at the prey may by mistake kill a believer.
2. Killing a Muslim by mistaking him to be an infidel confederate, but who on investigation turns out to be a Muslim. Reason for its revelation:
This verse was revealed regarding Hazrat Ayyash bin Rabeeah who had taken an oath to kill Harrith bin Zayd who at that time had not accepted Islam. By the time Hazrat Ayyash had killed Hazrat Harrith he had already accepted Islam about which Hazrat Ayyash was unaware. On enquiry it was revealed that Hazrat Harrith had accepted Islam. The QUR'AAN had declared this as '*killing by mischance*.'

293.From this we learn that in killing by force both the right of Allah Almighty and the right of man are involved. Seeking atonement would be the consequence of rights of Allah Almighty, while compensation would effect human rights. Hence, the heir of the deceased cannot forgive expiation, but he can condone compensation. If human right is over-stepped only a human being can forgive that, but if the right of Allah is over-stepped, man has no jurisdiction to forgive that. "*But that they forgo*" is Thus, connected with compensation, and not with freeing of a Muslim slave. Therefore, the meaning of the verse is that if anyone kills a Muslim unknowingly, its expiation would be obtained by freeing a Muslim slave, and giving blood compensation to the heirs of the deceased which is equal to giving one hundred camels. However, if the heirs are willing to forego blood compensation it is left to their choice. Detailed discussion on blood compensation is found in books of jurisprudence.

294.If a Non-Muslim confederate becoming a Muslim is slain at the hands of a Muslim who was not aware of his Islam, only expiation becomes incumbent, not blood compensation because the people of the deceased are infidels while he is a Muslim, and an infidel cannot receive blood compensation of a believer.

295.The agreement should be of a permanent nature like in the case of non-Muslim citizens of the state, or a temporary agreement as in the case of refugees. If anyone from them is killed unknowingly by a Muslim, then the punishment would be the same as in the case of a Muslim being unknowingly killed by a fellow Muslim i.e. both expiation and blood compensation.

296.It should be remembered that in the case of expiation for the killing of mischance, a non-Muslim slave cannot be freed, while for all other expiation all types of slaves can be freed eg. for expiation of Fasting, expiation of *ZEHAAR* i.e. uttering something which has the effect of a divorce, etc. (*Hanafi*).

297.From this we learn that every sin has a different form of repentance. It is not sufficient to merely utter the words "*Taubah, Taubah*"

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verbally, for repentance to be effected.

93. And whoever kills a believer willfully[298], his recompense is Hell [299], wherein he will abide for a long time[300] and Allah's wrath is upon him[301] and has cursed him and has prepared for him a great punishment.

وَ مَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَ غَضِبَ اللّٰهُ عَلَيْهِ وَ لَعَنَهٗ وَ اَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿۹۳﴾

298. From this we learn that this order does not apply to killings on the ground of misunderstanding in respect of interpretation of Islamic law, as in the case of battles between Hazrat Ali (Radiallahu Anhu) and Hazrat Muawiya. In this case both parties regarded shedding the blood as permissible. Hazrat Ali (Radiallahu Anhu) fought because he regarded Amir Muawiya (Radiallahu Anhu) as a rebel or an insurgent, while Amir Muawiya (Radiallahu Anhu) took up arms because he thought Hazrat Ali (Radiallahu Anhu) was procrastinating in tracing the murderers of Hazrat Uthman (Radiallahu Anhu). Hazrat Ali (Radiallahu Anhu) based his argument on the following verse: "*Then fight the one that has committed excessiveness against the other.*" (S49:V9) while Hazrat Muawiya . (Radiallahu Anhu) based his reasoning with verse: "*Undoubtedly We have given authority to his heirs but he should not exceed the limits....*" (S17:V33) However, in this case Hazrat Muawiya (Radiallahu Anhu) had erred, though both are well liked by Allah Almighty. Just as the killing of a Muslim by mischance would not be regarded as premeditated murder, so is the case in the above.

299.Although Hell-Fire is the legal punishment for premeditated murder, but if the one fatally wounded forgives his murderer then Allah Almighty's Mercy and Grace can change this. In short, justice is one thing, but bounty and grace is another thing altogether.

300.Whenever the word "*forever*" is included with "*eternity*" its meaning would be forever, eternally, but if it is without "*forever*" its meaning would be a longer period of time. A Muslim will not be placed in Jahannam forever. It should be remembered that it is infidelity to kill a Muslim because of his faith or by regarding killing of a Muslim as a lawful act. The punishment for this is eternal Hell fire, but if a Muslim is killed during an argument or dispute, etc. this would be regarded as a grievous sin and its perpetrator would be placed in the fire of Hell for a long period.

301.In the words *'wrath' and 'cursed'* there is a hint that it is permissible to curse a sinner with-out identifying him character like saying "*May the curse of Allah Almighty be upon the liar.*'

94. O you who believe! When you go forth for a crusade then make proper investigations and do not say anything to those who offer you greetings that you are not a Muslim [302]. You seek the goods of the worldly life, for with Allah there are spoils abundant. Such were your customs before this, and then Allah bestowed His special Bounty upon you [303]. So you are duty bound to investigate [304]. Surely, Allah

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَ لَا تَقُوْلُوْا لِمَنْ اَلْقٰۤى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۫ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۹۴﴾

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is fully aware of what you do.

302. Reason for its Revelation:
This verse was revealed concerning Mardas bin Naheek a resident of Fidak. Besides him the rest of his people were infidels, and the Muslims were unaware of his Islam. When the Muslim army left for Fidak, all its residents ran away, only Hazrat Mardas remained there. On seeing the Muslims army Hazrat Mardas extended to them the greetings of Salaam.
Hazrat Usama bin Zaid (Radiallahu Anhu) thought that he was greeting them in order to protect his sheep. So Hazrat Mardas was slain and his sheep were captured as a war booty. From this we learn that in whosoever you see sign of a believer without seeing any mark of infidelity he should not be called an infidel. It does not mean that whoever extends a greeting to you is a believer, even though he may be committing thousands of acts of infidelity. The hypocrites had been extending greetings and offering their Prayers (*Salaah*) yet Allah Almighty had called them infidels. Today every Qadiyani, Wahabi, etc. extend greetings of salaam, which means that by mere extending greeting does not make a person a believer. Similarly, one is not a believer by just professing to be one, until his beliefs are not that of a believer. Says Allah Almighty: "*But Allah bears witness that the hypocrites are most surely liars.*" (S63:V1)
303. By "*you too were such before*" is meant Oh Muslims when you had accepted Islam you were accepted as Muslims merely through your verbal recitation of the Kalima, and your lives and possession were made secure. If confirmation of this was sought from the deepest recesses of the heart would it have been possible to accept you Muslims at that point in time. You should treat the new converts as you had been treated. It was the Grace of Allah Almighty that He had given full publicity to your conversion to Islam. Now no one can cast a doubt about you being as believers. From this one gathers that if the death of a Muslim occurs due to the misunderstanding of the interpretation of an Islamic law, then there is no capital punishment for it nor blood compensation. Neither will such a person be regarded as an infidel nor a sinner. Observe that Usama bin Zayd has been declared a believer by the Holy QUR'AAN. No capital punishment, ransom or blood compensation had been made incumbent upon him.
304. You are duty bound to investigate in order to obtain the booty. From this we learn that if any Muslim who resides among non-Muslims about whose faith Muslims are unaware were to get killed at the hands of a Muslim there is no expiation nor blood compensation incumbent upon his killer. The previous verse describes the position about that Muslim whose faith is known to all but is killed at the hands of a fellow Muslim due to any misunderstanding like cover of darkness, etc. Hence, there is no inconsistency in the verse.

95. Those of the believers who stay back from fighting[305] without being disabled, and those who strive in the way of Allah with their wealth and lives[306] are not equal. Allah has exalted in rank[307] those who strive with their wealth and their lives over those who sit aloof. And Allah has promised[308] good to all, and Allah has preferred the strivers over those who remain aloof, with great reward [309].

لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِي الضَّرَرِ وَ الْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَ كُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۙ﴿۹۵﴾

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305. To "*sit aloof*" means when Holy War is not an absolute obligation. In the case when war becomes an absolute obligation it is a grave sin to remain aloof from it without any valid reason. In the event of it becoming obligatory those who are ill, etc would be regarded as disabled and as such excusable.

306. From this one learns that holy war is of life and wealth, infact of pen an a words as well. The type of war to be engaged into will be determined by the situation presented.

307. Reason for its Revelation: When the first portion of this verse was revealed Hazrat Abdullah bin Omm Maktoom who was blind addressed the Holy Prophet صلی اللہ علیہ وآلہ وسلم saying that Oh Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم how will a blind person like me participate in a holy war? In response to this the portion of the verse "*Without excuse*" was revealed.

308. From this it is learn't that all the companions are just and none of them is a *FAASIQ* (transgressor). Because paradise is not promised for the transgressors. If any historical event proves transgression of a companion, is a lie, and the Holy Quran is true.

309. It is reported in the *Hadith* that Allah Almighty will grant a Muslim warrior hundred ranks in paradise and between every two ranks will be such a long distance equal to the distance between the heaven and the earth.

96. Ranks of excellence, forgiveness and mercy[310] are from Allah. And Allah is Ever-Forgiving, Most Merciful.

دَرَجٰتٍ مِّنْهُ وَ مَغْفِرَةً وَّ رَحْمَةً ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٩٦﴾

310. From the words "*forgiveness*" and "*mercy*" we learn that many earth. Grave sins too are forgiven through participation in a holy war which would not be possible to be forgiven through other pious deeds.

SECTION 14

97. Those whose souls are taken out by angels while they were wronging themselves[311], the angels say to them: "In what condition were you?" They say: "We were weak in the land". They say: "Was not Allah's earth spacious so that you might have emigrated[312] in it?" Then the abode of such people is Hell, which is the worse place to return.

اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِي الْاَرْضِ ؕ قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوْا فِيْهَا ؕ فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَسَآءَتْ مَصِيْرًا ﴿٩٧﴾

311. Reason for its Revelation:
This verse was revealed regarding those Muslims who were outwardly Muslims but did not migrate to Madina when migration was obligatory upon them and they were in a position to migrate. In the Battle of Badr they were forced to accompany the infidels of Mecca and were slain at the hands of the Muslims. Regarding them this verse says that to reside with the infidels and not undertaking the migration without any reason is bringing hardship upon oneself. At the time of their death the angels would be conversing with them in this manner.

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It should be remembered that after the Holy Prophet's صلی اللہ علیہ وآلہ وسلم migration to Madina Muslims were forbidden to stay in Makkah without any valid reasons. Although the sacred Ka'bah, etc. were all in Makkah, yet after the departure of the Groom the Holy Prophet صلی اللہ علیہ وآلہ وسلم the marriage procession (the followers) are meaningless. Similarly any learned man who may be in possession of great knowledge and practice, but if he has no connection with the Holy Prophet صلی اللہ علیہ وآلہ وسلم then run away from him.

312. This verse is revealed regarding those people who regarded themselves as disabled and this excusable from migrating. However, in reality they were not disabled. Undoubtedly this type of explanation is not called from the disabled as is being gleaned from the previous verses. Hence, there is no inconsistency in the verses. This verse has cut off the possibility of TAQIYYA pious fraud from its root, because Muslims had not been given permission for that, i.e. to reside among the infidels by concealing their faith in order to lead their lives through flattery.Instead migration from the land of the infidels has been made obligatory upon them. If the Caliphate of the first three Righteous Caliphs was not based on truth, and had the two holy lands (Makkah and Madina) become lands of the infidels, then Hazrat Ali (Radiallahu Anhu) would have either declared war on them or migrated from these territories. If Hazrat Ali (Radiallahu Anhu) could wage war on Hazrat Muawiya (Radiallahu Anhu) because he had rebelled, and Hazrat Imam Hussain (Rahma-tullahu) did likewise because of the sinfulness and impiety of Yazid, then Hazrat Ali (Radiallahu Anhu) most certainly would have declared war on the first three Righteous Caliphs.

98. Except those who were oppressed, men and women and children, who were unable to devise [313] a plan or find any way [314] to escape.

إِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ حِيْلَةً وَّ لَا يَهْتَدُوْنَ سَبِيْلًا ﴿۹۸﴾

313. By "*suppressed*" means those who were really disabled and are in no position to migrate, like Hazrat Abbas (Radiallahu Anhu), who was compelled to accompany the infidels forces in the Battle of Badr. For this reason the Holy Prophet صلی اللہ علیہ وآلہ وسلم proclaimed that no one should kill Hazrat Abbas (Radiallahu Anhu) as the infidels had brought him in their army by force, he had not come on his own free will.

314.That the persons could not migrate due to the reasons outlined, Hence, they are excusable. From this we learn that if any person is unable to undertake the journey because he does not know the route to Muslim territory, etc. then such type of persons would be regarded as excusable.

99. For those it is expected that Allah will pardon them. And Allah is Ever Pardoning, Most Forgiving .

فَاُولٰٓئِكَ عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ؕ وَكَانَ اللّٰهُ عَفُوًّا غَفُوْرًا ﴿۹۹﴾

100. Whosoever migrates in the way of Allah [315] will find abundant place and space on the earth [316]. And whosoever goes forth from his home as an emigrant for Allah and His

وَ مَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ فِي الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً ؕ وَ مَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَ

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Messenger and death overtakes him, then his reward lies with Allah[317]. And Allah is Ever Forgiving, Most Merciful.

رَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۱۰۰﴾ ع

315. By "*he who will come out*" means he who will migrate from Makkah to Madina, because at that point in time this promise was made to the Muhajireen, those who migrated to Madina. Now if any emigrant after undertaking migration does not find a satisfactory place, this would not be in any way contradictory to this verse and as such he should not reject this verse. Allah Almighty has already fulfilled His promise made with the Muhajereen.

316.By "*abundant place and space*" signifies that Allah Almighty would provide the emigrants from Makkah to Madina ample place and space in Madina. Allah Almighty has fulfilled this promise. Thus, this promise is not made for all the emigrants until the Day of Judgement. From this we learn that during the worship of Allah Almighty the intention of pleasing the Holy Prophet صلی اللہ علیہ وآلہ وسلم gives that worship a greater strength. This is without doubt no polytheism. Hijrat or migration is a worship yet Allah Almighty has called it immigration towards Allah Almighty and His Rasool صلی اللہ علیہ وآلہ وسلم . It is stated in Bukhari Shareef "Whosoever migrates towards Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم ..."

317.Reason for its Revelation:

This verse is revealed concerning Hazrat Junda' bin Dameera Laithee who was a very aged man. When he heard the previous verse he immediately said that I am wealthy, I am in a position to migrate, therefore I am not among the disabled. I will not bear to stay in Makkah for even one night. Accordingly people took him on bedstead as he was not in a position to travel on a camel. On reaching a place called Na'eem signs of death became visible on him. Then placing his left hand in his right hand he said: "Oh Allah this is mine and Your Prophet's صلی اللہ علیہ وآلہ وسلم hand. I am swearing allegiance on it on which your Prophet صلی اللہ علیہ وآلہ وسلم had taken allegiance." Saying these words he passed away. On hearing this polytheists made fun out of him that he could not reach Madina, but when the Noble Companions and the Muhajireen (emigrants from Makkah) came to know of this tragic event they became grief-stricken. This verse was revealed at this occasion. From this incident few issues emerge:

1. Whosoever makes an intention of doing a pious deed but is unable to do it due to unforeseen circumstances he shall receive the reward for it.

2. To leave one's country for the purpose of seeking Islamic knowledge, for going on pilgrimage, for visiting the sacred city of Madinatul Munuwwarah. in search of lawful sustenance, are part of emigration for Allah Almighty.

3. On critical moments like the one described above, such allegiances are permissible and acceptable.

4. A person who dies while studying to become a Hafezul QUR`AAN or a learned man will rise on the Day of Judgement in the company of Huffaz and Alims. Likewise, a pilgrim who dies en route to pilgrimage is a Hajee (pilgrim), infact he will receive the reward of Hajj each year, as is described in the Hadith.

5. It is an act of worship to reside in Makkah Mukarramah, as long as it is not without the Holy Prophet صلی اللہ علیہ وآلہ وسلم . At that time it was an act of Ibadat to leave Makkah, but forbidden to reside therein as the Holy Prophet صلی اللہ علیہ وآلہ وسلم had migrated from it. Thus, it becomes crystal clear that the Holy Prophet صلی اللہ علیہ وآلہ وسلم indeed is the beauty and delight of everything.

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SECTION 15

وَ اِذَا ضَرَبْتُمْ فِی الْاَرْضِ فَلَیْسَ عَلَیْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ ۖ اِنْ خِفْتُمْ اَنْ یَّفْتِنَكُمُ الَّذِیْنَ كَفَرُوْا ؕ اِنَّ الْكٰفِرِیْنَ كَانُوْا لَكُمْ عَدُوًّا مُّبِیْنًا ﴿۱۰۱﴾

101. When you travel throughout the land, there is no sin upon you that you offer some prayer by shortening[318]. it, if you fear that the infidels will afflict[319] you. Indeed, the infidels are your enemies.

318. "*Shortening*" means to shorten *SALAAH* of four rakats to two. From this we learn that there is no Qasr - shortening for *Sunnah* and Nafl prayers. Similarly there is no qasr for Fajr, Maghrib and Witr Prayers, as is indicated by the preposition "*some*" in the words "some prayers". Furthermore we learn that it is not a sin to perform qasr, while the verse is silent if qasr is not performed. One learns from the Hadith that a person who does not make qasr is a sinner like the one who reads four rakaats in Fajr Prayers. It is gift from Allah Almighty which should be accepted.

319. The restriction of fear during a journey is incidental, because during those days journeys were not free of fear. Now even if there is no trace of fear qasr is obligatory. An example of this is: "*Devour not interest doubled and redoubled.*" (S3:V130) This does not mean that one can devour one and a quarter or one and a half times in interest.

وَ اِذَا كُنْتَ فِیْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ طَآىِٕفَةٌ مِّنْهُمْ مَّعَكَ وَ لْیَاْخُذُوْۤا اَسْلِحَتَهُمْ ۫ فَاِذَا سَجَدُوْا فَلْیَكُوْنُوْا مِنْ وَّرَآىِٕكُمْ ۪ وَ لْتَاْتِ طَآىِٕفَةٌ اُخْرٰى لَمْ یُصَلُّوْا فَلْیُصَلُّوْا مَعَكَ وَ لْیَاْخُذُوْا حِذْرَهُمْ وَ اَسْلِحَتَهُمْ ۚ وَدَّ الَّذِیْنَ كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَ اَمْتِعَتِكُمْ فَیَمِیْلُوْنَ عَلَیْكُمْ مَّیْلَةً وَّاحِدَةً ؕ وَ لَا جُنَاحَ عَلَیْكُمْ اِنْ كَانَ بِكُمْ اَذًى مِّنْ مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰۤى اَنْ تَضَعُوْۤا اَسْلِحَتَكُمْ ۚ وَ خُذُوْا حِذْرَكُمْ ؕ اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِیْنَ عَذَابًا مُّهِیْنًا ﴿۱۰۲﴾

102. And (O Beloved Prophet) when you are among them then lead them in prayer[320], then let a group of them be with you (in prayer)[321] and let them take their arms (in defence)[322]. When they have finished their prostrations[323], let them be (in position) going to the rear[324]. Then let the other group, which has not yet prayed[325] come and be your follower[326] in the prayer and let them also take their means of protection and their weapons. The infidels wish that you become negligent of your arms and your baggage so that they can come down upon you in one attack. And there is no fault[327] upon you, if you are in trouble due to rain or you become ill for putting down your arms. But you carry your means of protection with you[328]. Undoubtedly, Allah has prepared for the infidels a humiliating torment[329].

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320. Reason for its Revelation:
During the Battle of Zaatur Riqua the Holy Prophet صلى الله عليه وآله وسلم performed Zohr *Salaah* with the Companions in congregation. The polytheists expressed great sorrow that they had wasted this opportunity of slaying the Muslims. At this some of the infidels said that take heart the time of their Asr Prayers is nearing soon. It is one Prayer which is more to them then their lives, their property, their parents. As soon as the Muslim stand in Prayer attack them with all your might. At that point in time Hazrat Jibraeel Alaihis Salaam presented the Prayer of Fear to the Holy Prophet صلى الله عليه وآله وسلم, and these verses were revealed.

321. By this is meant that during war when there is a greater fear posed by the enemy then Oh My beloved Prophet صلى الله عليه وآله وسلم divide the *SALAAH* into two congregations. The one congregation should perform first rakaat with you while the second congregation wages war on the enemy. Thereafter the second congregation go to their rear and complete the second rakaat behind the Holy Prophet صلى الله عليه وآله وسلم while the congregation remains engaged in war. Thereafter they perform the remaining rakaat on their own.

322.Even those persons who are engaged in *Salaah* behind the Holy Prophetصلى الله عليه وآله وسلم too should not leave their weapons but remain armed while in Prayer. Hazrat Abbas (Radiallahu Anhu) says that these people in *SALAAH* should wear only those weapons that would not cause hindrance in the *Salaah* eg. sword, dagger, or present day guns, etc. When those engaged in Prayer would be keeping weapons, then the other congregation who is engaged in battle have no reason to leave the weapons. Hence, both congregations should keep their weapons with them.

323.By "finished their prostrations" completing both prostration in one rakaat, or in Maghrib *Salaah* the first congregation had completed both rakaats behind the Imaam.

324.i.e. They should stand to oppose the enemy, whether it be in the direction of the Qiblah or in any other direction.

325 From this we learn that the Congregation for prayer is so important that even in the heat of the battle no one had been exempted from it. It is a great shame on those who leave out congregational prayers without any valid excuse.

326. Then, you Oh Beloved Nabi صلى الله عليه وآله وسلم do complete the two rakaats and make salaam, then the first congregation can complete the first rakaat without any Qirat i.e. recitation of the QUR'AAN because they would be *LAAHIQ* (Laahiq are those Muqtadees (followers behind the Imaam) who join the congregation from the beginning but then loose one or more rakaats due to some reasons) thereafter the second congregation should complete the first rakaat with Qirat as they would be *MASBOOQ*- i.e. Muqtadees who join the congregation after one or more rakaats have been performed.

327. From this we learn that in the Salaat of fear walking, moving the chest away from the Qiblah etc. while in *SALAAH* are all excused. If he does any of these he will still be in *SALAAH*, just like if a *Wudu* of a person in *SALAAH* breaks, he has to go and perform his *Wudu*, but he is still in *SALAAH*.

328. Reason for its Revelation:
Hazrat Bin Abbas (Radiallahu Anhu) says that in this battle (Battle of Zaatur Riqua) Hazrat Abdur Rahman bin Auf (Radiallahu Anhu) became wounded to such an extent that he could not carry his weapons. The verse was revealed regarding him. Some Ulema use this verse as a proof that in *SALAAH* of fear it is compulsory to carry your weapons while in *SALAAH*, while majority of the Ulema are of the opinion that it is desirable to do so.

329.Reason for its Revelation:
Hazrat bin Abbas (Radiallahu Anhu) relates that during the Battle of Bani Anmaar Allah Almighty granted a grand victory to the Muslims. On seeing the battlefield empty of all infidels the Holy Prophet صلى الله عليه وآله وسلم went to a near by jungle to relieve himself. When Huwairah bin Harith Mahaaribi got wind of this he appeared before the Holy Prophet صلى الله عليه وآله وسلمwith a sword in his hand and said: Oh Muhammad صلى الله عليه وآله وسلم " *who will now protect you from my sword.*" The

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Bin Harith replied that he will not recite the Kalima but will give his word that in future he will neither take part in any battle nor will he assist his (the Holy Prophet's صلی اللہ علیہ وآلہ وسلم enemies. On hearing this the Holy Prophet صلی اللہ علیہ وآلہ وسلم left him. On this occasion the above verse was revealed to state that when you go to any such places always take every precaution.

Holy Prophet صلی اللہ علیہ وآلہ وسلم nonchalantly replied: "*Allah Almighty will protect me.*" As he made intention of attacking he fell to the ground facing downwards. As the sword fell out of his hand the Holy Prophet صلی اللہ علیہ وآلہ وسلم picked it up and said" *Who will now protect you from me?*" "*None*",said he. The Holy Prophet صلی اللہ علیہ وآلہ وسلم then said to him if you recite the Kalima there is protection for you.

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّ عَلٰى جُنُوْبِكُمْ ۚ فَاِذَا اطْمَاْنَنْتُمْ فَاَقِيْمُوا الصَّلٰوةَ ۚ اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ﴿۱۰۳﴾

103. Then, when you have completed your prayer, remember Allah (while) standing, sitting and lying on your sides [330]. But, when you become secure, establish regular prayer [331]. Indeed, prayer has been made obligatory, at fixed times, for the Muslims [332].

330. Beside being in *Salaah*, engage yourselves in the remembrance of Allah Almighty of all types. From this two issues emerge:
1. When in battle the warrior should assume such a dignified posture that he carries sword in his hands while his tongue recites the remembrance of his Beloved (i.e. Allah Almighty.)
2. Those who recite aloud the First Kalima and Darood Shareef are doing acts which are not only permissible but are laudable. This verse is a source of proof for the permissibility for these acts. There are numerous Ahadith regarding reciting the Zikr aloud after the *Salaah*.

331. This means having carried out all the conditions of *Salaah*. Earlier on permission was granted to walk while in *SALAAH* of Fear, but this is not allowed now.

332. From this we learn that two prayers cannot be combined during a journey, because every *Salaah* has its own prescribed time as per Holy QUR'AAN. Those Ahadith which mention the combining of two prayers are in respect physical combination eg. the Holy Prophet صلی اللہ علیہ وآلہ وسلم read the first *Salaah* at its last possible time and he performed the second at its earliest prescribed time.

وَ لَا تَهِنُوْا فِى ابْتِغَآءِ الْقَوْمِ ؕ اِنْ تَكُوْنُوْا تَاْلَمُوْنَ فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا تَاْلَمُوْنَ ۚ وَ تَرْجُوْنَ مِنَ اللّٰهِ مَا لَا يَرْجُوْنَ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۱۰۴﴾ ع

104. And weaken not in pursuit of the infidels[333]. If you are suffering hardship, they are also suffering the same hardship. You have hope from Allah but they have none. And Allah is Ever Knowing, the Wise.

333. Reason for its Revelation:
On termination of the Battle of Uhud the Holy Prophet صلی اللہ علیہ وآلہ وسلم ordered the Companions to go in pursuit of the infidels so that they would not turn back. On hearing this the Companions complained of being badly wounded. In response to it, this verse was revealed i.e. if the infidels can muster courage to pursue you despite their wounded condition, then why don't you do the same? From this we

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learn that for the purpose of encouraging the Muslim warriors it is permissible to talk about the courage and bravery of the infidels.

SECTION 16

105. (O Beloved Prophet) We have revealed to you the Book with Truth that you might judge [334] between mankind as you are guided by Allah [335]. And become not an advocate from the side of the deceivers [336].

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾

334.Reasons for its Revelation:
This verse was revealed concerning Tam'a bin Ubairik who stole his neighbour Qutadah bin No'man's chain armour, hid it in a flour bag and kept it in trust with a Jew. On searching both the armour chain and the flour bag were found in the Jew's house. The Jew said that Tam'a had kept it at his house. Tama's people, in an effort to protect their fellow brother tried and hoped that the Jew would be proven guilty, and Tama would be proven innocent. On that occasion this verse was revealed, to show that Tama's people had given false testimony to prove him innocent.

335. From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم decisions were based on two things: the Book of Allah Almighty and the Light of Prophethood. Hence, the decisions of the Holy Prophet صلى الله عليه وآله وسلم were so firm and unalterable that appeal against them was totally impossible. Thereafter the decision of Learned Ulema and Muslim jurists and judges too would be based on the Book of Allah Almighty, and the testimony of witnesses, etc. Hence, the decision of any ruler or official is not fully acceptable and as such is open to appeal.

336. This command though is obviously addressed to the Holy Prophet صلى الله عليه وآله وسلم yet in reality the purpose of it is to let all rulers and officials until the Day of Judgement know that they should not be indiscreet or short sighted in their decisions or judgements. The genuine accused found guilty should be given full punishment without any regard or bias. Observe that Tama was outwardly a believer and the Jew was a non-believer, yet the judgement was given in favour of the Jew. From this we also learn that every Companion is not free of transgression, though by the grace of Allah Almighty they do not remain on the part of trangression. Furthermore, no matter how great or serious a sin may be it will not render a person out of the fold of Islam eg. Allah Almighty did not refer to the helpers of Tama as infidels, but as treacherous or cheats.

106. And seek forgiveness[337] of Allah. Surely Allah is Ever Forgiving, Most Merciful.

وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾

337. It is quite apparent that this command is addressed to Tama that he should seek repentance for his sins. If it is addressed to the Holy Prophet صلى الله عليه وآله وسلم it is done on the basis that the good deeds of the pious are sometimes the sins of the close friends. It was the Holy Prophet's صلى الله عليه وآله وسلم wish that the judgement should be passed on the strength of the testimony as is the rule of Islamic law, whereas Allah Almighty says that the Holy Prophet صلى الله عليه وآله وسلم should refrain from such an intention. Or it could also mean that the Holy Prophet صلى الله عليه وآله وسلم should seek forgiveness for those people who wrongfully assisted Tama so that Allah Almighty may grant them forgiveness for their

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was an act of sin, or expressing criticism at their testimony because the good deeds of the pious sometimes are sins of their close friends. There is nothing wrong in the ruler or judge accepting the testimony of the plaintiff. transgression and protect them in future from practising such type of national or group aid which would become a means of committing sins; or seeking repentance with the intention of the acceptability of their testimony which

وَ لَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا ۚ﴿۱۰۷﴾

107. And dispute not on behalf of those who deceive their souls [338]. Surely Allah loves not one who is a habitual, deceitful sinner.

338.We learn that testimony of a liar is not permissible because to aid a sinner in committing a sin is in itself an act of sin. To receive payment for such legal counselling is forbidden because it is being acquired through illegal means.

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَ لَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَ هُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ؕ وَ كَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴿۱۰۸﴾

108. They seek to hide from men, but they cannot hide from Allah [339] and Allah is with them [340] when they design in their hearts that thing which is disliked by Allah [341]. And surely Allah has encompassed their doings [342].

339. This verse is the foundation of piety and purity. If man is fully cognisant that nothing of his is concealed from Allah Almighty and His Prophet صلى الله عليه وآله وسلم then he should not be bold to commit a sin.

340. Allah Almighty due to His Supreme knowledge and power is with them, therefore they should be shameful and modest in respect of their behaviour. From this we learn that if man is fully aware that Allah Almighty is with him then he should not have the courage to commit a sin. Likewise, if he accepts the Holy Prophet صلى الله عليه وآله وسلم to be present and watching then he should never commit a sin. In this verse there is a hint that nothing is concealed from the Holy Prophet صلى الله عليه وآله وسلم because here in Allah Almighty says they hide from people, and not they hide from the Holy Prophet صلى الله عليه وآله وسلم, while in the words they hide not Allah Almighty has included the Holy Prophet صلى الله عليه وآله وسلم .with Him, i.e. they cannot hide from Me and My Beloved Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "*Oh Prophet, the Communicator of the unseen news! No doubt, We have sent you as the present beholder.*" (S33:V45) Allah Almighty is with the Believers out of His kindness, He is with the Prophets and Saints out of His Grace and Benevolence, He is with the infidels out of His wrath, while He is with all out of His Knowledge and Power.

341. By "*they design in their hearts*" is meant the people of Tama were designing secret plans to support him in order to prove him innocent so that no blame could come on them

342.By this is meant Allah Almighty's knowledge and power has encompassed them because Allah Almighty as a being is neither encompassed nor is He encompassing. He is free of space and place.

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109. It is you who have pleaded on behalf of them in the life of this world. Who will plead on behalf of them on the Day of Judgement [343], or who will be their defender (on that day).

هٰاَنۡتُمۡ هٰۤؤُلَآءِ جٰدَلۡتُمۡ عَنۡهُمۡ فِی الۡحَیٰوةِ الدُّنۡیَا ۟ فَمَنۡ یُّجَادِلُ اللّٰهَ عَنۡهُمۡ یَوۡمَ الۡقِیٰمَةِ اَمۡ مَّنۡ یَّکُوۡنُ عَلَیۡهِمۡ وَکِیۡلًا ﴿۱۰۹﴾

343. It should be remembered that it is impossible to quarrel by Almighty Allah to cause deceipt. To plead for the intercession of the loved ones, and the pleading of children for the repentance of their parents is proven from the verses of the QUR'AAN as well as from Ahadith. Says Allah Almighty: "*Who is he that would intercede with Him save by His leave*" (S2: V252) The Holy Prophetصلى الله عليه وآله وسلم said the miscarried baby will plead for the repentance of his parents in such a manner like the creditor pleading with the debtor. It will be said to the child: O the miscarried baby pleaoine your Lord But this pleading and squable will be gracefulness and, not to oppose Allah Almighty. Hence, in this verse there is no negation of intercession

110. And whoso commits evil or wrongs his own soul and thereafter seeks forgiveness of Allah, shall find Allah Forgiving, Merciful [344].

وَ مَنۡ یَّعۡمَلۡ سُوۡٓءًا اَوۡ یَظۡلِمۡ نَفۡسَهٗ ثُمَّ یَسۡتَغۡفِرِ اللّٰهَ یَجِدِ اللّٰهَ غَفُوۡرًا رَّحِیۡمًا ﴿۱۱۰﴾

344.From this we know that for every kind of sin there is repentance, but the method of seeking repentance differs. The repentance of infidelity is belief, the repentance of not granting human rights is to grant these rights the repentance of ommision of *Salaah* is performing its Qaza. Also, laws pertaining to each are different. This does not mean that mere saying of Taubah - repentance will be sufficient to absolve yourself from the sin of robbery, murder, gambling, etc.

111. And whoso earns (commits) a sin, then he commits it against his own soul 345. And Allah is Ever Knowing, Most Wise.

وَ مَنۡ یَّکۡسِبۡ اِثۡمًا فَاِنَّمَا یَکۡسِبُهٗ عَلٰی نَفۡسِهٖ ؕ وَ کَانَ اللّٰهُ عَلِیۡمًا حَکِیۡمًا ﴿۱۱۱﴾

345. By "*against his own souls*" means every person will have to bear the punishment for his own sins. There is no chance that one will commit sins and another will bear the punishment. However,, the one who aids the person in sin will be caught with the sinner.

112. And whoever earns [346] a fault or a sin, then blames it on an innocent (person) has certainly borne that falsehood (slander) and a clear sin.

وَ مَنۡ یَّکۡسِبۡ خَطِیۡٓئَةً اَوۡ اِثۡمًا ثُمَّ یَرۡمِ بِهٖ بَرِیۡٓـًٔا فَقَدِ احۡتَمَلَ بُهۡتَانًا وَّ اِثۡمًا مُّبِیۡنًا ﴿۱۱۲﴾ ع

349.In this verse "*sin*" signifies major sins and "*fault*" indicates minor sins. To accuse an innocent person of sin is a severe transgression, whether that innocent person is a believer or an infidel, because Tama had accused an infidel Jew.

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SECTION17

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكَ وَ رَحْمَتُهٗ لَهَمَّتْ طَّآىِٕفَةٌ مِّنْهُمْ اَنْ يُّضِلُّوْكَ ؕ وَمَا يُضِلُّوْنَ اِلَّاۤ اَنْفُسَهُمْ وَ مَا يَضُرُّوْنَكَ مِنْ شَیْءٍ ؕ وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ؕ وَ كَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ﴿۱۱۳﴾

113. And (O Beloved Prophet) if there had not been the Bounty and Mercy of Allah upon you [347], then a group of them would have certainly tried to deceive you. But, they are only misleading themselves [348] and they will not do harm to you at all. And Allah has revealed to you the Book and Wisdom [349] and taught you what you did not know [350]. And great is the grace of Allah upon you [351].

347.By this is meant if Allah Almighty had not portrayed you as an innocent being, and had He not made all types of knowledge apparent to you then these people who have misled you i.e. they would have deceived you into making a wrong decission.

348. From this we know that Allah Almighty protects the Holy Prophetصلی اللّٰہ علیہ وآلہ وسلم, therefore none can mislead him. The same is said regarding the Noble Companions in the following verse: "*And they mislead none but themselves and they perceive not...*" (S3:V69) We Thus, find that the Holy Prophet's صلی اللّٰہ علیہ وآلہ وسلم splended illumination had been cast upon his Noble Companions making their faith unshakable. In it there is prophesy of the unseen and discussion of the Holy Prophet's صلی اللّٰہ علیہ وآلہ وسلم complete protection i.e. they will not succeed in influencing the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم to make a wrong decision as Allah Almighty has blessed him with the knowledge of the unseen. Allah Almighty has made the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم totally innocent and blameless, and neither will they harm the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم in any way by taking the correct decision in all worldly matters, as Allah Almighty is his Helper. Says Allah Almighty: "*And Allah will guard you from people.*" (S5:V67)

349.From this we learn that both the Holy QUR'AAN and the Hadith are from Allah Almighty. The words and message of the QUR'AAN are from Allah Almighty, while only the subject of the Hadith is from Allah Almighty, but the words are that of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم .

350.From "*He has taught you*" we learn that nobody can mislead the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم , because only he can be deceived who is without knowledge. However, judgement is passed on the strength of the testimony, even though the testimony might be false, and there is no proof to declare it false. Furthermore, we also learn that Allah Almighty has blessed His Beloved Prophetصلی اللّٰہ علیہ وآلہ وسلم with all types of knowledge of the unseen.

351.Allah Almighty has called the entire world as scanty: "*Say you, the enjoyment of the world is little!*" (S4:V77) but here He states that Allah Almighty has blessed you with a great bounty. From this we learn that the entire world is but one small portion of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم dominion, otherwise how would it signify a great bounty!

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لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍ بَيْنَ النَّاسِ ؕ وَ مَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿۱۱۴﴾

114. There is no good in most of their secret conferences, but whoso commands charity and kindness or make peace among people [352]. And whoso does this for seeking the approval [353] of Allah; We shall soon give him a great reward.

352.In it all types of counselling is included like state conferences, meetings of national assembly, tribal councils, consultations about domestic matters. If all these are for a beneficial purpose they are good, if not they are bad.

353. By this is meant whenever there is a fight between husband, wife, father, son, friends, relatives, people of your street or ward, people of your city, Islamic states, etc. it is a great act of worship to bring peace between them. This will take the meaning when the word "*People*" refers to Muslims. If the word "*People*" denotes general mankind then its meaning would be to encourage the infidels to accept Islam so that they can be at peace with the Muslims, or if there are signs of war between Muslim and non-Muslim states, and peace is to the advantage of Muslims then try to negotiate peace to stop the war. Such a person will also be entitled to divine rewards. It is permissible to make peace with the infidels. Says Allah Almighty: "*And if they incline towards peace, then incline you also and put trust in Allah.*" (S8:V61)

وَ مَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَ يَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَ نُصْلِهٖ جَهَنَّمَ ؕ وَ سَآءَتْ مَصِيْرًا ﴿۱۱۵﴾ ع

115.And whoso opposes the Messenger after guidance has become clear [354], and follows the way other then the way of the Muslims [355], We shall leave him in his own condition and shall cause him to enter Hell. What an evil destination that is.

354.From this we learn that those to whom the message of Islam has not reached are not accountable for Islamic laws, if they have the belief in the Unity of Allah Almighty it is enough for them because they do not become an opposition to the Holy Prophet صلی اللہ علیہ وآلہ وسلم Also the sins they have committed out of ignorance will not include the sin of opposing the Holy Prophet صلی اللہ علیہ وآلہ وسلم opposition to the Holy Prophetصلی اللہ علیہ وآلہ وسلم will only be accountable when it is done with the full knowledge of their action. Furthermore it should be remembered that opposition to the Holy Prophetصلی اللہ علیہ وآلہ وسلم in faith is infidelity, and in action, - sin.

355.From this we understand that *TAQLEED* following the footsteps of our illustrious predecessors like the four Imams is commendable, as this is the path followed by Muslims in general. Likewise engaging in *Khatmul QUR'AAN*, Fateha, holding *Meelad* gatherings, *Urs* gatherings are practiced by the Muslim in general and are regarded beneficial by them. Hence, they are commendable acts for us to follow. Says Allah Almighty: "*And Thus, we made you exalted among all nations that you may be witnesses to the people.*" (S2:V143) In respect of this Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "*You are witnesses of Allah on the earth.*" He further said: "*That*

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which the Muslims regard as good, it is regarded good by Allah as well."

SECTION 18

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا ﴿۱۱۶﴾

116. Surely Allah does not forgive association with Him as partner [356] but whatever is less then that He forgives whomsoever He pleases [357]. And whoso associates with Him any partner has certainly gone far astray.

356.By polytheism in this verse means infidelity. Say Allah Almighty: "*And give not in marriage to idolators until they accept faith.*" (S2:V221)
Its meaning is he who dies on infidelity will not receive forgiveness, while he who dies a sinner can be forgiven. It does not mean that infidelity cannot be forgiven through sincere repentance. The general people of Arabia were first infidels but after accepting Islam, repented for their sins and thereby gained forgiveness.
357. From this emerge three issuses:
1. Misguidance has not reached the limits of infidelity. Major sins, like rights of Allah Almighty, human rights, etc. are all within the bounds of forgiveness, although the method of obtaining the forgiveness for transgressing human rights, will be forgiven by the person involved through the Grace of Allah Almighty.
2. Punishment or denunciation of oath is permissible and in fact it is apparent. Truly speaking it would not be regarded as an oath or covenant at all. Punishment to be meted out for all the sins is left to the sole will of Allah Almighty.
3. Forgiveness should not be regarded as automatic and definite, but one should hope for it. For that reason the words "*whomsoever He please*" are used in the verse. Hence, this verse in no way encourages one to commit sins, but serves as a deterrent. Despair drives you towards sins

إِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖٓ إِلَّآ إِنٰثًا ۚ وَ إِنْ يَّدْعُوْنَ إِلَّا شَيْطٰنًا مَّرِيْدًا ﴿۱۱۷﴾

117.These polytheists worship not Allah, but some females[358] and worship not but a rebel Shaitaan [359].

358. The infidels of Arabia regarded the angels as the daughters of Allah Almighty and as such made them the object of their worship. Therefore they had made idols of some past women which they would embellish with jewellery: as is the case with the present polytheist. Hindus who have made Ganga, Kaali, etc. as their female deities which they are worshipping.
359.Whosoever abandons the path taught by the Holy Prophet صلی اللہ علیہ وآلہ وسلم to follow any misguided being is indeed following the devil, because all misguided persons have been led astray by none other then the devil.

لَّعَنَهُ اللّٰهُ ۘ وَ قَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا ﴿۱۱۸﴾

118. Whom Allah has cursed. For he had said: "I swear I will certainly take some specific portion of Your bondsmen (devotees) [360].

360. From this emerge three issues:
1. Taqiyya (Pious fraud) is such a terrible curse that even the devil did not display profane piety in front of Allah Almighty which is what he should have done, but he spoke openly.
2. Allah Almighty has given the devil such

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extensive knowedge and powers that he knows every device to deceive people, this has placed him in a position to recognise every one.

3. Even the devil regards the Prophets of Allah Almighty and the Saints of Allah Almighty as innocent who safe guarded them from his deception. Hence, he referred to them as "Your bondmen". For this reason those who regard Prophets and Saints as sinners are worse then the devil.

119. And I will certainly lead them astray, and I will arouse in them (sinful) desires [361] and will command that so they will cut the ears of cattle [362] and I will command that so they will change the creation of Allah [363]. And he who takes Shaitaan for a friend[364], besides Allah, has certainly sustained a clear loss.

وَّلَاُضِلَّنَّهُمْ وَ لَاُمَنِّيَنَّهُمْ وَ لَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَ لَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ؕ وَ مَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا ؕ﴿۱۱۹﴾

361. It should be remembered that if the desire of long life and material wealth, etc. become an obstacle in your remembrance of Allah Almighty, then such things are works of the devil. On the other hand, if these are described as a means of pleasing Allah Almighty then they would be regarded as an act of worship.

362. From this we learn that reverence to the cow, to paint the horns of the animals during Diwali, Holi, to follow the customs of the polytheists are all included in the works of the devil. It is obligatory upon the Muslims to refrain from such practices. Infact to honour their big days, to show respect to River Ganges, etc. are all acts of infidelity. It is important for a Muslim to abhor all evil things and practices.

363.From this we learn that Allah Almighty has given the devil knowledge of the unseen because what he had prophesized for the future is coming true today. If the power of disease is such, then the power of medicine and treatment must be much greater. Prophets and Saints are treatment; the devil is the disease. Shaving of the beard too is included in this as it amounts to altering the creation of Allah Almighty. Just as it is forbidden for a woman to shave off the hair from her head so is the case with men who shave off their beards.

364.This verse is commentary to all those verses in which prohibition of taking anyone as a friend besides Allah Almighty. This verse has clearly shown that friend besides Allah Almighty is the devil and people who are followers of the devil. Friends of Allah Almighty are someone else, friends besides Allah Almighty are different. One should be mindful about this differentiation.

120. He (devil) makes them promises and arouses in them desires. But, Shaitaan does not promise them except deception [365].

يَعِدُهُمْ وَ يُمَنِّيْهِمْ ؕ وَ مَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿۱۲۰﴾

365.This is the satan's deceptive promise that you will be forgiven as a result of infidelity and that evil customs would become the means of achieving same. Present day Muslims are becoming victims of this web of deception. They are under the misconception that customs involving extravagant spending, building palatial homes, ministerial posts, etc. are no means of earning honour. This is all part of the devil's deception.

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اُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۡ وَ لَا يَجِدُوْنَ عَنْهَا مَحِيْصًا ﴿۱۲۱﴾

121. Hell shall be their destination, and they will not escape there from [366].

369. By the word 'escape' is meant that once the infidels are thrown into hell they would not be able to escape from it. However, after serving their sentence believers would be forgiven. Eternal punishment is especially set for the infidels.

وَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ﴿۱۲۲﴾

122. And those who believe and do good deeds [367], soon We shall cause them to enter gardens beneath which rivers flow, wherein they will abide forever. The promise of Allah is true [368]. And who is more truthful in statement then Allah?

367. From this verse emerge few issues:
1. Belief enjoys precedence over deeds because without sound belief deeds will not be accepted;
2. Good deeds are a pre-requisite for salvation no matter how pious a believer might be, he cannot be content without good deeds;
3. Good deeds are neither the core of faith nor part of faith because in the case of the first two words joined by the conjunction the second word would be regarded different to the first.
4. That the Day of Judgement is near, though it seems distant to us.

368. Hence, it is a certainty for the doer of good deeds to be rewarded with Paradise. Now, if anyone doubts about Hazrat Abu Bakr Siddique (May Allah be pleased with him) or other Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم for whom the QUR'AAN has promised Paradise, as otherwise is an infidel, because he regards Allah Almighty as untrue (Allah forbid).

لَيْسَ بِاَمَانِيِّكُمْ وَ لَآ اَمَانِيِّ اَهْلِ الْكِتٰبِ ؕ مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَ لَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّ لَا نَصِيْرًا ﴿۱۲۳﴾

123. The work goes neither according to your wishful thinking, nor on the desires of the people of the Book[369]. Whoever does wrong shall be requited thereof and [370] he shall not find, besides Allah, any protector or a helper [371].

369.Reason for its Revelation:
It was the claim of the Yahud that they will only be punished for forty days because they had worshipped the golden calf for these number of days; the Nasara were propagating that they will not be punished because Jesus Christ gave his blood on the cross for expiation of their sins; the polytheists were of the belief that their idols will save them from the punishment of hell. This verse was revealed to repudiate these claims.

370. i.e. Oh Yahud, Nasara, Polytheists, etc. your belief that sin will not cause any injury to you is false. Whoever from you indulges in sin will be punished. From this we learn that the infidels are not absolved from the laws of Shariah in terms of the Hereafter. Hence, they will be punished both for the infidelity as well as for committing sins.

371. From this we learn that deprivation of helpers is a punishment for the infidels. Allah Almighty will provide many helpers for the believers. Says Allah Almighty: *"Only Allah Almighty is your friend and His Messenger and*

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the believers". (S5-V55)

124. And whoever does righteous deeds, whether male or a female, while being a believer, those will enter Paradise, and they shall not be wronged a bit [372].

وَ مَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَ لَا يُظْلَمُوْنَ نَقِيْرًا ﴿۱۲۴﴾

372.By "be wronged a bit" is meant neither are his good deeds going to be decreased nor his sins are going to be increased. If his good deeds are going to be forfeited it would be due to his own failure or fault.

125. And who is better in religion then he who submits his face to Allah[373] while being a doer of good[374] and follows the religion of Ebrahim who was separate from every falsehood[375]. And Allah took Ebrahim for His intimate friend [376].

وَ مَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَ هُوَ مُحْسِنٌ وَّ اتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ﴿۱۲۵﴾

373.Although the literal meaning of the word "Face" is one's full countenance, but in this context it is used to indicate to one's person, because submitting oneself to anyone is equal to handing over oneself to him.

374.By this is meant a person should do good deeds.

From it two issues emerge:

1. After accepting faith a person does not become free from doing good deeds, he must endeavour to do good deeds, to the best of his ability.

2. Faith precedes good deeds, Hence, the benefactor is mentioned after "submits his face".

375.From this we learn that in order to obey Allah Almighty it is incumbent to follow the Religion of Hazrat Ebrahim (On whom be peace) which is now found in the Religion of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم . No charitable deeds will be of any avail by turning away from it. Once the root is cut off it is useles watering the branches.

376.The meaning of KHULLAT is cut off all connections from unrelated persons. It is presently used to indicate friendship in which connection is cut off from all unrelated persons of the friend KHALEEL - Allah Almighty's friend is one who seeks the pleasure of, Almighty Allah MEHBOOB and HABEEB is one whose pleasure is sought by Allah Almighty.Our Holy Prophetصلی اللہ علیہ وآلہ وسلم is both KHALEEL AND HABEEB. Says Allah Almighty: "*And undoubtedly soon your Lord shall give you so much that you shall be satisfied.*" (S93-V5)

126. And to Allah belongs whatever is in the heavens and all[377] that is on the earth.And Allah encircles all things.

وَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا ﴿۱۲۶﴾

ع ۱۸ / ۱۱ / ۱۵

380.By "*all that*" is not meant that only the earthly and heavenly things belong to Allah Almighty, and others are excluded. Because our eyes perceive perceptible objects, mention is made here of those objects.

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SECTION 19

127. And they request from you (O Muhammad) your verdict [378] concerning women. Please declare: "Allah gives verdict [379] to you concerning them and that which is recited to you in the Book (QUR'AAN) concerning the orphan girls to whom You give not what is prescribed for them [380] and (yet) turn your faces from marrying[381] them. And concerning the oppressed children He has instructed you that you maintain justice [382] towards the orphans. And whatever good you do, Allah is aware of your doings [383].

وَيَسْتَفْتُوْنَكَ فِي النِّسَآءِ ؕ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّ ۙ وَمَا يُتْلٰى عَلَيْكُمْ فِي الْكِتٰبِ فِيْ يَتٰمَى النِّسَآءِ الّٰتِيْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَ تَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۙ وَ اَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ؕ وَ مَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ﴿۱۲۷﴾

378.Reason for its Revelation:
The pre-Islamic Arab custom excluded the widows and orphaned daughters from the inheritance of the deceased. If the orphan was beautiful the heirs would marry her for a meagre dowry, if she was ugly but rich, neither the heir would marry her nor allow her to marry anyone else. This verse was revealed to repudiate this pagan custom. From this verse we understand that a minor girl can be regarded as a woman. Further, to deprive girls from the inheritance is the custom of the pagan Arabs which is a great injustice. This will not be forgiven even through seeking repentance, as it is an infrigement of human rights.

379.From this we learn that the laws of inheritance are very important because no issue is discussed in more detail by Allah Almighty in the Holy QUR'AAN then this issue. Thus, Allah Almighty says He gives the verdict - i.e. the verdict regarding other issues is given by man but the verdict on this issue is given by Allah Almighty himself.

380.In these verses Allah Almighty is addressing the Muslims that up to now you were indulging in this practice, in future refrain from this. In future inheritance of the infidels would be distributed according to their religious laws. The verdict of Islamic rulers too would be based on this.

381.By this is meant they would not marry the orphan girls because of their lack of physical beauty and material wealth.

382.Many issues are involved in this. To give the orphans their full rights; not to use up their wealth under some pretext; not to treat them with cruelty; to give them good education and training. In short, treat them exactly how you would treat your own children.

383.By 'good' is meant whatever good you do towards the orphans besides what is obligatory to be done for them for which Allah Almighty will reward you. From this we learn that we should treat the orphans better then what is due to them.

128. And if a woman fears ill treatment or desertion from her husband [384] then there is no sin on them that they reconcile [385] between themselves, and mutual

وَ اِنِ امْرَاَةٌ خَافَتْ مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَاۤ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ؕ وَ الصُّلْحُ خَيْرٌ ؕ

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reconciliation is best[386]. But, human hearts are entangled in greed[387]. And if you do good and fear Allah, then indeed Allah is aware of your doings[388]

وَ اُحۡضِرَتِ الۡاَنۡفُسُ الشُّحَّ ؕ وَ اِنۡ تُحۡسِنُوۡا وَ تَتَّقُوۡا فَاِنَّ اللّٰہَ کَانَ بِمَا تَعۡمَلُوۡنَ خَبِیۡرًا ﴿۱۲۸﴾

384.The high-handedness of the husband will be when he does not provide food and drinks for her, or provide these in lesser quantities then needed, or beat her up or use abusive language, shunning her by not loving her sincerely and cutting off verbal communication with her.

385.Reconciliation can be brought about if the wife wishing to stay with her husband should try to forgo some of her rights due by the husband, or the husband should forbear his wife's shortcomings and despite his lessened inclination towards her still treat her well.

386.Reconciliation is better then separation and divorce, because even though divorce is permissible, it is the most hateful thing in the eyes of Allah.

387.From this we learn that greed is part of human nature. Everyone place's his own rest and comfort above everything else. He will not try to provide comfort to others by undergoing hardship himself.

388. Allah Almighty is telling the husband that despite your dislike for the present wife be good to her in the understanding that the wife is the trust of Allah in your hands, if you do this, then We too will shower Our Grace and Bounty upon him.

129. And it would never be possible for you to treat women equally, how much you may desire[389]. So do not incline altogether towards only one (wife)[390] that you leave others hanging 391 in the midst. And if you do good and fear Allah, then undoubtedly Allah is Ever- Forgiving, Most Merciful[392].

وَلَنۡ تَسۡتَطِیۡعُوۡۤا اَنۡ تَعۡدِلُوۡا بَیۡنَ النِّسَآءِ وَ لَوۡ حَرَصۡتُمۡ فَلَا تَمِیۡلُوۡا کُلَّ الۡمَیۡلِ فَتَذَرُوۡہَا کَالۡمُعَلَّقَۃِ ؕ وَ اِنۡ تُصۡلِحُوۡا وَتَتَّقُوۡا فَاِنَّ اللّٰہَ کَانَ غَفُوۡرًا رَّحِیۡمًا ﴿۱۲۹﴾

389.No matter how pious a person may be and treats every wife equally, with full justice, it is just human to be inclined to one more then the other. If this happens there will be no blame on you. But if you are harsh in their treatment, you will be held accountable.

390. Do not administer justice superficially or one sidedly.

391.By "to leave the other hanging" is meant either to give her divorce, not to put her back on sound footing, not to treat her well, to deprive her of her maintenance and conjugal rights.

392. From this we learn that to bring about reconciliation between the husband and his wife is an act of great reward.

130. And if they both separate (by divorce) Allah will make each of you independent from[393] the other out of His Bounty. And Allah is Most Bountiful, Wise[394].

وَاِنۡ یَّتَفَرَّقَا یُغۡنِ اللّٰہُ کُلًّا مِّنۡ سَعَتِہٖ ؕ وَکَانَ اللّٰہُ وَاسِعًا حَکِیۡمًا ﴿۱۳۰﴾

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393. If the husband and wife cannot be reconciled resulting in a divorce then both should rely on Allah Almighty. In doing so Allah Almighty will bless each with a suitable spouse as well as wealth.
394. From this we learn that sometimes divorcing the wife can result in relief from financial burden, for both the husband and the wife, e.g. sometimes marriage can become a means of financial upliftment. Further, we learn that neither the wife is totally dependent on her husband, nor the husband is in need of his wife. We are indeed needy of Allah Almighty alone. Both husband and wife can survive without one another.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ؕ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ﴿۱۳۱﴾

131. And to Allah belongs whatever is in the heavens and on the earth [395]. And We have instructed those who were given the Book before you and yourselves to fear Allah [396]. But, if you commit infidelity, then surely, to Allah belongs whatever is in the heavens and on the earth [397]. And Allah is definitely All Sufficient, All Praised [398].

395.Almighty Allah is the absolute possesser and master of everything. Out of His Grace He does give temporary ownership of anything to whom He desires. Hence, this verse does not negate temporary ownership of anyone. Numerous verses in the Holy QUR'AAN in respect who is Thus, the object of praise and glory of the entire world.
396. From this we learn that the command in respect of piety and purity is for all times. Every religion had promulgated laws concerning it Hence, this is a continuous practice, just as Fasting, Itikaaf, marriage, etc. are all ancient acts of worship.
397.By this is meant even if all the people of the world were to become infidels they will in no way cause any ill to Allah Almighty, as the entire world is His property and possession. He is not in want of anyone's obedience and worship. We are totally dependent on Him; He is completely independent.
398.Every particle of this world proclaims glory of Allah Almighty of Absolute ownership refer to Allah Almighty's person alone eg. only He possesses the knowledge of Qiyamah, etc. Hence, there is no inconsistency in the verse.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿۱۳۲﴾

اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ بِاٰخَرِيْنَ ؕ وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ﴿۱۳۳﴾

132. And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as the Disposer of Affairs.
133. O People! If He pleases [399] He can take you away and bring others. And surely Allah has full power to do that.

399. By "take you away" mean He can cause you to die and in your place establish other people. e.g. He gave possession of Pharoah's land to the Israelites. It could also mean He could end your rule and make others rulers of your land and make you subordinate to them. Says Allah Almighty: "*You give the Kingdom to whom You please, and seize the*

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Kingdom from whom You please." (S3:V26) Also that you become compelled to abandon your country and your homes and places are established by others as was the case with the Banu Quraiza and Banu Nazeer, two Jewish tribes of Madina. The Bani Quraiza were put to sword and the Banu Nazeer were banished from Madina. In short Allah Almighty has absolute power to do as He wishes.

134. Whoso desires the reward of the world then know that with Allah is the reward of this world[400] and of the Hereafter. And Allah is All Hearing, the Seeing.

مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ؕ وَ كَانَ اللّٰهُ سَمِيْعًۢا بَصِيْرًا ﴿۱۳۴﴾

ع ۱۹

400. Since Allah Almighty is the possessor of the world and the Hereafter, you should seek the good of this world and the Hereafter from Him. However,, the seeker must have the ability to ask. From this we learn that one should not make acquisiton of the world our only object in life which would distract our attention from the Hereafter. Nor should we cut off ourselves completely from the affairs of the world. Furthermore if our intention of worship is to obtain reward of the Hereafter as well as to ward off calamites of this world and to obtain the blessings of this world, then such a worship is permissible. For this reason we perform *Salatul Kusoof* and Khusoof are performed to seek refuge from the evils of eclipse, etc.

SECTION 20

135. O you who believe! Stand firmly[401] for justice, giving witness for Allah even though it may be against your own selves, or of your parents or your relations. And whether it (witness) is against the rich or the poor. Allah is more worthy of both of them [402]. Therefore, do not follow the passions lest you may be far away from justice. And if you distort [403] or turn your face, then Allah is aware of your doings.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰۤى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۫ فَلَا تَتَّبِعُوا الْهَوٰۤى اَنْ تَعْدِلُوْا ۚ وَ اِنْ تَلْوٗۤا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۱۳۵﴾

401. This verse addresses rulers, witnesses, the learned Ulema, the saintly sages, the kings, etc. Everyone of these should administer justice according to their own capacities. In "stand firmly" emphasis is laid to show that every word, deed, and every aspect of life of a Muslim is based on justice. His admittance of sins, his acceptance of shortcomings in pious deeds, in short, his every act in life is to portray the concept of justice.

402. From this emerge a few issues:

1. To be of service to one's parent's and good treatment of one's relatives are noble deeds, but in personal, religious and social matters there should be no prejudice in our dealings with people.
2. The awe of the rich becomes an obstacle for showing mercy and justice to the poor. This

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obstacle should be removed.
3. Justice is greater then mercy.
4. Rights of Allah Almighty are more then all other rights.
403. By this is meant to trample upon justice through one's own selfish interpretations and portray cruelty in the guise of justice. From this one learns that effort of the defence council to prove a guilty person innocent through dubious means, the effort of a governor to perpertrate cruelty under the guise of justice by deliberately giving an incorrect ruling, the effort of a tyrant to give a wrong verdict through dubious interpretations, the efforts of leaders to prove false as truth, are all included under tyranny and extreme examples of crime. The correct interpretation of the Holy QUR'AAN to religious issues is the essence of worship, while incorrect interpretation is an act of distortion and infidelity.

136. O you who believe! Keep faith in Allah and His Messenger [404] and the Book, which He has revealed, to His Messenger [405] and the Book which has been revealed before [406]. And who denies Allah and His angels, and His Books and His Messengers and the last Day [407], then he has certainly gone far astray [408].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ الْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَ الْكِتٰبِ الَّذِيْۤ اَنْزَلَ مِنْ قَبْلُ ؕ وَ مَنْ يَّكْفُرْ بِاللّٰهِ وَ مَلٰٓىِٕكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ﴿۱۳۶﴾

404.By this is meant Oh those who declare faith verbally, do declare your faith sincerely and whole-heartedly; it could also mean Oh those who declare faith whole-heartedly, remain firm on your faith at all times. Hence, there is no division in the verse. From this we learn that only that type of faith is worthy of respect which will go with a person at the time of his death; that declaring faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم is equal to faith in. Allah Almighty; that one should remember the Holy Prophet صلی اللہ علیہ وآلہ وسلم at the time of remembering Allah Almighty

405. By "*He has sent down*" refers to the Holy QUR'AAN which Allah has sent down to the Holy Prophet صلی اللہ علیہ وآلہ وسلم Because the QUR'AAN was revealed over a period of twenty three years the word "has sent down" is used here, while "has been sent down" is used later in the verse. From this we learn that. Faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم takes precedence over faith in the Holy QUR'AAN.

406.From this we learn that while it is important to believe in all the revealed Books of Allah Almighty, obedience will only be to the laws of the QUR'AAN. Belief regarding the others should be that they are Books of Allah Almighty.

407.By this is meant if you reject any one of them or verbally say that one can be rejected, then it is equal to rejecting all of them. Thus, if anyone has rejected the Holy Prophet صلی اللہ علیہ وآلہ وسلم then he has rejected Allah Almighty, the angels, the Day of Judgement, the Messenger of Allah Almighty. Under the circumstances the meaning of the letter "*Wow*" will be AND - as a conjunction.

408. By 'misguidance' here means that type of misguidance which will keep you far away from true guidance.
Remember, that misguidance is of two types, one type is that which takes a person out of the fold of Islam into infidelity like TABARRAI, first type of misguidance. *RAFZI*, the insolent WAHABI, QADYANI, etc ; the second type of misguidance does not take the person out of the fold of Islam into infidelity, like high degree of schism or dissention or non-conformity to the four Imams etc. The first type is called distant misguidance while the second is called the misguidance of nearness. In this verse reference is made to the

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137. Indeed those who believe, then become infidels[409], then again accepted faith, then became infidels and then increase in their infidelity, Allah will never forgive them, nor will He show them the way [410].

إِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ﴿۱۳۷﴾

409. By "increased in infidelity" means to experience death on infidelity. May Allah Almighty protect us from this. If a person dies in a state of faith, all will be forgiven even if he had been guilty of infidelity a thousand times, even though under certain conditions faith in terms of Islamic law may not be reliable.

410. From this we learn that the faith of a person who commits apostasy time and again is not reliable in terms of Shariah (DURRE MUKHTAR) especially when engaged in a battle. In fact, at times even acceptance of faith during a battle is not reliable, as can be seen from the following verse: "*Say you on the Day of Judgement the believing of the infidels will not avail them, nor will they get time.*" (S32:V29) because outwardly this would point out the person is accepting faith in order to deceive. Examples of this was seen when Pakistan came into being.

138. Give tidings to the hypocrites that for them there will be painful punishment.

بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمَا ﴿۱۳۸﴾

139. Those who take infidels for friends instead of Muslims [411]. Do they seek honour with them? But, indeed, all honour belongs to Allah[412].

الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ﴿۱۳۹﴾

411.From this we learn that love and friendship with non-believers is a sign of hypocrites, especially when this is done as an opposition to Muslims.

412.From this we learn that a religious traitor will neither find respect from his own people nor from the opposition (other people, races etc.). Respect can only be obtained by being steadfast on your Religion. Likewise, the learned scholar who accepts compromise will not find honour and respect. Honour and respect belong to Allah Almighty and through His Grace to His Messenger صلی اللہ علیہ وآلہ وسلم and through the blessing of the Prophet صلی اللہ علیہ وآلہ وسلم to the sincere believers.

140. And surely He has already revealed to you in His Book that when you hear the verses of Allah being denied and being ridiculed [413], then sit with them until they engage in some other conversation, otherwise you would be like them too[414]. Indeed, Allah will gather the hypocrites and the infidels all in Hell[415].

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ اِنَّكُمْ اِذًا مِّثْلُهُمْ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعًا ﴿۱۴۰﴾

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413. By this is meant in which every environment mockery is made of religion, do not go there under any circumstances. If you were there beforehand where irreligiousness began to spread, move away from there at once. And if you have the power to put an end to this forcefully do so, if not speak out against it.

414. From this we learn that to indulge in infidelity to encourage anybody towards infidelity or to make anyone an infidel are all part of infidelity and of equal degree. In fact it is totally forbidden to attend gatherings of infidelity with the intention of participating in its proceedings. Thus, it is forbidden to attend gatherings of mourners and where dirges of lamentation are recited, or curses are hurled or expressed, even if one does not participate in these activities personally. However, if one attends these gatherings with the intention of eradicating these evils, there is no harm in it.

415.That both the hypocrites and the infidels will be in the fire of Hell, though their places may be different. Says Allah Almighty: "*Undoubtedly,the hypocrites are in the lowest section of Hell.*" It could also mean that the two groups could be brought together. Thus, there is no inconsistency in the verse.

141. Those who wait (and watch) your position. Then if you gain a victory from Allah they say: "Were we not with you? [416] But, if the infidels had a success, then they say to them: "Did we not gain an advantage over you and protected you from the Muslims? [417] Then Allah will decide between you on the Day of Judgement [418]. And Allah will not make a way for the infidels against the Muslims [419].

الَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ ۚ فَاِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللّٰهِ قَالُوْٓا اَلَمْ نَكُنْ مَّعَكُمْ ۖ وَ اِنْ كَانَ لِلْكٰفِرِيْنَ نَصِيْبٌ ۙ قَالُوْٓا اَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَ نَمْنَعْكُمْ مِّنَ الْمُؤْمِنِيْنَ ؕ فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ ؕ وَ لَنْ يَّجْعَلَ اللّٰهُ لِلْكٰفِرِيْنَ عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا ۠ ﴿۱۴۱﴾

416.By this is meant that they were with you. In the recitation of the Kalima and the performance of the *SALAAH* they had joined you, or that they set out with you for the battle of Uhud. For that they are asking for the share of the spoils of war. Verbally therefore they show to be with you, but inwardly they are with the infidels, in an effort to enjoy the best of both worlds. It is quite apparent that such selfish quests always remain insatiated. From this we learn that mere physical or verbal fellowship is useless if it is not done sincerely and whole-heartedly.

417.That is to say, the hypocrites are telling the infidels that they were largely instrumental in them gaining success over the Muslims. Firstly, although we accompanied the Muslims to the battlefield we did not fight against you thereby weakening the Muslim attack; secondly, we did your work in this war by passing to you military secrets of the Muslims. From this we learn that Muslims who become secret police of the infidels or become their informants are assuming the ways of the hypocrites. Indeed many Muslims are guilty of this practice.

418.Only on the Day of Judgement will the practical judgement be made when every one will be in the company of the one he loves. However, verbal judgement is already made in this world.

419.From this we learn that even if all the hypocrites and infidels were to join forces against the Muslims they will not be able to destroy them. Wherever the Muslims suffer losses it is due to their own treachery or through the consequences of their evil deeds. From this emerge a few issues:

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1. A testimony of an infidel is not permissible against a Muslim;
2. Marriage between a Muslim woman and non-Muslim male is unlawful;
3. A non-Muslim cannot purchase a Muslim slave.
4. A non-Muslim cannot become an heir or a legator of a Muslim.

SECTION 21

142. Surely, the hypocrites (think to) deceive[420] Allah. But, He is deceiving them. And when they stand up for prayer they stand up with a defeated[421] soul (i.e. lazily), making a show to the people, and they remember not Allah, but little.

إِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَ هُوَ خَادِعُهُمْ ۚ وَإِذَا قَامُوْٓا إِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى ۙ يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ إِلَّا قَلِيْلًا ﴿١٤٢﴾

420.From this we learn that any effort to deceive a Muslim or the Holy Prophet صلی اللہ علیہ وآلہ وسلم is equal to deceiving Allah Almighty, as the hypocrites were always endeavouring to deceive the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Muslims.

421.From this we learn that laziness in respect of *SALAAH* is the sign of the hypocrites. There are many examples of this: not to go to the Mosque without any reasons, refrain from offering the *SALAAH* in congregation without any valid reason; to arrive late at the Mosque deliberately without Kurtha or hat; to offer *SALAAH* lethargically, not to perform all the postures properly. One must make sure not to be guilty of these practices.

143. They have confusion in their minds, being neither on this side nor[422] that. And whom Allah leads astray, never will you find for him a way.

مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ ۖ لَآ إِلٰى هٰٓؤُلَآءِ وَ لَآ إِلٰى هٰٓؤُلَآءِ ۗ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ﴿١٤٣﴾

422.This shows that the hypocrites are neither counted amongst the infidels nor amongst the Muslims. This does not mean that there is a third rank between the infidels and the Muslims for the hypocrites. Further, it does not mean that the hypocrites are not infidels. Without doubt they are staunch disbelievers but they are not included with the infidels. From this we learn that those irreligious sects of Muslims are infidels in terms of religion but on national basis are counted with the Muslims. Neither completely here nor there, but are languishing in between. May Allah Almighty protect us from them. Ameen......

144. O you who believe! Do not take the infidels for friends [423] against the believers. Would you like it to be a clear proof against you [424] before Allah?

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ أَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۗ أَتُرِيْدُوْنَ أَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ﴿١٤٤﴾

423.In this verse Allah Almighty informs the Muslims that making friendship with the

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infidels is the way of the hypocrites - they should refrain from such practice. Remember, a believer can have blood relations with an infidel but he cannot be his friend. Marriage to ladies of the People of the Book is permissible, but despite that friendship with them is forbidden. Thus, relationship is some thing else, friendship is another matter altogether. Deceptive inclination of the heart is something else.

424.That on the Day of Judgement Allah Almighty will send you to the fire of Hell on account of your friendship with the infidels, because every person will be with his friend.

145. Indeed the hypocrites will be in the lowest depths of Fire, and you shall never get any helper for them [425].

إِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ﴿۱۴۵﴾

425. From this verse emerge three issues:

1. The hypocrites are worse then those who openly declare infidelity, as such their punishment too is going to be more severe.
2. Of all the pits of Hell the one deepest and the most dangerous is one in which all the rotten blood and pus of the inmates of Hell flow. Likewise in Paradise the best section is the one highest from the others. This superior section is called *A'LLIYEEN*.
3. There will be no helpers on that Day for the hypocrites, while Allah Almighty would be providing many helpers for the believers. Any person who declares that he has no helpers is merely revealing his hypocrisy.

146.But those who repented and mended (themselves)[426] and held fast to the Rope of Allah and made their religion purely for Allah. Then those are with the Muslims[427]. And soon Allah will grant a great reward for the Muslims [428].

إِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ؕ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ﴿۱۴۶﴾

426.By this is meant one should repent from hypocrisy and change for the better in future. From this we learn that even the repentance of the worst infidel can be accepted if he sincerely wants to change for the better. We further learn that there is a condition to be followed before repentance can be effected - the repenter must change his previous sinful condition to become a better person. Mere verbal repentance is meaningless - in fact it is a joke on the part of the repenter.

427.They will be with the believers in this world and in the Hereafter. From this we learn that to be in company of the pious is a great bounty, as Allah Almighty in this verse has referred to it as a great bounty and reward.

428. By this is meant Allah Almighty's reward will be beyond your imagination. The bounty of Allah Almighty will be in accordance with His lofty position, not it accordance with your position or title.

147. Allah has no gain by punishing you if you are grateful and accept faith. And Allah is Appreciative, Aware [429].

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ ؕ وَكَانَ اللّٰهُ شَاكِرًا عَلِيْمًا ﴿۱۴۷﴾

429.It should be remembered that the worldly kings punish the offenders for three reasons:

1. On account of fearing personal loss;
2. On account of giving vent to his personal anger caused by the crime of the offender;

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3. The third becomes the reason for forgivenes. However,, in the first two instances there is no pardon offered. Allah Almighty will punish the offenders on account of the third reason - i.e. for not accepting Faith, He is pure of the other two. The same concept is discussed in this verse.

PARA SIX

148. Allah does not like the uttering of evil words [430] except one who is being oppressed[431]. And Allah is Ever Hearing, Knowing [432].

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ؕ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ﴿۱۴۸﴾

430.From this we learn that to speak openly about a sin committed secretly is a sin. This includes lies, backbiting, slander, to swear to reveal your or another person's hidden faults, etc.

431.From this we learn that an oppressed person can relate the wrongs of the tyrant to the ruler or to other people which may not be included in backbiting. From this numerous issues can be ascertained; to reveal the impiety of the narration of Hadith; to complain about the thief or plunderer; to inform the state about the traitors, are all permissible.

432.Reason for its Revelation:
This verse was revealed in respect of Hazrat Abu Bakr Siddique (May Allah be pleased with him). Once a person was talking ill of him for some time. Hazrat Abu Bakr (May Allah be pleased with him) listened patiently without replying. When the man persisted Hazrat Abu Bakr (May Allah be pleased with him) gave him a reply. The Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم remarked to Hazrat Abu Bakr (May Allah) be pleased with him that until now an angel was replying on your behalf, but when you replied yourself the angel went away. The above verse was revealed on this occasion. (KHAZAIN). From it we gather that though it is permissible to retaliate on behalf of the oppressed, it is better to pardon. Hence, there is no inconsistency in the Hadith and the verse.

149. If you do any good deed openly or in secret or pardon anyone's evil [433]. Then, surely Allah is Pardoning, Powerful.

اِنْ تُبْدُوْا خَيْرًا اَوْ تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْٓءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا ﴿۱۴۹﴾

433. From this we learn some good deeds should be done publicly and some without publicity. Jummah Salah, Eidain Prayers, Hajj, publicly, but it is better to offer Tahajjud Prayer, voluntary charity etc. without publicity. We also know it is better to pardon our personal offenders as can be seen from "our pardon any one's evil". However,, no one has the right to pardon religious, national or patriotic offences of anyone.

150. Those who disbelieve in Allah and His Messenger and desire to separate[434] from Allah His Messengers and say: "Some we believe and others we deny" and wish to evolve a way between (faith and infidelity).

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَ رُسُلِهٖ وَ يُرِيْدُوْنَ اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَرُسُلِهٖ وَ يَقُوْلُوْنَ نُؤْمِنُ بِبَعْضٍ وَّ نَكْفُرُ بِبَعْضٍ ۙ وَّيُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا بَيْنَ ذٰلِكَ سَبِيْلًا ۙ ﴿۱۵۰﴾

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434.This verse informs that to hold Allah Almighty and Rasool صلی اللہ علیہ وآلہ وسلم together is not only faith but the very essence of faith. While to regard the Holy Prophet صلی اللہ علیہ وآلہ وسلم as separate from Allah Almighty is not only infidelity but the heart of infidelity. Just as the light of the lamp fully mixes to reflect with the light of the colour of the lamp, or just as the water mark on the currency totally mixes with the paper, in the like manner it is absolutely necessary for Prophethood to mix with Tawheed. In Kalima Tayyibah Allah Almighty added the Holy Prophet's صلی اللہ علیہ وآلہ وسلم name with His. In the first part the word Allah Almighty comes at the end, but in the second part, the Holy Prophet's صلی اللہ علیہ وآلہ وسلم comes first so that no distance remains between the words Allah Almighty and Muhammad . In short it is part of Faith to add Nabi صلی اللہ علیہ وآلہ وسلم with Allah Almighty.

151. They are the infidels [435]. in truth, and We have already prepared for the infidels[436]. a humiliating punishment.

أُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ حَقًّا ۚ وَ اَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿۱۵۱﴾

435.From this emerge a few issues:
1. Rejection of one Prophet too is an infidelity equal to rejection of all the Prophets. The same is the condition with the verses of the QUR'AAN i.e. to reject one verse is like rejecting the entire QUR'AAN.
2. There is no increase or decrease in the quantity of infidelity. One cannot say that a person is a quarter or half infidel. However, there can be a difference in the state or condition of infidelity i.e. some can be cruel infidels while others can be wild infidels by their disposition.

436.From this we learn that although some believing sinners would be punished, but they will not be humiliated on the Day of Judgement, as humiliation on that day is especially set aside for the infidels.

152. And those believe in Allah and all His Messengers and have made no distinction[437] between any one of them. To them Allah will soon give their reward [438]. And Allah is Ever Forgiving, Merciful.

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رُسُلِهٖ وَ لَمْ يُفَرِّقُوْا بَيْنَ اَحَدٍ مِّنْهُمْ اُولٰٓئِكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۱۵۲﴾ ع

437.This verse was revealed in repudiation of the Nasara and Yahud who had denied the. Prophethood of our Holy Prophet صلی اللہ علیہ وآلہ وسلم but would believe in some Prophets and show enmity towards other. One should love every Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his progeny which is incumbent upon us. To show great affinity to some and hatred for some is the dishonest way of the Yahud.

438.From this we learn that the reward of the good deeds is dependent on one's sincerity of faith.

SECTION 22

153.(OBeloved Prophet Muhammad) The people of the Book ask you to reveal to them [439] another book from the heaven.

يَسْـَٔلُكَ اَهْلُ الْكِتٰبِ اَنْ تُنَزِّلَ عَلَيْهِمْ كِتٰبًا مِّنَ السَّمَآءِ فَقَدْ سَاَلُوْا مُوْسٰٓى اَكْبَرَ مِنْ ذٰلِكَ فَقَالُوْٓا اَرِنَا اللّٰهَ

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جَهْرَةً فَاَخَذَتْهُمُ الصّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ ۚ وَاٰتَيْنَا مُوْسٰى سُلْطٰنًا مُّبِيْنًا ﴿۱۵۳﴾

But, they have asked of Musa (even) a greater thing then this and said: "Show us Allah openly". Then the thunder overtook them for their sins[440]. Then they took to the worship of the calf after clear signs[441]. had come to them. But We pardoned[442]. even that and gave Musa clear dominance[443].

439.Reason for its Revelation:
Once a Jew named Ka'ab bin Ashraf said to the Holy Prophetصلی اللہ علیہ وآلہ وسلم that if you are indeed Allah's Prophet then bring to us a book like the Taurat at once. In reply this verse was revealed.

440.It should be remembered that the request of the Yahud to Hazrat Musa (On whom be peace) to make it possible for them to see Almighty Allah was not based on their love for the Almighty, but on their lack of faith in Hazrat Musa (On whom be peace). It is for this reason that this punishment descended upon them for making this request. On the other hand Hazrat Musa (On whom be peace) desired to see the vision of Allah Almighty was based on his intense love for the Almighty. From this we learn that the change of intention change the laws. Qabil tormented his brother as a result he became an infidel. On the other hand the brothers of Hazrat Yusuf (On whom be peace) hurt the feelings of their brother and father. Yet remained believers. The reason being, the work of Qabil was due to his love for a woman, while the brothers did this to get the love of their father Hazrat Yacoob (On whom be peace).

441.By 'clear signs' is meant Taurat and Hazrat Musa (On whom be peace).

442.When they sincerely repented they were forgiven. In it is a reminder to the present day Yahud that if you too can declare faith in Islam you would be forgiven.

443.That We drowned Pharoah and his men which stamped your fear in the hearts of the Israelites to such an extent that they were prepared to act upon your harshest commands. The worshippers of the Golden Calf handed themselves to be killed out of your fear.

وَرَفَعْنَا فَوْقَهُمُ الطُّوْرَ بِمِيْثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَّقُلْنَا لَهُمْ لَا تَعْدُوْا فِي السَّبْتِ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ﴿۱۵۴﴾

154. And then We raised the Mount Tur over them for taking covenant [444]. with them and said to them: "Enter the gate [445]. prostrating". And We said to them: "Do not transgress in the matter of Sabbt (Saturday rest day of the Yahud) [446]. and We took from them a firm covenant.

444.By 'covenant' is meant the covenant of the Israelites to act upon the teachings of Taurat because they are given all the difficult laws of Taurat at one time. This frightened them and made them to say we have heard them but will not be able to carry out these laws. In response Mount Tur was raised upon them with the command that either accept the covenan or the mountain will fall upon you. From this we learn that revelation of the QUR'AAN bit by bit is a mercy of Allah Almighty upon the Muslims.

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445.From this we learn that it is important to respect the cities of the pious because the city mentioned here was the door to Areeha in which blessed Shrines of the Prophets are found. Some people do not show their backs to the Holy QUR'AAN or the graves of the pious. Imam Malik (May Allah be pleased with him) never rode on a horse in Madinatul Munawwarah. All pious persons have based their proof on this verse. Allah Almighty made Hazrat Musa (On whom be peace) to respect the jungle of TAWA by instructing "take off your shoes."

446.By this is meant you should not go out fishing on Saturday. Just as it is forbidden for Muslims performing Jummah to engage in any worldly affairs during the time of Jummah *SALAAH*, the Israelites too were ordered to refrain from fishing on entire Saturday, as this activity was forbidden for them.

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ وَ كُفْرِهِمْ بِاٰيٰتِ اللّٰهِ وَ قَتْلِهِمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ وَّ قَوْلِهِمْ قُلُوْبُنَا غُلْفٌ ؕ بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿۱۵۵﴾

155. Then We cursed them because they violated the covenant and that they denied [447]. the signs of Allah and killed unjustly the Prophets [448], and for their saying: "Our hearts are wrapped". But, Allah has sealed their hearts [449]. because of their infidelity[450]. So they believe not, except for a few.

447.By "signs of Allah" is meant the miracles of the Prophets. From this we learn that rejection of a Prophet is the worst form of infidelity.

448.Even in the minds of these Yahud the killing of the Prophets was an unjust deed. Otherwise in reality killing of the Prophets cannot be regarded as a justifiable act.

449.From this we learn that infidelity and evil deeds seal our hearts. This verse serves as a commentary on the verse: "*Allah Almighty has set a seal on their hearts*." (S2: V7)

450.By "committed infidelity" means in respect of Hazrat Isa Alaihis Salaam. Hence, there is no repetition in the verse.

وَّبِكُفْرِهِمْ وَ قَوْلِهِمْ عَلٰى مَرْيَمَ بُهْتَانًا عَظِيْمًا ۙ﴿۱۵۶﴾

156. And We cursed them for their infidelity and for their very grave slander against Mariam [451].

454.By 'calumny' is meant these people stained the dignity and chastity of Bibi Mariam through their false accusations. From this we learn that it is a terrible sin to hurl accusation at a chaste and honourable believing woman, especially when that lady happens to be of an elevated status. Those who presently hurl insinuation and accusations against Hazrat Ayesha Siddiqah (May Allah Be pleased with her) are criminals of the worse type and like the Yahud are liable for Almighty Allah's punishment. It should be remembered that the honour and chastity of Hazrat Ayesha Siddiqah (May Allah Be pleased with her) is of greater importance then Bibi Mariam because Bibi Mariam's chastity is testified by Hazrat Isa (On whom be peace) while the innocence of Hazrat Ayesha Siddiquah (May Allah be pleased with her is testified by Allah Almighty Himself regarding which 18 verses are revealed.

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157. And for their saying: "Indeed, We have killed the Messiah, Isa son of Mariam, Messenger of Allah [452]. Whereas, they slew him not and neither crucified him, but another was made to resemble him [453]. for them. And indeed those who differ over it are in doubt about it. They have not the least knowledge about it [454], but are merely following conjecture. And undoubtedly, they slew him not.

وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَ مَا قَتَلُوْهُ وَ مَا صَلَبُوْهُ وَ لٰكِنْ شُبِّهَ لَهُمْ ؕ وَ اِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ؕ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَ مَا قَتَلُوْهُ يَقِيْنًا ۙ﴿۱۵۷﴾

452.It was the claim of the Yahud that they had martyred Hazrat Isa (On whom be peace) which the Nasara had accepted. Both are liars and Allah Almighty has declared both as false in their claims.

453.By this is meant that the hypocrite who had gone to the house of Hazrat Isa (On whom be peace) to inform the Yahud about his whereabouts was made to appear like Hazrat Isa (On whom be peace) while Allah Almighty raised Hazrat Isa (On whom be peace) to the heavens. The Yahud took this hypocrite to be Hazrat Isa (On whom be peace) and mistakenly crucified him. Having done this they were puzzled about the whereabouts of the their own man. This was so because the person they had crucified though appeared to have the face of Hazrat Isa (On whom be peace) had the hands and the feet of their man. This Jewish misconception is being discussed in this blessed verse.

454.From this we learn anyone who presently believes that Hazrat Isa (On whom be peace) died a natural death or was killed is like the Yahud, groping in the darknes of misconception, like Lahori, Qadyani and Mirzayi.

158. But, Allah raised him [455] towards Himself and Allah is Exalted in Might, the Wise.

بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ؕ وَ كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۵۸﴾

455.In this verse the word 'raised' denotes raised physically and not just spiritually. Says Allah Almighty: "And he seated his parents on the throne." (S12:V100). If only spiritual elevaton was intented, the word 'but' would not have been used to precede 'raised', because spiritual elevation is achieved through martyrdom and not through lack of martyrdom.

159. And there is none among the People of the Book who will not believe in him [456]. before his death, and he will be a witness against them on the Day of Judgement [457].

وَ اِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَ يَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ۚ﴿۱۵۹﴾

456. From this emerge three issues:

1. That Hazrat Isa (On whom be peace) has not yet experienced physical death because all the People of the Book will declare faith in him before his death, although the Yahud at this point in time have not declared faith in him;
2. Just before Qiyamah Hazrat Isa (On whom be peace) will return to the earth;

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3. On his return all the Yahud will declare belief in him and thereby become Muslim.
457. By this is meant on the Day of Judegement Hazrat Isa (On whom be peace) will testify against the Yahud, while those who believed in him he will testify about their faith. It should be remembered that FOUR Prophets are alive, two are upon the earth i.e. Hazrat Khizr and Hazrat Ilyaas On them be peace and two are in the heavens i.e. Hazrat Isa and Hazrat Idrees (On them be peace). Hazrat Isa (On whom be peace) will return to the earth just before Qiyamah. He will be the last sage in the Ummah of the Holy Prophet (Peace be upon him), Imam Mehdi and the Companions of the Cave will render service to him; he will get married and will have children (Tafseer Roohul Bayaan). He will live in the world for forty years and would be buried at the Roza Mubarak of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمْنَا عَلَيْهِمْ طَيِّبٰتٍ اُحِلَّتْ لَهُمْ وَ بِصَدِّهِمْ عَنْ سَبِيْلِ اللّٰهِ كَثِيْرًا ۙ﴿۱۶۰﴾

160. Then on account of great injustice of the Yahud, We made unlawful for them some of those pure things that were lawful [458], and because of that they kept away many from the way of Allah [459].

458. Its detail is in (Verse 146 Surah 6)
459. From this we learn that sometimes the punishment of the followers of the previous Prophets would be in the form of very stringent religious laws. But today there is safety from this, as our laws of Shariah have been made easy for us.

وَّ اَخْذِهِمُ الرِّبٰوا وَ قَدْ نُهُوْا عَنْهُ وَ اَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ ؕ وَ اَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ﴿۱۶۱﴾

161. And (for) their taking of usury, while they had been forbidden from it and for consuming people's wealth unjustly[460]. And for those who became infidels [461]. And We have prepared for the infidels a painful punishment.

460. From this two issues emerge:
1. In all unlawful earnings taking of interest is the worst. For this reason Allah Almighty has made mention of it separately;
2. Taking of interest, bribery, stealing, earning money through dancing and singing were all forbidden in previous Shariahs (religion) because these are all included in unjust acts, and acts which fall in this category are all forbidden.
461. Those people who stubbornly held on to their apostasy remained infidels while those who repented were forgiven.

لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَاۤ اُنْزِلَ اِلَيْكَ وَ مَاۤ اُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَ الْمُؤْتُوْنَ الزَّكٰوةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ﴿۱۶۲﴾

162. But those of them who are firm in knowledge[462] and belief, they believe in what has been revealed to you (O Beloved Prophet)[463] and what has been revealed before you [464]. And they establish Prayer and give Zakaah, and those who believe in Allah and the Last Day; to them We shall give a great reward [465].

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462.Firm in knowledge is that learned man in whose heart knowledge has seeped in thoroughly. He is like that tree whose roots are firmly entrenched on the ground. This refers to Ulema of pure beliefs and those who act upon what they preach. eg. Hazrat Sayyedina Abdullah bin Salaam (May Allah be pleased with him) and his Companions who were learned in Jewish Scriptures but later became Muslims and became amongst the Noble Companions of Holy Prophet صلی اللہ علیہ وآلہ وسلم.

463.This means either through saliently conspicuous revelation eg. the Holy QUR'AAN, or through less conspicuous revelation eg. the Hadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Thus, one should have complete faith in both the Holy QUR'AAN and the Hadith sayings and instructions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

464.It should be remembered that our faith in the previously revealed books is of collective nature while that in the Holy QUR'AAN is comprehensive as well as practical. The two have been mentioned separately to show the difference between the two.

465.From this we learn that the reward of a practising man of knowledge is greater then the others because a practising man of knowledge has the capacity to make others pious. It is important that the actions of the man of knowledge should become an example of the Sunnah of the Holy Prophet and each deed of his should serve to propagate Islam. This also serves to hint that the punishment of an irreligious and non-practising man of knowledge too is worse then that of others because such a person is not only misguided himself but he would misguide others, in that his malpractice will lead other towards malpractises also.

SECTION 23

163. Indeed, We have revealed to you (O Beloved Prophet) such a revelation [466] as We revealed to Nuh and the Prophets after him [467]. And then We sent revelations to Ebrahim and Ismail and Is'haaq and Yaqub and his children [468], and to Isa and Ayub and Yunus and Harun and Sulaiman, and We gave to Dawood the Book (Zaboor).

إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَّ النَّبِيّٖنَ مِنۢ بَعْدِهٖ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَ إِسْحٰقَ وَ يَعْقُوبَ وَالْأَسْبَاطِ وَ عِيسٰى وَأَيُّوبَ وَ يُونُسَ وَ هٰرُونَ وَ سُلَيْمٰنَ ۚ وَ اٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿۱۶۳﴾

466.Here the comparison is only in respect of sending the Revelation although there is a difference in the nature of revelation eg. Hazrat Nooh (On whom be peace) was not sent any revelation concerning Holy War. From this we learn that Hazrat Sulaiman (On whom be peace) is the Prophet of Allah Almighty and anyone who rejects this is a non-believer, like some of the present day so-called believers.

467.It should be remembered that the first Prophet to propagate Religion to the non-believers is Hazrat Nooh (On whom be peace). Also he is to bring the laws of Religion. Furthermore, The Book of Allah Almighty was not revealed on Hazrat Nooh (On whom be peace) at one sitting. The Yahud of Madina would say that because the Holy QUR'AAN was not revealed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم at one sitting we will not believe in him. To refute their baseless claim Allah Almighty revealed this verse to inform that although Books on the previous Prophets were not revealed at one sitting yet you have declared faith in them. Likewise you should

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declare faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم too.

468.Some scholars on the basis of this verse have stated that all the sons of Hazrat Yacoob (On whom be peace) were prophets and that the innocence of a prophet is not necessary prior to prophethood. Whatever faults were made by them was prior to being blessed with prophethhood. The other group of Ulema (scholars) say that all the sons were not prophets. In this verse "and his children" refers to all their children because after Hazrat Yacoob (On whom be peace) all the Isrtaelite Prophets were his children. In this respect the later passage is the explanation or commentary of "and his chidren". This group of Ulema also say all the Prophets are innocent and sinless before and after prophethood.

164. And to the Messengers whom We have already mentioned [469] to you before, and to those Messengers whom We have not mentioned to you. And Allah, in fact, spoke to Musa [470].

وَ رُسُلًا قَدْ قَصَصْنٰهُمْ عَلَیْكَ مِنْ قَبْلُ وَ رُسُلًا لَّمْ نَقْصُصْهُمْ عَلَیْكَ ؕ وَ كَلَّمَ اللّٰهُ مُوْسٰى تَكْلِیْمًا ﴿۱۶۴﴾

469.In this verse the negation is in respect of discussion and not concerning providing knowledge. The Holy Prophet is provided with knowledge about all the Prophets. On the night of Me'raj all these Prophets performed *Salaah* behind the Holy Prophet . Says Allah Almighty: "*All that we relate to you of the tidings of the messengers*. (S11:V120) The gist of the matter is Allah has provided detailed information in the Holy QUR'AAN about some Prophets, and about some no details are provided as yet. But this does not mean that in future their details will not be known. Therefore the Wahabis cannot extract any proof from this verse.

470.From this emerge two issues:

1. Amongst the Prophets of the Israelites Hazrat Musa (On whom be peace) possesses great dignity and splendour, as discussion about him is made separately for the purpose of distinction.

2. That Almighty Allah has blessed some Prophets with special bounties. It is wrong to look for one Prophet's distinctive feature in all the Prophet's. Remember, every Prophet cannot be Allah Almighty's interlocutor - *KALEEM-UL-LLAH* - which is the title of Hazrat Musa (On whom be peace) only.

165. The Messengers bear good tidings and warnings so that mankind may not have any excuse [471] against Allah after the coming of the Messengers. And Allah is Ever Exalted in Might, Wise.

رُسُلًا مُّبَشِّرِیْنَ وَ مُنْذِرِیْنَ لِئَلَّا یَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌۢ بَعْدَ الرُّسُلِ ؕ وَ كَانَ اللّٰهُ عَزِیْزًا حَكِیْمًا ﴿۱۶۵﴾

471.By this is meant they must not get the oppurtunity to say that had a Prophet come unto them they would have become pious. From this emerge two issues:

1. Allah Almighty does not send punishment on any nation prior to sending a Prophet to them. 2. The true knowledge of Allah Almighty can only be acquired through the medium of a Prophet, and not merely through one's intellect.

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166. But (O Beloved Prophet) Allah is witness [472] to what He has revealed to you with His knowledge [473]. And the angels are witnesses [474]. And Allah is sufficient as a Witness.

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَاۤ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَ الْمَلٰٓىِٕكَةُ يَشْهَدُوْنَ ؕ وَ كَفٰى بِاللّٰهِ شَهِيْدًا ؕ﴿۱۶۶﴾

472.Testimony about Allah Almighty regarding the Holy Prophet صلى الله عليه وآله وسلم is that He has provided information about His Beloved Prophet صلى الله عليه وآله وسلم in His previous Books and blessed the Holy Prophet صلى الله عليه وآله وسلم with miracles like the testimony of King Tamgha about the royal charter or medal. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is such a stately Prophet that Allah Almighty testifies about his Prophethood.

473.That is, His special branches of knowledge of the Unseen should be bestowed in the QUR'AAN so that through the QUR'AAN He would be able to bless His Beloved Prophet صلى الله عليه وآله وسلم with those branches of knowledge. Say Almighty Allah: "He reveals not His secret to anyone, Except to his choosen Messengers". (S72:V27) Further Allah Almighty says: "*And we have sent down this QUR-'AAN on you in which everything is clearly explained*". (S16:V89) Therefore, in this case the letter BA in the word BI-ILMEHI (with His knowledge) points to those branches of knowledge which Allah Almighty has bestowed on His Beloved Prophet صلى الله عليه وآله وسلم or its meaning could be this lofty Book revealed to the most elevated servant is revealed with His full knowledge, and that He found only him worthy of this Book. Says a poet: "In His entire creation, Allah Almighty found none like Thee". Says Almighty Allah: "*Allah Almighty knows well where to place His Messengership* (S6:V124) *Indeed a matchless Messenger was needed for this matchless Boook (Roouo Bayaan)*". (S72:V27) Further Allah was needed for this incomparable Book.

474.From this we learn that even the Angels recite the Kalima or Declaration of Faith of our Holy Prophet صلى الله عليه وآله وسلم . Infact on the Day of Judgement every Prophet of Allah Almighty would be reciting the Kalima of our Holy Prophet صلى الله عليه وآله وسلم . The *Salaah* these Prophets performed behind our Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj was *SALAAH*-e-Muhammadi صلى الله عليه وآله وسلم , and not of their religion.

167. Those who committed infidelity and kept others away from the Way of Allah, they have indeed strayed far away [475].

اِنَّ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًۢا بَعِيْدًا ﴿۱۶۷﴾

475.From this we learn a misguiding non-believer in comparison is worse then a non-believer; a believer is better then a believer. This verse helps us to differentiate between the sinful scholars and the pious scholars and understand their status.

168. Indeed, those who committed infidelity and transgressed [476] Allah will never forgive them [477]. Nor will He show them the right way [478].

اِنَّ الَّذِيْنَ كَفَرُوْا وَ ظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيْقًا ۙ﴿۱۶۸﴾

476. By "transgressed" is meant these sinful scholars were cruel in respect of the Taurah by distorting and wilfully changing its contents; they were cruel to the people by stopping them from accepting faith, they were cruel to themselves by becoming idol worshippers.

477.They will not be forgiven as long as they are infidels or die as infidels.

478.To show them the path towards good deeds in this world and towards paradise in the

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casually as if he has been in it at all times. Hereafter. It is stated in a Hadith that the believer will go to his destination in paradise so

اِلَّا طَرِیْقَ جَهَنَّمَ خٰلِدِیْنَ فِیْهَاۤ اَبَدًاؕ وَ كَانَ ذٰلِكَ عَلَى اللّٰهِ یَسِیْرًا۝۱۶۹

169. Except the road leading to Hell in which they will abide forever. And this is very easy for Allah.

یٰۤاَیُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَیْرًا لَّكُمْؕ وَ اِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِؕ وَ كَانَ اللّٰهُ عَلِیْمًا حَكِیْمًا۝۱۷۰

170. O mankind! The Messenger has come to you with the Truth [479] from your Lord [480]. Then believe in him for your own good. And if you commit infidelity, then surely to Allah belongs whatever is in the heavens and on the earth. And Allah is Ever Knowing, All Wise.

479.From this we learn that not only the Holy Prophet صلی اللّٰه علیه وآله وسلم is the personification of truth, but every saying, every deed and every action of his too is likewise. There is nothing false in it. Just as one cannot obtain grapes from mango tree, one cannot get lies or falsehood or sin from the Holy Prophet صلی اللّٰه علیه وآله وسلم.

480. From this we learn that our coming into this world is totally different to that of the Holy Prophet صلی اللّٰه علیه وآله وسلم. We are responsible for our coming while, Allah Almighty is responsible for sending the Holy Prophet صلی اللّٰه علیه وآله وسلم eg. going in the world of an common traveller and the tour of the prime minister.

یٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِیْ دِیْنِكُمْ وَ لَا تَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّؕ اِنَّمَا الْمَسِیْحُ عِیْسَى ابْنُ مَرْیَمَ رَسُوْلُ اللّٰهِ وَ كَلِمَتُهٗۚ اَلْقٰىهَاۤ اِلٰى مَرْیَمَ وَ رُوْحٌ مِّنْهُ٘ فَاٰمِنُوْا بِاللّٰهِ وَ رُسُلِهٖ ﳜ وَ لَا تَقُوْلُوْا ثَلٰثَةٌؕ اِنْتَهُوْا خَیْرًا لَّكُمْؕ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌؕ سُبْحٰنَهٗۤ اَنْ یَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِؕ وَ كَفٰى بِاللّٰهِ وَكِیْلًا۠۝۱۷۱

171. O People of the Book! Exceed [481] not in your religion and do not say of Allah anything except the truth. The Messiah Isa son of Mariam [482] is only the Messenger of Allah and His Word, and was sent to Mariam [483] a spirit from Him. Then believe in Allah and His Messengers and do not say "three" [484]. Refrain for your own good. Allah is the only One God. Far is it from His Exaltedness that He should have a son [485]. To Him belongs whatever is in the heavens and on the earth [486]. And Allah is sufficient as Disposer of Affairs.

481.From this we learn that accepting non-obligatory things as obligatory, or taking unlawful things as lawful, accepting divine qualities of Allah Almighty in the Prophets are making additions to the Religion which is the way of the Yahud.

482.From this we learn that Hazrat Isa (On whom be peace) was born without a father

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otherwise he would have been connected with the father. Says Allah Almighty: "*Call them after their fathers...*" (S33:V5). It is for this reason that the Holy QUR'AAN has not mentioned any female name besides that of Bibi Mariam. Also Hazrat Isa (On whom be peace) is called the spirit of Allah Almighty, the word of Allah Almighty because he was conceived without sperm but born through Divine grace. Just as there is a connection between the Ka'bah as House of Allah and Hazrat Musa (On whom be peace) as Allah Almighty's interlocutor - a title of Musa (On whom be peace), the same is the connections with the spirit of Allah Almighty.

483.That Allah Almighty brought him into existence through just one word "Be". From this we learn that Hazrat Isa (On whom be peace) was neither created from a sperm or from a father or a mother.

484.Some were saying that Hazrat Isa (On whom be peace) is the son of God, some were saying he is the one part of the trinity of God while others were saying that he is God. This verse was revealed to repudiate the claims of these three groups. The repudiation of the first group is the word Allah Almighty, the second group is repudiated through the word *WAHID*; (ONE) while the repudiation of the third group is done through the words"have a son".

485.Because a child is accepted on the grounds of helplessness and being totally subdued, the danger of death, the fear of an enemy being overcome by lust can become contributory factors towards birth of a child. Allah Almighty is free and pure from these.

486. It is learn't from this that the son cannot become slave of the father. Ownership and Prophethood on one person does not gather because Allah Almighty setup his common ownership as proof on it that Isa is not son of God. Otherwise He would not be his servant.

SECTION 24

172. Messiah does not refrain to be a bondsman [487], of Allah nor do the angels (close to Him). And whosoever refrains from His bondage and is proved[488], He will gather them to Himself all together.

لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَ لَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ؕ وَ مَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَ يَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ﴿۱۷۲﴾

487.Reason for its Revelation.

The Yahud of Najraan told the Holy Prophet صلى الله عليه وآله وسلم that he was finding faults in Hazrat Isa (On whom be peace) by caling him the servant of Allah Almighty. The verse was revealed on this occasion stating that it is an act of pride to be the servant of Allah Almighty, not an act of dislike. From this we learn that although all are servants of Allah Almighty, the Prophets are elevated servants of Allah Almighty through whose worship Allah's Almighty Godhood and Divinity comes to the fore. Although all in his kingdom are the subjects of the king yet some hold elevated positions like a Prime Minister who is a stately figure. Even Allah Almighty takes pride in the worship and service. Says Allah Almighty: "It is He who has sent His Messenger". (S61:V9

488.From this we learn that it is futile to be boastful about ones worship of Allah Almighty and obedience to the Holy Prophet صلى الله عليه وآله وسلم as they are sinful acts, and this type of sinful act (May Allah forbid) cannot be committed by the Prophets of Allah. This is indeed the accusation of the Nasara on Hazrat Isa (On whom be peace) that he was claiming to be the son of God, thereby denying upon himself from being servant of Allah Almighty.

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فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَ يَزِيْدُهُمْ مِّنْ فَضْلِهٖ ۚ وَ اَمَّا الَّذِيْنَ اسْتَنْكَفُوْا وَ اسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا ۙ وَّ لَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّ لَا نَصِيْرًا ﴿۱۷۳﴾

173. As for those who accepted faith and did righteous deeds, He will pay their full rewards and grant them more [489] out of His Bounty. But as for those who were scornful and proud, He will give them severe punishment. And they will not find for themselves besides Allah, any protector or helper [490].

489.From this we learn that a pious believer will not only receive rewards for his good deeds but they will receive the special bounty of Allah Almighty which is in accordance with the Divine status of Allah Almighty. Hence, the vision of Allah Almighty, the increase in reward, and the perpetual acceptance by Allah Almighty are things which will be showered upon him through His Grace.

490. This informs that being helpless and without assistance is punishment for the non-believers Allah Almighty has provided many helpers for the believers.

يٰۤاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَ اَنْزَلْنَاۤ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ﴿۱۷۴﴾

174. O People! [491], There has indeed come a manifest argument[492], to you[493], from Allah and We have sent down to you a manifest light[494].

491.Through this word "People" entire mankind is being addressed, wherever and whenever they may be. From this we learn that the Prophethood of our Holy Prophet صلی اللہ علیہ وآلہ وسلم is not limited to a period, place or nation. He whose Lord is Allah Almighty, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is his Prophet صلی اللہ علیہ وآلہ وسلم.In the Creation of Allah, the Holy Prophet صلی اللہ علیہ وآلہ وسلم reigns supreme as king.

492.By "has come unto you" is meant Oh mankind indeed he also has come to you is a crystal proof of Allah Almighty's personification of knowledge i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not only Light of Allah Almighty but His unshakable proof and the symbol of Truth. All these appalations of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are found in the Holy QUR'AAN.

493. By 'manifest argument' is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the unshakable proof about Allah's identity . The acceptance of the argument is the acceptance of the claim, while raising an objection on the argument is an attack on the claim. Hence, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed the sacred personification of proof about Truth. Not only is every limb of the Holy Prophet صلی اللہ علیہ وآلہ وسلم one miracle but they are a collection of miracles as well. The blessed saliva of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was used as SOORMAH - by Hazrat Ali (May Allah be pleased with him) for the cure of his eyes; a healing for Hazrat Abdullah bin Atiq's broken bone; a means of sweetening the salty water of a well; it became the means of increasing the meagre quantity of flour of Hazrat Jabir (May Allah be pleased with him) to an incredible quantity. In short the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the personification of miracles and the unmistakable Proof of Allah Almighty or the QUR'AAN itself. For a detailed discussion on the subject consult our *SHAAN-E-HABIBUR RAHMAN.*

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494.From this we learn that the coming of Holy Prophet صلى الله عليه وآله وسلم precedes the coming of the Holy QUR'AAN.. It is for this reason that one first brings faith in the Holy Prophet صلى الله عليه وآله وسلم. as Light as well as a manifest argument. The concept of a manifest argument can be understood with one's intellect while that of Light through ones senses.

175. So those who believe in Allah and hold His rope firmly [495], He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ اعْتَصَمُوْا بِهٖ فَسَيُدْخِلُهُمْ فِيْ رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۙ وَّ يَهْدِيْهِمْ اِلَيْهِ صِرَاطًا مُّسْتَقِيْمًا ﴿۱۷۵﴾

497.The personal pronoun 'his' in the word *BIHI* "with His" is connected with the manifest argument eg. those who after believing in Allah Almighty hold firmly to His Rope, is the manifest Argument of Allah Almighty. In other words he who holds firmly to the Holy Prophet is indeed worthy of being the recepient of Allah Almighty's bounty. One fallen in a well comes up by holding onto the rope. One who is secured to rope alone can come up. It should be remembered that one end of the rope will be in the hand of the one who pulls it while the other end is the hands of the one being pulled. In the like manner the Holy Prophet's صلى الله عليه وآله وسلم one connection is with Allah Almighty and the other is with the rest of the world. Says Allah Almighty : *"And hold fast all together by the rope of Allah"*. (S3:V103)

176. (O Beloved Prophet Muhammad) They request from you a decree [496]. Say: Allah decrees to you in respect of a person who leaves[497]. neither father nor child, that if a man dies and has no child but (only) a sister, she will have half of what he left. And the man will be the heir of his sister, if the sister [498]. has no child. But, if there are two sisters, they will have two-thirds [499]. of what he left. If there are brothers and sisters, males and females [500], then the share of the male is equal to the shares of two women [501]. Allah explains to you clearly so that you may not go astray [502]. And Allah knows everything.

يَسْتَفْتُوْنَكَ ؕ قُلِ اللّٰهُ يُفْتِيْكُمْ فِي الْكَلٰلَةِ ؕ اِنِ امْرُؤٌا هَلَكَ لَيْسَ لَهٗ وَلَدٌ وَّ لَهٗۤ اُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَ هُوَ يَرِثُهَاۤ اِنْ لَّمْ يَكُنْ لَّهَا وَلَدٌ ؕ فَاِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثٰنِ مِمَّا تَرَكَ ؕ وَ اِنْ كَانُوْۤا اِخْوَةً رِّجَالًا وَّ نِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ؕ يُبَيِّنُ اللّٰهُ لَكُمْ اَنْ تَضِلُّوْا ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۱۷۶﴾ ع

496. By KALALAH is meant that person who does not leave behind neither a father nor a child.

497. This verse was revealed in response to the

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inquiry of Hazrat Jabir (May Allah be pleased with him). When he became ill the Holy Prophet صلی اللہ علیہ وآلہ وسلم went to visit him. On arrival the Messenger of Allah صلی اللہ علیہ وآلہ وسلم found him unconcious. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم then made wudu and sprinkled the remainder of the water on Hazrat Jabir (May Allah be pleased with him) from the blessing of which the noble Companion immediately gained consciousness. Hazrat Jabir (May Allah be pleased with him) then asked, "As I am without any children what will happen to my wealth after me?" In reply this verse was revealed. The Holy Prophet صلی اللہ علیہ وآلہ وسلم assured his Companion that "*Oh Jabir you will not die due to this illness*". Consequently Hazrat Jabir (May Allah be pleased with him) recovered fully. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware about people's life and death and that the used water of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was a means of cure for all illnesses.

498.If the deceased leaves neither son nor daughter. If the off-spring is a daughter the inheritance will go to the sister, she will not be the category of obligatory heirs. However, if the son is alive, then both brother and sister of the deceased will be deprived of inheritance. Likewise, if the father or grandfather of the deceased are alive his brother and sister would become deprived of inheritance.

499. It should be remembered that the issues in respect of the laws of inheritance 2/3 is also a group i.e. the right which is accorded to two sisters or two sisters is accorded to many. The same is the meaning of the Hadith in respect of this to show that 2/3 is an additional group in this matter.

500. First mention was made of sisters, now mention is made of both brothers and sisters, i.e. if the childless deceased leaves behind brothers and sisters.

501.With the brother the sister too would be included in people liable to receive inheritance, she will no longer remain in the category of obligatory recipients, and would be entitled to receive half share from the brother. It should be remembered that here it is besides the uterine sister i.e. blood as well as half brothers and sisters are intended here. Laws pertaining to uterine brother and sister have been discussed earlier. Hence, there is no inconsistency in the verse.

502. From this we learn that the laws pertaining to inheritance are important. No other laws have been described by Allah Almighty in so much detail as these laws. The Holy Prophet صلی اللہ علیہ وآلہ وسلم described the knowledge about inheritance as half the knowledge i.e. the rest constitutes the other half.

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ایاتھا ۱۲۰ ۵ سُوْرَۃُ الْمَآئِدَۃِ مَدَنِیَّۃٌ ۱۱۲ رکوعاتھا ۱۶

SURAH AL-MAIDA (MADANI)

Revealed After Hijrah Sections 16 Verses 120 , 12464 Words

I begin in the Name of Allah, Who is Most Compassionate, Most Merciful.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

SECTION 1

1. O you who believe! Fulfill your promises[1]. Lawful for you are animals that are mute, except such ones, which shall be narrated to you [2] further. But do not consider hunting to be lawful when you are in the pilgrim's garb (Ihraam)[3]. Undoubtedly, Allah commands what He wills.

یٰۤاَیُّہَا الَّذِیْنَ اٰمَنُوْۤا اَوْفُوْا بِالْعُقُوْدِ ؕ اُحِلَّتْ لَکُمْ بَہِیْمَۃُ الْاَنْعَامِ اِلَّا مَا یُتْلٰی عَلَیْکُمْ غَیْرَ مُحِلِّی الصَّیْدِ وَاَنْتُمْ حُرُمٌ ؕ اِنَّ اللّٰہَ یَحْکُمُ مَا یُرِیْدُ ①

1. If by "*Those who believe*" is meant believers of the People of the Book, then "*fulfill your promises*" would refer to those covenants which the Almighty had taken from them as per the previous revealed Books, while to openly recite these verses of praise about the Holy Prophet صلی اللہ علیہ وآلہ وسلم as revealed in the Tauraat and Injeel would refer to Muslims in general. Thus the meaning of this would be fulfill all those promises you made with your Creator, your Prophet صلی اللہ علیہ وآلہ وسلم , your religious Guide, your wife, your husband and to one another. However, these would be lawful promises, not religiously forbidden promises. Hazrat Imam Abu Hanifa (May Allah be pleased with him) says that he who has promised to fast on the Day of Eid should fulfil it by keeping fast on another day. He based his reason on this verse.

2. In this verse there is a repudiation of those disbelivers who would regard animals kept in the name of idols as forbidden e.g. *BAHEERAH, SAIBAH*, etc. From this we learn that a forbidden thing is only that which is made forbidden by Allah and his Beloved Nabi صلی اللہ علیہ وآلہ وسلم. While there is no need of a proof for anything lawful. The biggest proof for a thing being lawful is that it is not proven unlawful.

3. It is forbidden to hunt an animal on land while in the state of Ihraam , while it is lawful to catch an aquatic creature. It should be remembered that the animal hunted by one in Ihraam becomes unlawful for him as well as those not in Ihraam and this Ihraam could be for Hajj as well as Umrah.

2.O you who believe! Do not violate the symbols of Allah [4], and neither (the sanctity of) the sacred months [5], and neither the sacrificial animals sent to the Sacred House (Baitul Haram) and not those bearing signs in their necks [6], and neither the property and honour of those who repair to the Sacred House [7], seeking the bounty and pleasure

یٰۤاَیُّہَا الَّذِیْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰہِ وَ لَا الشَّہْرَ الْحَرَامَ وَ لَا الْہَدْیَ وَ لَا الْقَلَآئِدَ وَ لَاۤ آٰمِّیْنَ الْبَیْتَ الْحَرَامَ یَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّہِمْ وَ رِضْوَانًا ؕ وَ اِذَا حَلَلْتُمْ فَاصْطَادُوْا ؕ وَ

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لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَ التَّقْوٰى ۪ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۪ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۲﴾

of their Lord. And when you take off the pilgrim's garb then you may hunt [8], And let not the enmity of such people who prevent you to enter the Sacred Mosque incite [9], you to commit any excesses. And help each other in righteousness and piety, and help not one another in sin and transgression [10], and remain fearing Allah [11], Surely, the punishment of Allah is severe.

4. One learns from "symbols of Allah" that anything which has religious connection should be shown great reverence. Says Allah Almighty: "*And whosoever respects the sign of Allah then it is from the piety of the heart.*(S22:V32). The sacred Ka'aba, the shrines of the saints, the Holy QUR'AAN, etc, are all included in the symbols of Allah. In fact any object which is connected with the pious saints of Allah are part of the symbols of Allah. Observe, when the blessed feet of Hazrat Hajirah (On whom be peace) touched the hills of Safa and Marwa, they immediately became the symbols of Allah. Says Allah Almighty: "*No doubt, Safa and Marwa are among the symbols of Allah.*" (S2:V158)

5. Sacred months are four: Rajab, Zil-Qaidah, Zil-Hajj and Muharram. Even in the Days of Ignorance, these months were held in esteem, and Islam too has accorded them great respect. Initially, waging war in these months was forbidden, but now there is no restriction of time in respect of Jihad. Nevertherless, their respect is upheld for all times.

6. It was the practise of the Arabs to place some colourful objects in the necks of the sacrificial animals in order to make them known to the people to refrain them from interfering with them.

7. Reason for its Revelation:
Once Shuraih ibn Hind came to meet the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Madina. At the time of leaving the sacred city he drove the sheep and cattle of the people away with him. The Muslims were very deeply saddened by this terrible deed. The following year he went to Makkah with the intention of Hajj, bringing along with him sacrificial animals. On seeing him the Noble Companions wanted to seize all his animals to take their revenge, but the Holy Prophet صلی اللہ علیہ وآلہ وسلم stopped them. In support of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم decision Allah Almighty revealed this verse. From this we learn that we should not contravene any religious law for the sake of revenge.

8. This is a command in respect of permission, but this permission is so binding that one who rejects it would become a disbeliever because to hunt after coming out of Ihraam is permissible, but not obligatory. To reject anything absolute and binding is apostasy whether that thing is compulsory, (Fard), obligatory (Wajib) or commendable (Mustahab).

9. The disbelievers of Makkah stopped the Holy Prophet صلی اللہ علیہ وآلہ وسلم from performing Umrah on the day of the Treaty of Hudaibiyah, yet he did not in retaliation tell the Muslims to stop them from coming to the Ka'bah. It should be remembered that now the disbelievers are prohibited from entering the Ka'bah due to their apostasy. Says Allah Almighty: "*The associates are altogether unclean, then let them not approach the sacred Masjid.*" (S9:V28).

10. From this emerge two issues:
1. It is permissible to seek help from those other than Allah.
2. Collective aid is a good thing, whether it be financial, physical or spiritual, provided it is for a lawful purpose.

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11. From this we learn that to aid someone towards sin is also a sinful act to steal, to carry out burglary, to keep stolen goods in the house are also criminal acts Like to do a pious act, to exhort someone towards piety and to give assstance are acts for which rewards will be received.

therefore the prohibition regarding it in this verse is restricted to its flesh only.

3. You are forbidden (to eat) the dead [12] and blood and the flesh of the swine [13], and that on which any name has been invoked other than Allah [14] at the time of slaughtering, and that which dies by strangulation, and that which is beaten to death by anything unsharpened [15], and that killed by falling, and that which is gored, and that which has been eaten by any wild animal except those which you have properly slaughtered, and [16] that which has been slaughtered at any altar [17] and that on which you divide lottery drawn by arrows [18]. All that is an act of sin. Today, the infidels are dejected of your religion [19], so fear them not, but fear Me alone. This day I have perfected your religion [20] for you and completed My favour upon you [21] and have chosen Islam as the religion for you [22]. But whosoever is forced by extreme hunger without indulging in sin [23], then surely, Allah is Forgiving, Merciful [24].

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَ لَحْمُ الْخِنْزِيرِ وَ مَآ أُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَ الْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَ مَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ ۟ وَ مَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ؕ ذٰلِكُمْ فِسْقٌ ؕ اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ؕ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَ رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّاِثْمٍ ۙ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ③

12. Here, prohibition is mentioned regarding eleven things: A dead animal is that which is compulsory to slaughter but dies without being slaughtered. It is forbidden to eat its flesh, but some of its useful things are permissible, e.g. using its skin to make shoes, etc. By blood is meant the blood that flows from its body which is forbidden for consumption but its spleen and liver are permissible.

13. It was the practice in those days to eat only the flesh of the swine and not its other limbs, restriction however is only incidental, because every part of the swine is dirty and unlawful to eat. In fact besides eating any of its limbs, everything about the swine is prohibited to use because Allah Almighty has referred to this animal as positively and absolutely impure. Says Allah Almighty: "*Verily it is impure*" (S6:V145). Its flesh is made unlawful by the QUR'AAN, its other parts are declared unlawful by the traditions of the Prophet صلی اللہ علیہ وآلہ وسلم.

14. By this is meant an alive animal slaughtered in the name of anyone other than Allah as was the custom of the non-believers of Arabia who would slaughter animals in the name of their idols. This does not make the alive animals if kept the name of those other than Allah

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unlawful. Observe, animals kept in the name of Baheera and Saibah, gods of the Makkans, were not lawful. Muslims could obtain them to slaughter and obtain their flesh. If the water of the Ganges River, if eating and drinking of the cow, an object of worship of the polytheists is permissible, if use of the stones from the temple and the peepula sacred Hindu tree are permissible then why should the animal merely kept in the name of the idols be regarded as unlawful.

15. Whether it is killed by a stick or shot with a bullet or by a pellet it will be unlawful.

16. One learns if a chicken which is saved from the clutches of a cat, a goat saved from the clutches of a wolf are slaughtered before they die then they are lawful to eat.

17. From this emerge a few issues:

1. If an animal or its meat is placed in a tray and presented to their gods with an expressed intention of offering it for worship, it is totally prohibited to eat, even if such an animal is slaughtered in the name of Allah. ISSUE: If a non-believer takes a sacrificial animal to be slaughtered by a Muslim who recites Bismillah at time of slaughtering, that animal will be permissible to eat (*AlamGiri*). The reason here being the intention of the person chosen to slaughter did not intend to present it for sacrifice, while the intention of the other slaughterers will not be reliable for acceptance. From this comment one learns that there is no contradiction between the words "that which is made lawful" and "that which is slaughtered."

18. From this we learn that to obtain predictions from fortunetellers, to seek ill-omens, to throw dice, are all totally forbidden. However, it is permissible to obtain predictions about lawful things from pious people.

19. This verse was revealed at Arafat on the occasion of the Farewell Pilgrimage at the time of Asr (Mid-afternoon). This event took place on a Friday. It means that the disbelievers are totally despondent of ever over-powering Islam, or they are completely dejected by the act that they will be able to convert you to their beliefs. From this we learn that whosoever considers a Noble Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a disbeliever is worse than a disbeliever.

20. By '*Completed*' means the details about beliefs, revelation of verses pertaining to religious laws and the principles of intepretation of Islamic Laws are now all completed, no new verses will be revealed regarding them, neither will your Religion be ever abrogated.

21. By "*Bounty*" is meant Allah has blessed you with the victory of Makkah, given you internal and external security, eradicated all traces of apostasy etc. It should be remembered that the execution of personality is an act of excellence while the execution of attributes is an act of accomplishment, Hence there is no contradiction in the verse. For this reason 'Completed' is used with Religion and Perfection is used with bounty.

22. From this verse emerge a few issues:

1. As a Religion only Islam is liked by Allah Almighty e.g. Religion of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم,all the religions besides Islam are condemned.

2. After the revelation of this verse not a single law of Islam can be abrogated.

3. No increase or decrease can take place in the basic principles of Religion, though ramifications in the interpretive issues will always be possible, hence the word 'your religion' is used, not 'your faith'.

4. It is not possible for there to be a prophet after our Holy Prophet صلی اللہ علیہ وآلہ وسلم because religion is now perfected and completed. After the sun has risen there is no need for the lamp. Hence, the Qadiyanis are out of the fold of Islam.

5. Minus Islam, a person can perform thousands of pious deeds but they will not be acceptable by Allah and such a person will not gain the nearness of Allah.If the root is cut off, it is useless watering the leaves.

23. By this it is meant that a Muslim is permitted to eat anything unlawful to save his life if he is unable to find anything lawful to eat at that point in time provided that he does not sin i.e. he does not eat more than what is required to save his life. In this, even that patient is included whose prescribed medicine

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does not contain any unlawful ingredients.

24. By this it is meant that when in a state of helplessness and constraint, and in order to save one's life, it is permissible to eat a quantity of unlawful things as necessary. However, if you exceed a little in error in judging the intake of it, Allah who is Most Forgiving and Most Merciful will forgive you. Hence, the meaning of the verse is very clear, without any inconsistency.

4. They ask you (O Beloved Prophet) what has been made lawful to them? [25], Please declare: "Good and pure things [26], have been made lawful to you, and such hunting animals you have trained [27], for hunting, teaching them of what Allah has taught you. So eat of what they catch for you after hunting [28], and pronounce the name of Allah over it [29], and fear Allah". Indeed, Allah is swift in taking account [30].

يَسْـَٔلُوْنَكَ مَاذَآ اُحِلَّ لَهُمْ ؕ قُلْ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ۙ وَ مَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ ۫ فَكُلُوْا مِمَّاۤ اَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ ۪ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ④

25. By this is meant those animals which are permissible to eat by hunting. It should be remembered that all sea animals are forbidden, besides fish; (Hanafi)bloodless creatures on land are all forbidden to eat besides locusts, birds with sharp claws, birds of prey are all forbidden to eat. The word *'good and wholesome'* refers to things which are lawful for use.

26. From this we learn that a thing which is not made forbidden in Islam is lawful. Hence to eat anything sumptuous and tasty is not an impious act. Real piety is to refrain from all forbidden things, and not making lawful things unlawful.

27. Even if that trained animal is a wild animal like a dog or a cheetah, or a bird of prey like a hawk, falcon, eagle, etc. When they are trained to such an extent that a dog and cheetah does not eat the meat without being commanded, and a falcon or a hawk returns at the trainer's sign. Hence the chicken killed by a cat will be forbidden to eat.

28. If your trained dog hunts an animal and brings it to you without eating a portion of it, it will be lawful for you to eat even though the animal may be dead, but if the dog has eaten a portion from it,that animal will be forbidden for you to eat, because then the dog had hunted for itself and not for you.

29. By this is meant recite Bismillah at the time you let the animals out on a hunt.

30. That Allah Almighty will devote just a few hours for taking account of deeds of the entire creation. The rest of the Day of Judgement will be spent on showing mankind the true dignity and status of the Holy Prophet .

5. This day all the good and pure things are made lawful [31], for you, and the food of the People of the Book is lawful [32], for you, and your food is lawful for them. And chaste

اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ؕ وَطَعَامُ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حِلٌّ لَّكُمْ ۪ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۫ وَ الْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ

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وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ اَخْدَانٍ ؕ وَمَنْ يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ ؗ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۟

believing women, and chaste women from among those who were given the Book before you, when you give them their dowries [33], while bringing them in bondage (through marriage) [34], nor for lust and neither making a lover (secretly) [35]. And whosoever becomes an infidel after being a Muslim, his entire work is destroyed [36], and he is a loser in the Hereafter.

31. That due to their sins some pure and wholesome things had been made forbidden for the People of the Book. From today Oh Muslims, all these things are lawful for you.

32. That animals slaughtered by the People of the Book and their women are lawful for the Muslims on condition that they are from the People of the Book. However, the present day Europeans in general display tendency of an atheist and have thus rejected Allah. Hence neither are their slaughtered animals lawful and neither are their women lawful for marriage to Muslims. In fact, now Nasara and Yahud in general do not even slaughter animals. Thus, it is forbidden for a Muslim woman to marry a person of the Book.

33. It should be done by giving their dowry to them or make a firm promise of giving it to them. It should be remembered that this hint is given to emphasise the importance of dowry, otherwise marriage can take place even without mentioning or determining dowry.

34. From this we learn that *Mut'a* (temporary marriage) is totally forbidden, because the purpose of such a marriage is to satisfy one's lust, not procure children or to keep women in marriage. Thus such a woman can neither be given revocable or irrevocable divorce nor is she entitled for any inheritance. These laws are found in detail in Shariah books as well. At the inception of Islam, temporary marriages, like alcohol, were permissible for a little while.

35. From this we learn that both temporary marriages as well as adultery with household ladies through secret means is forbidden. Sex with prostitutes publically too is a terrible criminal act. The first two become forbidden through 'not for lust', while the third becomes forbidden through 'not making love (secretly)'. Hence there is no inconsistency in the verse.

36. From this we learn that every worship of an apostate becomes null. And If he one becomes Muslim again he will have to repeat his Hajj but not his Salaah (Books of Law). Furthermore, we also learn that an apostate is worse than the person who has always been a non-believer.

SECTION 2

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا

6. O you who believe! When you stand up for Prayer (Salaah) [37] then wash your faces and your hands up to the elbows and pass your wet hands over your heads and wash your feet up to the ankles [38]. And if you need the obligatory bath (for Janabah) then purify yourselves well [39]. And if you are ill or you are on a journey, or any one of you comes from a place of relieving yourself, or you have intercourse with women [40] and in these conditions you do

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مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَ اَيْدِيْكُمْ مِّنْهُ ؕ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّ لٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَ لِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ۝۶

not get water [41], then take clean earth [42] and wipe therewith your faces and your hands (for Tayammum). Allah desires not that He should place you in any difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

37. It should be remembered that by "when you stand" it does not mean the compulsory act of standing in Salaah, because that will follow after Wudhu, but it refers to getting up and waking for Salaah. Hence, 'for prayer' is used here, and not 'in prayer'.

38. From this we learn that intention is not a condition for Wudu, but it is Sunnat because the parts to be washed have been specifically defined. Hence it is not obligatory in Wudu to gargle the mouth and throw water in the nose because they have not been mentioned in the QUR'AAN, they are Sunnat acts as per tradition of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Also (Masah) wiping of the feet will not be allowed, they have to be washed.

39. 'Purify yourselves' is from the emphatic command which means you should purify yourself well. From this we learn that washing of these parts is obligatory in Ghusal as well as they are part of the body. Hence, gargling and putting water in the nose are obligatory acts in Ghusal, but not in wudhu, because nothing beyond these parts already mentioned is expressed for Wudhu.

40. If one embraces a woman in a naked state Wudhu will be broken and if one cohabits with a woman Ghusal will be nullified. In either of the cases if water is not available Tayammum will have to be made. From this we learn that the method of Tayammum for both Wudhu and Ghusal is alike.

41. There can be two ways of the unavailibility of water:

1. If water is not found there;
2. The water is available but it is out of bounds for use due to illness, or it is guarded by an enemy or due to the presence of a dangerous animal at the waterside who becomes an obstacle. Observe, Hazrat Imam Hussein (May Allah be pleased with him) performed his Salaah at Karbala by making Tayammum, although River Euphrates was in front of him, but it was out of bounds for him.

42. From this we learn that Tayammum is permissible on sand and things made of natural sand. By natural sand is meant that which originates from the earth and does not become ash when in fire, nor does it melt or dissolve. Hence, Tayammum is permissible on mountain salt or on coal from the mine.

وَ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَ مِيْثَاقَهُ الَّذِيْ وَاثَقَكُمْ بِهٖۤ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَ اَطَعْنَا ۫ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ۝۷

7. And remember Allah's favour [43] upon you and the covenant which He made with you, when you said: "We heard and obeyed" [44] and fear Allah. Indeed, Allah knows the thoughts in your hearts [45].

43. That Allah Almighty identified you as a Muslims, He sent for you easy laws, and made you into persons who make the entire earth pure and as a mosque.

44. This verse hints towards the oath of allegiance of *Aqabah or Ridwaan*. From this emerges a few issues:

1. That man does all pious deeds through the Grace and Guidance of Allah; do not gloat about this but be grateful to Him.
2. All those Companions who took part in the oath of allegiance of *Aqabah and Ridwaan* are

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45.Allah Almighty is fully aware of your sincere thoughts in the deepest recesses of your hearts. You will be rewarded for that as well. It should be remembered that forgiveness can be sought for evil thoughts but pious intentions will always be rewarded. The pious sages say that the reward of sincere love would be blessed with the Vision of Allah Almighty.

held dearly by Allah. Those whom Allah honoured through this oath of allegiance, that very allegiance is mentioned as an act of bounty.

3. That all these noble Companions fulfilled all their promises made at the time of these oaths, as they were all true to their promises, because Allah Almighty mentions their refutation without referring to their promises.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۫ وَ لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا ۫ هُوَ اَقْرَبُ لِلتَّقْوٰى ۫ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝۸

8.O you who believe! Be steadfast in the cause of Allah, bearing witness [46]. with justice; and let not the hatred of people prevent you from being just. Be just, that is nearer to piety [47], and fear Allah. Indeed, Allah is acquainted with what you do.

46. "Stand up firmly" expresses pattern of non-restriction and limit from which one learns that man should execute justice for oneself, one's relations and one's enemies. To admit and reflect upon one's sins and fulfil rights of one's relatives, obedience and loyalty to the Holy Prophet صلی اللہ علیه وآله وسلم and the true worship of Allah Almighty are all examples of execution of justice.

47. From this we learn that in the execution of justice, relatives, non-relatives, Muslims, Non-Muslims all would be regarded as equal. The commentary and explanation of this verse are those solved cases of the Holy Prophet صلی اللہ علیه وآله وسلم in which his decision went in favour of non-believers and against the believers.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ ۝۹

9.Allah has promised to the believers and those who do righteous deeds [48], that for them is forgiveness and great reward [49].

48. From this verse emerge two issues:

1. Faith enjoys superiority over deeds, because mention of faith precedes that of action.
2. It is important to complement faith with good deeds. Only he can eat the fruit who protects the roots and its branches.

49. From this we learn that Allah Almighty has promised every God-fearing Muslim forgiveness and rewards. Promise of Allah is indeed firm, but credence for this lies with the type of death one will experience. He who is out of the fold of faith will himself fall out of this promise. Allah is true to what He has said, but His servants turn out to be unfaithful and false.

وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ۝۱۰

10. And those who committed infidelity and belied Our signs, they are the people of Hell [50].

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50. From this we understand with certainty that the non-believers will be eternally in Hell, while no matter how sinful a believer is he will not be in Hell forever. It also hints that the minor children of the non-believers will not be sent to Hell because they had not belied the signs of Allah.

11. O you who believe! Remember the favour of Allah upon you [51], when a people intended to stretch out their hands against you, then He withheld their hands from you [52]; and fear Allah. And upon Allah let the believers rely [53].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْۤا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۱﴾ ع

51. Once, while on a journey with his Noble Companions the Holy Prophet صلى الله عليه وآله وسلم stopped in a jungle. It was afternoon and he and his companions rested under different trees. The Holy Prophet (Peace be upon him) tied his sword to a tree. One Bedouin, lurking behind the tree seized the opportunity to grab the sword and said to the Holy Prophet صلى الله عليه وآله وسلم "Now who will save you from me?" The Holy Prophet صلى الله عليه وآله وسلم replied: "Allah!" Hazrat Jibreel (On whom be peace) knocked the sword down out of his hand which the Messenger of Allah صلى الله عليه وآله وسلم then picked up and asked: "Who will save you from me?" "*Nobody*," was his reply. It is stated in Tafseer *Abu Saood* that the Bedouin accepted Islam (Allah knows best). This verse hints to the above incident. Because this Bedouin had come on behalf of all his people the words used here are "When a people".

52. From this one understands to remember the bounties of Allah is indeed a command of Allah. In celebrating and organizing Meelad gatherings is also a means of remembering the bounty of Allah because the blessed birth of the Holy Prophet صلى الله عليه وآله وسلم is the greatest bounty of Allah. Hence, remembrance of the bounty is a means of expressing gratitude to the Almighty. Says Allah Almighty: "*And publicise well the favours of your Lord*" (S93:V11). Further, the QUR'AAN says: "*If you are grateful I shall give you more, and if you are thankless my torment is severe*" (S14:V7).

53. It should be remembered that to seek medical treatment from doctors and blessings through prayers from pious sages is not going against the concept "*rely on Allah*", as this would be acting upon the principle of cause and effect.

SECTION 3

12. And surely Allah took a covenant from the Children of Israel [54], and We raised among them twelve chiefs [55]. And Allah said: "Indeed, I am with you. If you establish Prayer [56], and pay Zakaat (poor-due) and believe in My Messengers and pay them respect [57], and lend to Allah a loan [58], then surely, I will acquit you of your sins [59], and shall surely cause you to enter into the Gardens [60],

وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْۤ اِسْرَآءِيْلَ ۚ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيْبًا ؕ وَ قَالَ اللّٰهُ اِنِّيْ مَعَكُمْ ؕ لَئِنْ اَقَمْتُمُ الصَّلٰوةَ وَ اٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِيْ وَعَزَّرْتُمُوْهُمْ وَ اَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ

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وَ لَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِیْلِ ﴿۱۲﴾

beneath which flow rivers. Then after that whosoever of you commit infidelity, has certainly strayed from the right path [61].

54. This covenant was taken from the Prophets. From this we learn that the work of Allah's special servants is indeed Allah's work because though the covenant was taken by the Prophets, Allah says it was taken by Him.

55. The word *Naqeeb* is from the word *Naqb* which means to dig, to delve. Here it signifies to search, to probe, to investigate, ie to be fully aware of the conditions of one's people. From this we learn that it is permissible to give positions of religious leadership to those who are capable of it. From this many political deductions can be made. The Holy Prophet صلی اللہ علیہ وآلہ وسلم himself appointed twelve chieftains from the Ansaar on the occasion of the oath of allegiance of *Ridwaan* for organizing religious matters of the Muslims in Madinah and for eradicating their faults and shortcomings.

56. From this emerge two issues:

1. *Salaah* and *Zakaat* were obligatory upon the Israelites, though they were somewhat different to our *Salaah* and *Zakaat*. Thus only two prayers (*Salaah*) per day were obligatory upon them and *Zakaat* was payable on a quarter of the wealth in their possession.

2. The greatest weapons of a Muslim are his piety and good deeds. At no time, especially during Holy War, should one be unmindful about them. Says Allah Almighty: "*When you encounter any army, then stand firm, and remember Allah much, that you may attain the goal.*"(S8:V45)

57. From this we learn that honouring the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a worship of such a high degree that Allah Almighty had taken an oath concerning it. There is no restriction or limitation in according this dignity and status. Thus that type of honour which is not religiously unlawful should be accorded to the Holy Prophet صلی اللہ علیہ وآلہ وسلم Do not prostrate (*sajdah*) to him, do not take him to be Allah or His son. Other than that show as much respect to him as you possibly can. Every expression of respect is rewardable, there is no need to have any narration or quotation for it.

58. Giving charity to the poor is like giving a loan to Allah, just like good treatment to the son is looked upon as a favour to the father.

59. From this we learn that through the blessings of Islam all the sins of the period of infidelity (*Kufr*) are forgiven. However sins committed by creation will not be forgiven e.g. a new convert to Islam will have to settle the debt which he has incurred during his period of infidelity. Also due to the blessings of good deeds Allah Almighty forgives one's minor sins. Allah Almighty says: "*If you keep away from major sins that are forbidden to you, then we will forgive your other sins.*" (S4:V31)

60. By `cause you to enter' means after you have completed your stay in the grave and the Day of Judgement.

61. Hazrat Moosa (on whom be peace) had sent those twelve chiefs to investigate about the condition of the people of *Jabbareen* at the time when he was going with the Israelites to wage war on them. These chiefs were instructed to relate to him only whatever they saw about the *Jabbareen*, not to make a general announcement about their observations. When the chiefs came they made a public announcement about their observations that the *Jabbareen* were strongly built, experienced and bold fighters. With the exception *of Kalib Ibn Yuqanna* and Yush'a Ibn Nun, all the other chiefs broke their promise. In this verse mention is made about this incident. In this case the word *Kufr* means breach of promise which these chiefs made with Hazrat Moosa (On whom be peace).

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فَبِمَا نَقۡضِهِمۡ مِّيۡثَاقَهُمۡ لَعَنّٰهُمۡ وَ جَعَلۡنَا قُلُوۡبَهُمۡ قٰسِيَةً ۚ يُحَرِّفُوۡنَ الۡكَلِمَ عَنۡ مَّوَاضِعِهٖ ۙ وَ نَسُوۡا حَظًّا مِّمَّا ذُكِّرُوۡا بِهٖ ۚ وَ لَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنۡهُمۡ اِلَّا قَلِيۡلًا مِّنۡهُمۡ فَاعۡفُ عَنۡهُمۡ وَ اصۡفَحۡ ؕ اِنَّ اللّٰهَ يُحِبُّ الۡمُحۡسِنِيۡنَ ﴿۱۳﴾

13.So, for their breaking of the covenant [62], We cursed them and made their hearts hard [63]. They distort the words of Allah from their (proper) places [64], and have forgotten a portion of that of which they were reminded. And you will continue to be told of their treachery on their part, except a few of them. So, pardon them and overlook them.[65], Indeed, Allah loves the doers of good.

62. As these people not only rejected the Prophets after Hazrat Moosa, but harboured animosity against them and concealed the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم which are mentioned in the Tauraat

63. From this we learn a cruel heart comes as a result of committing too many sins while piety develops a soft heart.

64. From this we learn that distortion of words of the Book of Allah is a sin, whether it is personal or qualitative. Hence to intentionally pronounce any word of the QUR'AAN incorrectly e.g. to pronounce the letter *Qaaf* as *Kaaf*, *Dwaad* as *Zwa* is a serious sin.

65. From this we learn that if any Non-Muslim living in a Muslim State is guilty of minor breach of promise he should be forgiven for this as long as he continues to pay *Jizyah* (his poll tax). However there are some breach of promises from which one is relieved from their responsibilties. Some commentators state this verse was revealed concerning those people who had earlier entered into contract with the Holy Prophet صلى الله عليه وآله وسلم and then broke it. Allah Almighty had informed His beloved Prophet صلى الله عليه وآله وسلم about their breach of promise and said that he should overlook this. (*Tafseer Khazain*)

وَ مِنَ الَّذِيۡنَ قَالُوۡۤا اِنَّا نَصٰرٰۤى اَخَذۡنَا مِيۡثَاقَهُمۡ فَنَسُوۡا حَظًّا مِّمَّا ذُكِّرُوۡا بِهٖ ۪ فَاَغۡرَيۡنَا بَيۡنَهُمُ الۡعَدَاوَةَ وَالۡبَغۡضَآءَ اِلٰى يَوۡمِ الۡقِيٰمَةِ ؕ وَ سَوۡفَ يُنَبِّئُهُمُ اللّٰهُ بِمَا كَانُوۡا يَصۡنَعُوۡنَ ﴿۱۴﴾

14.And those who claimed that "we are Nasara" [66], We (Allah) took a covenant from them, but they, too, have forgotten a good portion of those admonitions, which were given to them. Thus, We have caused enmity and hatred among themselves [67], till the Day of Resurrection. And soon Allah will inform them about what they used to do.

66. In this it is hinted that the present day Nasara are Nasara by name only, not by deed because they have stopped helping Hazrat Isa (on whom be peace) and thus have broken their promises to him.

67. From this we learn that Nasara would be divided into many sects who will be continuously engaged in animosity and war. Even now when one looks at the Nasara of Germany, England, etc though they do establish outward unity for the sake of political expediency, they are in reality always divided. Their disunity continues even after death, the graves of city dwellers are in separate cemetries from the countryside Nasara.

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15. O People of the Book! There has come to you Our Messenger who makes clear to you much of that which you had hidden [68], in the Book and he pardons you much. Indeed, there has come to you from Allah a light and a Luminous [69], Book (the QUR'AAN).

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ؕ قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّ كِتٰبٌ مُّبِيْنٌ ﴿۱۵﴾

68. From this we understand that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was fully aware of the laws of all heavenly books. He also knew which laws were genuine and which were counterfeit. Only he can reveal the secrets of anyone who is himself fully aware of them. However there was no instruction for the Holy Prophet صلی اللہ علیہ وآلہ وسلم to rectify these books because they had become abrogated. In fact the Holy Prophet صلی اللہ علیہ وآلہ وسلم had rectified verses about laws concerning stoning to death (*Rajam*) etc.

69. Hazrat Mullah Ali Qari states in his "*Sharah Shifa*" that both "*Light*" and "*Luminous Book*" refer to the Holy Prophet صلی اللہ علیہ وآلہ وسلم ie the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed both The Light (Noor) and the Luminous Book. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the revealing phenomenon of Allah's Personality, His Qualities, His Laws and Information. Hence, these co-ordinating words can be explanatory as well. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Light of Allah in a manner that he was the first to receive all bounties and blessings personally from Allah while through him the bounties are received by the rest of the world. It is further understood that no one has the power to extinguish the Light of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم because he is Allah's Light like the moon, sun; no one has the power to measure it, like the water of the ocean or the air. Also it is impossible to understand the Holy QUR'AAN without the Holy Prophet صلی اللہ علیہ وآلہ وسلم because without the Light, the Book cannot be read. Before you touch the copies of the Holy QUR'AAN it is important to wash the entire body with water ie to take a Ghusal, while to touch the mystical secrets of the QUR'AAN it is important to cleanse your heart with the waters of Madinah.

16. Allah guides therewith [70], him who pursues His pleasures into the ways of peace, and brings them to light from the darkness [71], by His Command and shows the right path[72].

يَّهْدِيْ بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ السَّلٰمِ وَيُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِهٖ وَيَهْدِيْهِمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۶﴾

70. From this we learn that those whom Allah has guided or will guide receive the guidance through the Holy Prophet صلی اللہ علیہ وآلہ وسلم. No person can remain resigned from the Holy Prophet صلی اللہ علیہ وآلہ وسلم. For this reason the words: "*Guide therewith him*" are used in the verse.

71. From this emerge a few issues:

1. Apostasy is of numerous types; Faith is only one. Thus darkness is used in the plural, while Light or faith is used in the singular.
2. The pre-requisite of Faith is to remain aloof from all forms of Apostasy.
3. Faith and apostasy cannot be in one place because Faith is referred by Allah as Light, while apostasy is called darkness. Just as light is the opposite of darkness so is faith of apostasy. Hence there can be no basis for unity between a believer and a non-believer.

72. By "*shows*" means Allah guides the

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believers to do pious deeds, because mention has already been made about beliefs.

17. They have certainly become infidels who said: "Messiah son of Mariam is Allah himself" 73. Please declare: "Who can do anything against Allah if He desires to destroy Messiah, son of Mariam, or his mother and everyone on earth?" 74. And to Allah belongs the kingdom of the heavens and the earth and all that is between them. He creates what He pleases. And Allah has the power to do everything.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَاُمَّهٗ وَ مَنْ فِي الْاَرْضِ جَمِيْعًا ؕ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ؕ يَخْلُقُ مَا يَشَآءُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۷﴾

73. It should be remembered that some Nasara were saying that Hazrat Isa (On whom be peace) was God, some were saying that he was the a son of God and others were believing in him as part of the trinity. It was the belief of the Yacoobiyyah and Makkaniyyah Nasara that Hazrat Isa (On whom be peace) is penetrated or mixed in Allah Almighty like fragrance is penetrated into a flower, or heat into fire. Therefore, he is God. The Nasara of Najraan had told the same to the Holy Prophet صلى الله عليه وآله وسلم. This verse was revealed to repudiate the above belief of the Nasara. Hence there is no inconsistency in the verse.

74. These verses make different repudiations about accepting Hazrat Isa (On whom be peace) as a deity. One is that Isa (On whom be peace) can die, the second is that he was born from the stomach of his mother. The one who possesses these qualities cannot be a God. Thirdly, everything between the heavens and the earth belong to Allah, while every creation is the slave of Allah. If Allah Almighty had penetrated into anyone it would not have been the slave of Allah. Fourthly, Allah Almighty is all Powerful and the Creator. If Isa (on whom be peace) had been a deity he too would have been all powerful and a creator. All four of these have been described as "*can do everything.*"

18. And the Yahud and the Nasara say: "We are the children of Allah and His dear ones" 75. Please declare: "Why does He torment 76. you for your sins?" You are but mortal human beings among those whom He has created. He forgives whom He pleases" 77. And to Allah belongs the kingdom of the heavens and the earth and whatever is between them, and unto Him is the (final) destination.

وَ قَالَتِ الْيَهُوْدُ وَ النَّصٰرٰى نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَاَحِبَّآؤُهٗ ؕ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ؕ بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ مَا بَيْنَهُمَا ؗ وَ اِلَيْهِ الْمَصِيْرُ ﴿۱۸﴾

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75. Reason for its revelation:
A group of Ahle Kitaab (People of the Book) came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم to whom he preached Islam and warned them about the punishment of Allah. On hearing this they said you cannot put fear about Alllah's punishment because we are the sons of Allah. The above verse was revealed on this occasion. The meaning of the verse is that the manner in which we are close to Allah is like how a son is close to his father. No matter how bad the son might be he will always be liked by his father. Such is our case. In this verse sons does not mean actual children because in terms of this meaning these people were not calling themselves as sons of God. From this we understand that it is the belief of the Nasara to resign themselves from doing good deeds. Even today those people that profess love for the descendants of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, as well as some ignorant mendicants too have similiar beliefs regarding doing good deeds. Such a belief is apostasy. Wherever Faith is mentioned in the Holy QUR'AAN it is followed by pious deeds.

76. It was the belief of the Yahud that they would remain in Hell for only forty days i.e. the period in which they worshipped the golden calf. In this verse it is being told that 'Oh you Yahud' if you are close to Allah like sons then why should you be given this punishment. Thus there is a contradiction in your two beliefs.

77. By this is meant that He will punish any sinner He may pardon any sinner whom He may please. However, this does not mean that He will punish any person as understood by Dayanand Saraswaty. Hence there is no contradiction in the verse. Says Allah Almighty: "*And Allah does not do injustice even to the weight of an atom*" (S4:V40). To punish the innocent is going against justice.

19. O People of the Book! Undoubtedly, there has come to you Our Messenger who makes clear to you Our commands, after a period of coming of messengers for a long time [78], lest you say: "There came not to us any bearer of glad-tidings or warner". Therefore, now he (Muhammad) has come to you as a bearer of glad-tidings and as a warner[79]. And Allah has power to do all things.

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ عَلٰى فَتْرَةٍ مِّنَ الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَآءَنَا مِنْۢ بَشِيْرٍ وَّ لَا نَذِيْرٍ ۫ فَقَدْ جَآءَكُمْ بَشِيْرٌ وَّ نَذِيْرٌ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۱۹﴾

78. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet of all previous Ummahs of the People of the Book, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet of all human beings. In fact he is the Prophet of every creation of Allah. Further, we also learn that long before the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم coming of Prophets had stopped. Hence our Holy Prophet صلی اللہ علیہ وآلہ وسلم was born in 569AD. During this period no Prophet had come in the world. It should be remembered that it is in between this period which is known as the natural period. It was sufficient for the people of this period to believe in the Unity of Allah only, like the parents of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Also, remember that the non-arrival of the prophets during this period is the expression of highest form of honour for the Holy Prophet صلی اللہ علیہ وآلہ وسلم. An intense darkness can only be dispelled by the sun.

79. It should be remembered that here glad-tidings is addded with to warn and not to verify ie, though Allah Almighty has called the Holy Prophet صلی اللہ علیہ وآلہ وسلم as bearer of glad-tidings and warner, but he did not say bearer of glad-tidings and verifier, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the warner of Allah's

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punishment and bearer of glad-tidings of rewards. He is not the harbinger or forerunner of any Prophet as he is the Final Prophet of Allah. Hence the Holy Prophet had affirmed about all the past Prophets.

SECTION 4

20.And when Musa said to his people: "O my people! Remember the favour of Allah upon you, that He made among you Messengers [80] and made you kings [81]. and gave you that which He has not given anyone in the world [82]. up to this day".

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَجَعَلَكُمْ مُّلُوْكًا ۖۗ وَّ اٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿۲۰﴾

80. From this verse we learn that it is greater and dignifying to be from the children of a Prophet than from the people of a Prophet. This is a bounty of Allah Almighty, if that person is a believer. Hence the descendants of the Holy Prophet صلى الله عليه وآله وسلم are greater in status than other people because they are the children of the Holy Prophet صلى الله عليه وآله وسلم. Previously the Israelites were a distinguished people because they were the progeny of Prophets. We also learn that Meelad gatherings are auspicious because the blessed coming of the Holy Prophet صلى الله عليه وآله وسلم is being discussed therein.

81. From this one learns that being bestowed with a kingdom, is a great bounty of Allah Almighty. Some of the Prophets of the Israelites are those who were Prophets as well as kings like Hazrat Yusuf (On whom be peace) and Hazrat Dawood (On whom be peace).

82. By *'gave you'* is meant He made the saints to be born from you, He descended upon you manna and quails for you to eat, and drowned your enemy, the Pharoah in the Red Sea, He opened the sea for you to cross to safety. From this we learn that it is an excellent thing to be reminded and to remember the bounties of Allah. The purpose of *Giyarwie Sharief, Barwieh Shareef, the Urs of the Saints*, is exactlty the same.

21.O my people! Enter this Holy Land [83], which Allah has assigned, to you, and do not turn back (from fighting in Allah's cause) that will lead you to loss.

يٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِيْ كَتَبَ اللّٰهُ لَكُمْ وَ لَا تَرْتَدُّوْا عَلٰۤى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿۲۱﴾

83. By *'sacred land'* is meant the territory of Syria which was occupied by Jabbar and his people. The Israelites were commanded to wage war on them and establish their control on this terriority. From this verse we learn that in whichever ground shrines of the pious are found that city and its entire territory becomes pure and sacred. It is for this reason that Syria is called sacred by Allah Almighty because the shrines of prophets are found therein. Hence it is a commendable act to refer to *Baghdad , Ajmer , Sahwand as sacred cities as well as to Makka Muazzamah-the exalted city of Makka, Madinatul Munawwarah -the luminous city of Madina*. The above verse serves as a proof for this: In one's conversation one normally uses this when asking a person's name or enquire about his health.

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قَالُوۡا یٰمُوۡسٰۤی اِنَّ فِیۡہَا قَوۡمًا جَبَّارِیۡنَ ٭ۖ وَ اِنَّا لَنۡ نَّدۡخُلَہَا حَتّٰی یَخۡرُجُوۡا مِنۡہَا ۚ فَاِنۡ یَّخۡرُجُوۡا مِنۡہَا فَاِنَّا دٰخِلُوۡنَ ﴿۲۲﴾

22.They said: "O Musa! Within it are powerful people [84] and indeed we will never enter it until they go forth from it [85]. And when they go from it, we will enter there".

84. The people of Jabbareen were so huge in physique that an Israeli would fit in just one shoe of theirs. Hazrat Moosa (On whom be peace) had sent twelve chiefs to investigate about their condition. From them ten informed the Israelites about their actual physique which instilled fear in them and said:In there are most powerful people." (*Tafseer Ruhul Bayaan*).

85.From this we learn that a command is there for obligatory things because the utterance of `Go forth' was an act of disobedience on the part of the Israelites for which they were inflicted with different types of punishments.

قَالَ رَجُلٰنِ مِنَ الَّذِیۡنَ یَخَافُوۡنَ اَنۡعَمَ اللّٰہُ عَلَیۡہِمَا ادۡخُلُوۡا عَلَیۡہِمُ الۡبَابَ ۚ فَاِذَا دَخَلۡتُمُوۡہُ فَاِنَّکُمۡ غٰلِبُوۡنَ ۬ۚ وَ عَلَی اللّٰہِ فَتَوَکَّلُوۡۤا اِنۡ کُنۡتُمۡ مُّؤۡمِنِیۡنَ ﴿۲۳﴾

23. Said two men from those who feared Allah (and) whom Allah had favoured [86]: "Enter upon them through the gate, if you enter the gate you will be the victors [87]. And put your trust in Allah only, if you believe"[88].

86. Of these two persons, one was Kaalib Ibn Yuqanna, brother-in-law of Hazrat Moosa (On whom be peace) ie the husband of Mariam, daughter of Imran, and the other was Yusha Ibn Noon, son of Faratheen Ibn Yusuf (On whom be peace) who earlier too did not give information about the Jabbareen.

87. In it is information about the unseen. From this one learns that Allah Almighty does bless His auspicious saints with the Knowledge of the Unseen as both these persons at that time were saints.

88. From this we learn that success and victory is not dependent on numerical strength. If Allah so wills He can destroy elephants through tiny swallows.

قَالُوۡا یٰمُوۡسٰۤی اِنَّا لَنۡ نَّدۡخُلَہَاۤ اَبَدًا مَّا دَامُوۡا فِیۡہَا فَاذۡہَبۡ اَنۡتَ وَ رَبُّکَ فَقَاتِلَاۤ اِنَّا ہٰہُنَا قٰعِدُوۡنَ ﴿۲۴﴾

24.They said: "O Musa! Indeed we will never enter it as long they dwell therein. Therefore you and your Lord go there and both [89], of you fight with them, while we will remain sitting [90]".

89. Present day Wahabbis also say that if the saints have power then send them, why send an army to fight the enemy, just send one saint against them. They have learnt this from this verse.

90. From this we learn that the Companions of the Holy Prophet (Peace be upon him) are far superior to the companions of Hazrat Moosa (On whom be peace) because they never left the Holy Prophet صلی اللہ علیہ وآلہ وسلم in a lurch no matter how trying the circumstances, neither did they answer back in such an indifferent manner. In fact, they sacrificed all they had on the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Just as the Holy Prophet enjoys superiority over all the Prophets, his companions too are superior to the companions of the other Prophets.

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25. He (Musa) submitted: "O my Lord! I have no power over anything except on myself and on my brother (Harun) [91]. Therefore, You keep us separate from the defiantly disobedient [92]. people".

قَالَ رَبِّ اِنِّیۡ لَاۤ اَمۡلِكُ اِلَّا نَفۡسِیۡ وَ اَخِیۡ فَافۡرُقۡ بَیۡنَنَا وَ بَیۡنَ الۡقَوۡمِ الۡفٰسِقِیۡنَ ﴿۲۵﴾

91. By the word `power' here means control, authority and power, and not formal property because nobody is the owner of his life nor of the Prophet. What is meant here is that I only have control over myself and my brother, no one else. The verse smacks of the disobedience and high mindedness of the Israelites so much so that as even their Prophets were despondent about them.

92. From this we understand a few issues:

1. It is a good deed to remain aloof from evil. minded people, as Hazrat Moosa (On whom be peace) had made a dua for it.

2. The evil of the evil doers brings about hardship on the pious. Because of these disobedient wretches Hazrat Moosa (On whom be peace) was forced to stay at Teeha, a place of discomfort.

3. The sinful people receive blessings through the company of the pious. Observe, it is due to the blessings of Hazrat Moosa (On whom be peace) that the Israelites were provided with Manna and Quails at Teeha, received twelve fountains of water from the stone and received clothes which did not become dirty and worn out for the entire period they were in the jungle.

26. Allah said: "Then indeed, it (that land) is forbidden to them for forty years. Let them wander in the land [93]. So, do not grieve over these defiantly disobedient [94]. people.

قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَیۡهِمۡ اَرۡبَعِیۡنَ سَنَةً ۚ یَتِیۡهُوۡنَ فِی الۡاَرۡضِ ؕ فَلَا تَاۡسَ عَلَی الۡقَوۡمِ الۡفٰسِقِیۡنَ ﴿۲۶﴾ ع

93. This jungle became known as Teeha, a place of endless wandering. This place had an area of 12 miles. In this scant place sat six hundred thousand Israelites who were imprisoned in such a way that they would walk the whole day but at night they would find themselves in the same jungle. This was indeed an incredible miracle. It is here that manna and salwa descended for them. In this very place Hazrat Haroon and Hazrat Moosa (On whom be peace) passed away after whom Hazrat Yusha' (On whom be peace) was blessed with prophethood. After forty years of imprisonment here, Hazrat Yusha' (On whom be peace) with the Israelites waged war on the Jabbareen and conquered Syria.

94. It should be remembered all those Israelites at Teeha who were more than twenty years before being imprisoned in this jungle had all died here, while those who had refused to enter the sacred land, none of them were able to go there.

SECTION 5

27.And narrate to them the true [95]. story about the two sons of Adam, when each of them offered a sacrifice (to Allah). It was accepted [96]. from the one, but was rejected from the other. He (Qabeel) said: "I swear that I shall kill [97]. you". The other (Habeel) said: "Allah accepts (the offering) only from the God-fearing [98].

وَاتۡلُ عَلَیۡهِمۡ نَبَاَ ابۡنَیۡ اٰدَمَ بِالۡحَقِّ ۘ اِذۡ قَرَّبَا قُرۡبَانًا فَتُقُبِّلَ مِنۡ اَحَدِهِمَا وَ لَمۡ یُتَقَبَّلۡ مِنَ الۡاٰخَرِ ؕ قَالَ لَاَقۡتُلَنَّكَ ؕ قَالَ اِنَّمَا یَتَقَبَّلُ اللّٰهُ مِنَ الۡمُتَّقِیۡنَ ﴿۲۷﴾

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95. This refers to the incident of Habeel and Qabeel Abel and Cain. Bibi Hawa gave birth to twins Habeel and Leewa, while Aqleemah was born with Qabeel. In terms of their Shariah (law) Aqleemah was unlawful for Qabeel; but Leewa was lawful for him. But because Aqleemah was prettier, Qabeel tried to marry her. When Hazrat Adam (On whom be peace) tried to stop him he told the father that that is your opinion, not Allah's law. At this Hazrat Adam (On whom be peace) told both his sons to offer sacrifice, the one whose sacrifice is burned would be true and sincere. Thus Qabeel brought a heap of wheat and Habeel slaughtered either a camel or a sheep and placed it on a mountain. A fire from an unknown source appeared and burned the meat, leaving the wheat untouched. At this miraculous happening Qabeel became jealous and made a firm intention to kill Habeel.

96. From this emerge two issues:
1. Sacrifice is an ancient form of worship, as it was first offered by the two sons of Hazrat Adam (On whom be peace).
2. The eating of sacrificial meat was not permissible for the previous Ummahs followers of the earlier prophets. Their accepted sacrifice would be burned by fire from Allah Almighty, while the rejected sacrifice would be left to rot. The eating of sacrificial meat is the distinctive feature of our Ummah i.e. the followers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

97. When Hazrat Adam (On whom be peace) left on pilgrimage Qabeel informed Habeel about his evil intention with a threat.

98. In other words Allah is telling Qabeel that your sacrifice is not accepted due to your own fault, because you were not pious.

28.Surely, if you raise your hand against me to kill [99] me, I shall not raise my hand against you to kill you. I fear Allah, Lord of all the worlds[100].

لَئِنۢ بَسَطْتَّ اِلَیَّ یَدَكَ لِتَقْتُلَنِیْ مَاۤ اَنَا بِبَاسِطٍ یَّدِیَ اِلَیْكَ لِاَقْتُلَكَ ۚ اِنِّیْۤ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِیْنَ ﴿۲۸﴾

99. From this we learn that if the oppressed defends himself against the oppressor or kills him in self-defence, the verdict is that it is permissible to do so but piety is to save yourself from him or better still to be killed by him. Observe, Hazrat Uthman-e-Ghani (May Allah be pleased with him) did not defend himself against the oppressors but instead was martyred by them. This verse is the source of his piety.

100.Habeel was far stronger than Qabeel, had he fought back he would easily have killed Qabeel and this action would have been permissible for him. But perhaps this could have been to some hardheartedness on his behalf, therefore he abstained from it.

29.Indeed, I want you to obtain my sin [101] and your [102] sin, so that you may be the man of Hell [103], and that is the punishment of the unjust.

اِنِّیْۤ اُرِیْدُ اَنْ تَبُوْٓاَ بِاِثْمِیْ وَ اِثْمِكَ فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِیْنَ ﴿۲۹﴾

101. That is the first sin of committing murder. Here the reference of sin is connected to Habeel, and not to the actual perpetrator. The sin was committed by Qabeel because he murdered Habeel. In fact the connection is made towards the cause of the deed i.e. this deed is a sin because of me that is Qabeel is a sinner because he murdered Habeel. Says Allah Almighty as an example: "*And adk forgiveness for your (followers) Faults*" (S40 : V 55) "*That Allah may forgive the sins of your formers.*" (S48:V2) Here the reference of sin is to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is casual reference i.e. people who committed sins in connection

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with the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

102. By this is meant your previous sins. Being envious of me, being disobedient to your parents, to make an effort to obtain a woman who was unlawful for you, to reject Divine decision. (*Vide : Khazain*)

103. Because you have become a non-believer by rejection of the religious laws as well as by refusing to accept Divine decisions.

30.And his soul induced him to kill his brother. So he killed [104]. him and became among the losers [105].

فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿۳۰﴾

104. By this is meant Qabeel placed the head of Habeel on one stone and crushed it with another, a method which the devil had taught him. This murder took place either in Makkah or Basrah. At this point in time Habeel was twenty years old.

105. From this emerge a few issues:

1. The crime committed by man was murder.
2. Envy is a terrible vice. It was envy that caused the downfall of the devil.
3. The very first mischief that took place in the world was over a woman. Woman is indeed the root of rebellion and mischief. The causes of mischief are three: Woman, riches and estate.

31.Then Allah sent forth a crow (raven) scratching the earth, so that he might show him how he (Qabeel, the killer) can bury the corpse [106], of his brother. He said: "Woe to me! That I could not be able to hide (bury) the dead body of my brother, like this crow. So, he remained repenting [107].

فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ لِيُرِيَهٗ كَيْفَ يُوَارِيْ سَوْءَةَ اَخِيْهِ ؕ قَالَ يٰوَيْلَتٰۤى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْءَةَ اَخِيْ ۚ فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ﴿۳۱﴾

معانقة ۵

106. Two crows fought in the presence of Qabeel, one of which killed the other. The crow which had survived then dug a hole with its beak and claws and buried the dead crow in it and filled the hole with sand.

107. This expression of regret was not due to repentence but because of his inability to bury. Or in those days only regret was not enough for seeking repentence. Allah knows best.

32. On account of this [108], We decreed upon the Children of Israel that whoever kills a soul with the retaliatory right, or for creating disorder [109], then it is as if he has killed all mankind [110]. And whosoever gave life to one [111], it is as if he had given life to all mankind. And surely, Our Messengers came to

مِنْ اَجْلِ ذٰلِكَ ۛۚ كَتَبْنَا عَلٰى بَنِيْۤ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ؕ وَ مَنْ اَحْيَاهَا فَكَاَنَّمَاۤ اَحْيَا النَّاسَ جَمِيْعًا ؕ وَ لَقَدْ جَآءَتْهُمْ

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رُسُلُنَا بِالْبَيِّنٰتِ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ ذٰلِكَ فِي الْاَرْضِ لَمُسْرِفُوْنَ ﴿۳۲﴾

them with clear proofs, then undoubtedly, many of them after that committed excess in the land [112].

108. Murder as a form of tyranny is a cause of many sins because it is due to this murder that Qabeel, despite being a son of a prophet was destroyed; the Israelites committed unjust murders by martyring many prophets of Allah. Hence we have been given this order.

109. From this we learn that to invent a sin is a severe sin while inventing a pious deed too is in itself great piety. This gives a hint about the division of *Bida't-e-Hasanah and Bida't-e-Sayyah*, because the murderer has been declared the murderer of the entire world. In the same way, if whoever saves one life and as a result of seeing him others begin to save lives, the original person gets a share of rewards from the good deeds of other people. Hence, similar is the case with originating good and evil deeds. It is important to remember that by mischief here means that crime for which the criminal is entitled to a death penalty, e.g. banditry and apostasy.

110. From this we learn that the penalty for one murder will be the same for the other murders i.e. blood compensation. like the sin for one murder would be the same as for other murders, e.g. Hell-Fire and the Wrath of Allah. However, there would be a difference in the nature of sin and punishment.

111. That he saved you from death in different ways e.g. some who were dying from hunger and thirst and provided with food and water, or someone who were unjustly being put to death, and He saved him. Hence, in this verse the act of saving is connected to all. From this we learn that it is absolutely correct to say that our Beloved Prophet grants honour, wealth, belief, children, gives paradise and saves from hell, because the Holy Prophet is connected with all the bounties of Allah.

112. From this we learn that the sins of the Prophets' children are more severe than the crimes of others because in this instance the Israelites were reprimanded in a peculiar way.

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَيَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿۳۳﴾

33. Indeed, the only retribution for those who fight against Allah and His Messenger [113], and strive upon the earth (to cause) mischief is none but that they be killed or crucified, or that their hands and feet be cut off from opposite sides, or that they be exiled from the land [114]. This is for them a disgrace in the world, and in the Hereafter for them is severe punishment.

113. Reason for its revelation: When the people from the tribe of Uriena came to Madinatul Munawwarah to accept Islam, they became sick. The Holy Prophet صلی اللہ علیہ وآلہ وسلم ordered them to drink the milk and urine of the camels given in charity. On doing this they all became well but they became so reviled that they ran away with fifteen camels. The Holy Prophet صلی اللہ علیہ وآلہ وسلم sent Hazrat Yassaar (May Allah be pleased with him) after them. These wretches however martyred Hazrat Yassaar (May Allah be pleased with him) after cutting off his hands and feet. Later these people were arrested and brought back. This verse was revealed on this occasion. From this incident two issues emerge:

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1. War against the Holy Prophet صلى الله عليه وآله وسلم is equal to declaring war against Allah.
2. Enmity against the Friends of Allah is equal to declaring war against Allah Almighty and His beloved Nabi صلى الله عليه وآله وسلم because though the people of Uriena fought against Hazrat Yassaar (May Allah be pleased with him) this has been declared war against Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

114.There are three types of thieves (dacoits) and as such the punishment too is of three types:
1. He who obstructs or blocks the road.
2. He who blocks the way and seizes the wealth.
3. He who kills to seize the goods.

The punishment for the three are the following:
1. Banishment
2. Cut off hands and feet.
3. Execution.

34. Except for those who repent before you have control over them[115]. And know that Allah is Forgiving, Most Merciful [116].

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

115. By this is meant that if the dacoits sincerely repent before their arrest, they should not be punished for their crime after their arrest.
116. Although this repentence will save them from the punishment of the Hereafter as well as robbery, but returning of the goods and retaliatory punishment e.g. Capital punishment, will remain. For this reason they should repent before their arrest.

SECTION 6

35. O you who believe! Fear Allah and seek the means of approach [117] to Him, and strive in His way that you may obtain prosperity [118].

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

117. From this is understood that a Muslim should seek mediation of Prophets and saints of Allah with their deeds because deeds were included in *"fear of Allah"* then the command to seek appearance as a means of approach. Furthermore, it is understood that one has to strive in order to seek the mediation before it can be obtained.
118. From this is understood no pious Muslim can reach Allah Almighty without mediation, though it should be remembered that the Holy Prophet صلى الله عليه وآله وسلم is not included in this because he is the mediator for everyone. Who can dare be his mediator!

36. Undoubtedly, those who became [119]. infidels, if they possessed all that is in the earth and as much more again to ransom themselves thereby from the punishment of the Day of Judgement, it shall not be accepted from [120], them, and for them is a painful punishment.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

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119. They became disbelievers by rejecting the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Rejection of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is part of every type of apostasy. Rejection of the Holy Prophet صلی اللہ علیہ وآلہ وسلم can also result in the rejection of Allah Almighty. Therefore this verse appears after the verse of mediation.

120. From this there is a hint that the non-atonement of the wealth is a means of punishment for the disbelievers while the charities of the believers will be accepted, and through the blessings of this they will be relieved of their punishment.

يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ مِنْهَا ۡ وَ لَهُمْ عَذَابٌ مُّقِيْمٌ ﴿۳۷﴾

37. They will wish to get out of the Fire, but they will not be able to come out of it. For them is the everlasting punishment [121].

121. From this we understand that the eternal stay in Hell and the intensity of the punishment remaining constant without any decrease in its intensity is a special fate of the non-believers. The believer will not be eternally placed in Hell, and his punishment too will be made less intense. In fact life of some will be taken out of their bodies at the time of being sent into Hell and would be put back in the body after being taken out of Hell. However the punishment of some disbelievers will be less intense on commencement while others would be punished severely. Some others would have their punishment lessened after a few days of its commencement. Abu Talib is given light punishment, while the punishment of Abu Lahab becomes lesser on every Monday.

وَ السَّارِقُ وَ السَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۳۸﴾

38. And whosoever of the man and the woman is a thief [122], then cut of their hands [123], in recompense for what they have [124], done, a punishment from Allah. And Allah is Exalted in Might, the Wise.

122. A thief is he who steals secretly hidden goods from secure places. Thus to steal undercover goods of a combatant non-believer is not a theft because these goods are not made secure. Similarly if goods are stolen from an open Masjid it is not theft because though the goods are in a safe place, the place itself is not secured. The same is the case regarding goods left on the road, garden, farming land etc. From this thousands of issues are deduced i.e. it will not result in cutting of hands.

123. It should be remembered that although the hands of the thief are cut but the reproductive organ of the adulterer is not cut off so as not to stop procreation. Also, the entire body is involved in adultery while only the hands are used for stealing. Hence the entire body of the adulterer is punished. It should be borne in mind that adultery is caused by lust which is found more in a woman hence woman is mentioned first. Force has more to do with stealing which is found more in man.

124. From this is understood that the thief will not be liable for surety of squandered goods because Allah Almighty has determined cutting of the hands of the thief as his full retribution as can be deduced from the general use of the pronoun 'what'. However, if he is in possession of stolen goods, it would be returned to the owner.

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فَمَنْ تَابَ مِنْۢ بَعْدِ ظُلْمِهٖ وَ اَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۳۹﴾

39. Then whosoever repents after his wrongdoing and reforms himself then Allah will turn to him with His Mercy. Indeed, Allah is Ever-Forgiving, Most Merciful [125].

125. From *'those who repent'* is understood that after cutting off of his hands the thief should be made to repent because he has violated Divine Right as well. It should be remembered that the condition for establishing the punishment of death is that the stolen goods must not be of lesser value than two and three quater rupees i.e. ten dirhams. (This value fo Rupees was during commentators time)The case should be taken to the local authority and the theft should be proven either by admission of guilt by the thief or two witnesses. It should also be remembered that before the case of theft reaches the local authority it is violation of human right which can be pardoned by the owner. But afterwards it becomes infringement of Divine Right which can then not be pardoned by the owner.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يُعَذِّبُ مَنْ يَّشَآءُ وَ يَغْفِرُ لِمَنْ يَّشَآءُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۴۰﴾

40. Do you not know that to Allah belongs the kingdoms of the heavens and the earth? He punishes whom He pleases [126]. And Allah has the power to do everything [127].

126. If the thief repents he would be saved from the punishment of the Hereafter but not from the penalty of this world. That is intended by forgiveness.

127. By 'He can do everthing' means He can forgive whichever criminal He may please, and punish which ever criminal He may please. It does not mean that He would punish any person without any crime. Hence there is no contradiction in the verse.

يٰۤاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْۤا اٰمَنَّا بِاَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوْبُهُمْ ۛۚ وَ مِنَ الَّذِيْنَ هَادُوْا ۛۚ سَمّٰعُوْنَ لِلْكَذِبِ سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ ۙ لَمْ يَاْتُوْكَ ؕ يُحَرِّفُوْنَ الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ وَ اِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ؕ وَ مَنْ يُّرِدِ

41. O Messengers! [128] Let them not grieve you who hasten towards infidelity. Some of them say from their mouths: "We believe"; but their hearts are not Muslims [129]. And some Yahud listen to falsehood with deep interest and listen very well to other people [130], who have not come to you. They change the words of Allah from their places, and say: "If you get this command, then accept it, and if you do not get it, then be on your guard [131]. And whom Allah pleases to misguide, then never will you possess (power to

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اللّٰهُ فِتْنَتَهٗ فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـًٔا ؕ اُولٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۚۖ وَّ لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿۴۱﴾

do) for him to do a thing against Allah [132].
Those are the people whose heart Allah intends not to purify [133]. To them is there disgrace in this world, and they will face severe punishment in the Hereafter.

128. From this emerge two issues:
1. The Holy Prophet صلى الله عليه وآله وسلم should not be addressed by his name or with common, ordinary words. Allah Almighty has addressed all other Prophets by name but has always addressed the Holy Prophet صلى الله عليه وآله وسلم with beautiful titles.
2. The learned should not be dismayed if their efforts fail to move the people. Remember, not every soil or earth benefits from rain.

129. These people were hypocrites before hand, now they have merely made their infidelity known. Thus by 'towards infidelity' is meant display of infidelity. From this is understood that if a hypocrite gives expression to infidelity he too in terms of Islamic law would be an apostate.

130. By this is meant the Yahud do not listen to truth, but to falsehood. They will not listen to you Oh Prophet (Peace be upon you) but will listen to those leaders who do not come to your court.

131. A married partner from a respectable Jewish family of Khaiber committed adultery. In the Taurat, punishment prescribed for adultery was stoning to death. The Yahud presented this case to the Holy Prophet صلى الله عليه وآله وسلم and ordered the people not to accept the Holy Prophet's صلى الله عليه وآله وسلم decision if it is in favour of stoning to death, but if the decision is anything different they should accept it. When these people arrived in Madinatul Munawwarah they took along Jewish scholars like Ka'ab bin Ashraf from there to influence the decision. When the case was presented to the Holy Prophet he gave the order for stoning to death which the Yahud refused to accept. At this the Holy Prophet صلى الله عليه وآله وسلم said: "*Do you accept Ibn Sooriya, your priest from Fidak*. They replied that he is their most learned scholar. The Holy Prophet صلى الله عليه وآله وسلم asked to bring him. After hearing the case he under tremendous constraint admitted that the penalty for adultery is Rajam- stoning to death. As a result of this the Holy Prophet صلى الله عليه وآله وسلم ordered the adulterer to be stoned to death. Reference in this verse is made to the above incident. Remember this stoning to death is a form of punishment and not as a form of restrictive ordinance, because in the restrictive ordinance of stoning to death chastity is a condition, and for chastity Islam is a pre-requisite, while people under discussion are infidels. Therefore their political laws cannot be enforced on the infidels.

132. This blessed verse has clarified the meaning of all those verses and Ahadith in which it appears that the Holy Prophet صلى الله عليه وآله وسلم has no power over the gain or loss of anyone. From this verse it is understood that while no one has any power in respect of Allah Almighty, but with Allah's blessings He does bestow power on His select servants to make them persons of authority.

133. From this is understood that only those persons will benefit from the company of the pious who go there taking themselves to be empty handed. Those who go with a pre-conceived mind can hardly hope to receive any benefits. Can just an empty bucket bring up water from the well? Can a cloth hued in white become sky! He who is severely blackened from the beginning cannot be expected to take on colour.

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سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ؕ فَاِنْ جَآءُوْكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ ۚ وَاِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَّضُرُّوْكَ شَيْـًٔا ؕ وَ اِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿۴۲﴾

42. They are avid listeners of lies, devourers of things forbidden [134]. So if they come to you, judge between them or turn your face from them [135], they shall not harm you at all. And if you judge between [136], them then judge with justice [137]. Surely, Allah loves those who are just.

134. From this emerge a few issues:

1. To talk in slighting terms of a non-believer in his absence is permissible.
2. Bribery, interest, etc are totally forbidden.
3. It is permissible to accept gifts and enter into trade with those whose lawful and unlawful income is mixed, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم accepted a gift from Maqwaqis, King of Alexandria, and the noble Companions took loans and entered into trade with the Yahud to whom the Holy QUR'AAN refers as devourers of unlawful things.

135. It should be remembered that it is incumbent upon the ruler to solve the lawsuits of his subjects while it is not necessary that one arbiter should be an arbiter of another. This is left to the will of the person. Here the latter is intended because at that point in time the Yahud of Khaibar were not as yet subjects of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. They would always try to make the Holy Prophet صلی اللہ علیہ وآلہ وسلم an arbitrator to solve their lawsuits, while in the verse "*And if you judge between them*" the decision of the government is intended. Hence this verse is not abrogated from it. It should be remembered that the giving of a verdict on a religious issue is totally different from the decision of a arbiter. It is obligatory upon a Mufti to give a verdict on a religious issue, while the arbiter is not duty bound to the council.

136. Because Allah Almighty is the protector and the helper of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

137. In political matters judgement is given in accordance with Islamic law while in matters concerning inheritance and worship, according to their faith.

وَكَيْفَ يُحَكِّمُوْنَكَ وَ عِنْدَهُمُ التَّوْرٰىةُ فِيْهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ؕ وَ مَاۤ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿۴۳﴾

43. And how will they make you a judge when they have the Tauraat with them wherein there is Allah's judgement. Thereafter, they turn their faces from it. And they are not to believe [138].

138. The purpose of this verse is to explain that the Yahud did not really come to the Holy Prophet صلی اللہ علیہ وآلہ وسلم to seek his judgments but to seek ease in their difficult matters from him, other wise the decision regarding the problem is found in the Tauraat i.e. stoning to death. They accept the Tauraat, but they never believe in the Holy Prophet

SECTION 7

اِنَّاۤ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّ نُوْرٌ ۚ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا وَالرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَ كَانُوْا

44. Indeed, We have sent down the Tauraat in which was guidance and light. According to it, the Yahud were instructed by Our obedient Prophets [139], and men of learning and jurists. It was desired from

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عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَ اخْشَوْنِ وَ لَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ؕ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ﴿۴۴﴾

them to preserve [140], the Book of Allah, and they were witnesses thereto. So, do not fear people, but fear Me (Allah) and never accept a mean price [141], for Our Verses. And whoso does not judge by what Allah has sent down [142], then it is those who are the infidels.

139. From this verse one understands that a new Book was not revealed to every Prophet. Although the Taurat was revealed to Hazrat Moosa (On whom be peace) many Prophets after him gave orders from it for their followers. It should be remembered that there are approximately one hundred and twenty four thousand prophets but out of these there are only three hundred and thirteen Messengers, and revealed books are only four. From this we also gather that all those laws of the Tauraat which are mentioned by Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم in the QUR'AAN and Hadith without any refutation are incumbent upon us as well. (*Tafseer Abi Sa'ood*)

140. From this it is understood the protection of the Divine Book is obligatory upon the learned Ulema, whether it is protection of its words, its meaning or its laws.

141. By `mean price' is meant to change the the commands of Allah be it due to the fear of the people or due to the greed for personal gains, is totally and absolutely forbidden and is a grave sin. As for printing and selling the Holy QUR'AAN, using it for Taweez, accepting salary for teaching the QUR'AAN or delivering a sermon, etc are concerned, they do not constitute the selling of the verses of the QUR'AAN for personal gain as can be seen from the following verse. One noble Companion fixed the payment of thirty goats from the person who was bitten by a snake. Thereafter Surah Fateha was recited and blown on the patient as a result of which he was cured. All those soldiers obtained the goats and ate its meat. When the matter was related to the Holy Prophet صلی اللہ علیہ وآلہ وسلم he asked for the meat and partook of it.

142. By `judges not' is meant he does so by taking the laws of Allah to be incorrect or dissiminate royal decrees as Divine laws as was the practise of the Jewish scholars. Thus the passing of laws and decrees by the present British salaried officers in accordance with British law is not included in this verse, because these officials are compelled to carry this out without regarding these current laws as religious laws.

وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَ الْعَيْنَ بِالْعَيْنِ وَ الْاَنْفَ بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ بِالسِّنِّ ۙ وَالْجُرُوْحَ قِصَاصٌ ؕ فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ ؕ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ

45. And We (Allah) made obligatory upon them [143], in the Tauraat, a life for a life, and eye for an eye, and a nose for a nose, an ear for an ear and a tooth for a tooth. And in injuries there is equitable retaliation [144]. Then whoso recompenses with a happy [145], heart, then that shall be expiation[146].

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اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۴۵﴾

for his sin. And whoso judges not according to what Allah has sent [147], down, then they are persons unjust[148].

143. i.e. Oh Muslims! You too should follow this practise. Allah Almighty outlined this law of Taurat in the QUR'AAN without prohibiting its execution on us.

144. From this we learn the equality or parity is in capital punishment, inflicting wound, murder, etc but there is no parity in the nature of the murder or wound e.g. if someone kills a person by smashing his head, the murderer can be killed by beheading him with a sword, and not by smashing his head. If this is the case then how would that person be punished who has killed a small girl by raping her. This parity is in obtaining capital punishment but not in the nature of the crime, ie it is not necessary that the murderer should also be killed in the same way.

145. If the oppressed person forgives the oppressor by not opting for the retaliatory law nor accept monetary compensation then the forgiveness of this oppressed would be useful retaliation for the injustice of the oppressor and he will be acquitted of its punishment. However, it is important to repent for saving himself from the punishment of the Hereafter.

146. From this is understood that award of Capital punishment is concerned with human rights which can be forgiven by those whose right is infringed. This is the understanding of human rights. However, Divine rights cannot be forgiven by any human being.

147. One who regards Islamic laws to be wrong and accepts the current laws in practice to be right is an infidel.

148. Here the meaning of unjust or tyrant is an infidel or a polytheist. Says Allah Almighty: "*Undoubtedly, the association with Allah is a tremendous wrong.*" (S31:V13)

وَقَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ ۪ وَ اٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ ۙ وَّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ وَهُدًى وَّمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿۴۶﴾

46. And We brought Isa, son of Mariam [149], to follow their footsteps, confirming what is in the Tauraat revealed before [150], him. And We gave him the Injeel wherein there is guidance and light, and confirms the Tauraat that had come before [151], it. It is a guidance and an advice for the righteous.

149. From this emerge two issues:
1. Hazart Isa (On whom be peace) was born without a father,otherwise he would be connected with the father;
2. Hazrat Isa (On whom be peace) is the last prophet of the Israelites who has come after all the prophets of the Israelites. Hence, he is called the Confirmer.

150. Injeel abrogates Taurat as well as confirms what was in it, because the Injeel has proclaimed the Taurat to be a true Book of Allah, though it has brought to an end its laws. Thus abrogation is not the contradiction of confirmation. Observe, our Holy QUR'AAN is the abrogation of all the previous revealed books, as well as their confirmer.

151. Hazrat Isa (On whom be peace) too would confirm what was in the Taurat and in the Injeel. Or Hazrat Isa (On whom be peace) proved the authenticity of Taurat after coming into this world because it contained in it his coming.

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وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَآ اَنْزَلَ اللّٰهُ فِيْهِ ؕ وَ مَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۴۷﴾

47. And let the people of the Injeel judge by what Allah has revealed [152], in it. And whoso judges not by what Allah sent down, then it is those who are the transgressors [153].

152. By this command is intended bringing faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Otherwise, even the present day Nasara too are not subscribing to the remaining laws of the Injeel, because the Injeel has been abrogated. A Muslim ruler too would inflict punishment according to Islamic law and not of that religion. However, they will enjoy complete religious freedom.

153. Here the word sinner is intended to mean one of sinful beliefs, ie. an infidel as can be seen from the previous verse. Hence, there is no inconsistency in the verses. He who does not accept Allah's word to be true is an infidel, a tyrant as well as a sinner. From this it is understood that it is not permissible to regard present day courts as instruments of justice and the legal office bearers as officials of justice because they are not run on Islamic Laws.

وَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَ مُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَ لَا تَتَّبِعْ اَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ ؕ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّ مِنْهَاجًا ؕ وَ لَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۙ﴿۴۸﴾

48. And (O Beloved Prophet) We have revealed to you the true Book confirming the Books preceding it, and as a guardian and witness [154] over them. So you judge between them according to what Allah has sent down [155]. O listener! Follow not that desires leaving [156] the Truth that has come to you. We ordained a law [157] and a way for all of you. And if Allah had willed, He would have made you all a single people [158]. But, He desires to test you in what He has given you [159]. So desire to excel in good deeds. You are all to return to Allah. Then He shall tell you what you used to dispute.

154. From this is understood that the Holy Prophet (Peace be upon him) has full knowledge about all the heavenly Books, because Allah Almighty made him a witness to testify about the Taurat, and it is common knowledge that one cannot testify if one is not fully acquainted with the matter.

155. From this verse is understood that a Muslim judge can pass judgement on law-suits of the infidels as per the QUR'AAN and give punishment as per the QUR'AAN eg. for theft, their hands will be cut off. This was the very reason the Holy Prophet صلی اللہ علیہ وآلہ وسلم showed the Jewish scholars the verse in Taurat on Rajam (Stoning to death) and asked for the execution of this punishment because at that point in time the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not the governor but the arbitrator.

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156. From this is understood that it is a serious crime for a religious scholar to give a favourable verdict or for a judge to pass a biased judgement on account of bribery, favouritism, partiality or selfish motives. It is further understood that every Law of Islam is true and just; against these all unIslamic laws are false and unjust. It should be borne in mind that every Muslim is being addressed here. For this reason the words in the next verse are: "For all of you."

157. This means that the previous Prophets were unanimous in their beliefs but were different in their religious subsidiary activities. This does not mean that even today every nation is prescribed different laws, because the QUR'AANic laws today are incumbent upon every person and all are duty bound to them.

158 .By `single people' is meant from beginning to end the people had one prophet and a set of religious laws. No religion would become abrogated and everyone would receive guidance to act up to it. However it did not turn out to be like this.

159. The revelation of different laws on different prophets was based on wisdom to which the pious servants show obedience. However the disobedient wretches do not accept these differences. Instead they quibble on these issues. Thus during every period rules and laws were sent according to their needs. An experienced doctor will always prescribe different treatment according to the patient's needs.

49. And (O Muslims) judge according to what Allah has sent [160], down, and follow not their desires and be on guard against them, lest they cause you to slip [161], from any command of Allah revealed to you. Then, if they turn their faces then know that Allah wishes to give them punishment [162], for some of their sins. And no doubt, many people are disobedient.

وَ اَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَ لَا تَتَّبِعْ اَهْوَآءَهُمْ وَ احْذَرْهُمْ اَنْ يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَآ اَنْزَلَ اللّٰهُ اِلَيْكَ ؕ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّصِيْبَهُمْ بِبَعْضِ ذُنُوْبِهِمْ ؕ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ ﴿۴۹﴾

160. It should be remembered that the Holy QUR'AAN, Hadith Shareef, Consensus of Muslim opinion and opinion based on analogy are all included in "Whatever Allah Almighty has revealed." The Holy QUR'AAN is a salient and clear revelation, Hadith Shareef is a concealed revelation, to act upon the consensus of the Ummah has been commanded by the Holy QUR'AAN while opinion based on analogy is the way of communication of the Holy QUR'AAN and Hadith Shareef.

161. From this it is understood that no person should regard himself safe from the deception of the infidels and the wiles of the devil. If the Holy Prophet صلی اللہ علیہ وآلہ وسلم was asked to exercise caution regarding this, then who are we.

162. For anyone to adore things according to his whims and fancy which is contrary to the laws of Shariah is indeed a sign of Divine punishment for him. Verse:

"If thou desireth good fortune from any abode,
Learn first to become a devotee of that abode."

50. Do they seek the judgement of the Days of Ignorance? [163], And who is better in judgement than Allah for people of firm faith?

اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ؕ وَ مَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ﴿۵۰﴾ ع

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163. In Madinatul Munawwarah lived two tribes, Bani Nazeer and Bani Kuraiza who were always at loggerheads with one another. Bani Nazeer being stronger could always take double compensation for their dead but they would only pay half compensation to Bani Kuraiza for their dead. Bani Kuraiza complained to the Holy Prophet صلى الله عليه وآله وسلم for the injustice and cruelty of Bani Nazeer. The Holy Prophet in passing judgement said that the blood of both tribes is equal, hence the compensation should be equal as well. The Bani Nazeer refused to accept this. The above was revealed on this occasion. From this we learn that showing displeasure at Islamic laws and obeying ones own desires is the way of the infidels.

SECTION 8

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ ؑ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۵۱﴾

51. O you who believe! Do not take the Yahud and Nasara as friends [164]. They are friends of each other among themselves [165]. And whoso of you makes them his friends, then he is one of them. Indeed, Allah does not guide people that are unjust [166].

164. Reason for its revelation:
This verse was revealed concerning the noble Companion Hazrat Abadah ibn Samit (May Allah be pleased with him) and Abdullah ibn Ubay, the notorious hypocrite. Hazrat Abadah (May Allah be pleased with him) said that although the aristocratic Yahud are my friends but now I despise that friendship which is bereft of Allah and his Beloved Prophet صلى الله عليه وآله وسلم. But Abdullah ibn Ubay said that it is important for him to maintain friendship with the Yahud, though he loves Allah and His Rasool صلى الله عليه وآله وسلم. After listening to their discussion the Holy Prophet told the hypocrite that maintaining friendship with the Yahud is your work, not that of Abadah (May Allah be pleased with him). From this emerge a few issues:

1. To keep friendship and close association with the Yahud and Nasara and seeking their aid unless under extreme circumstances, is totally forbidden.
2. To keep close companionship with the infidels is the sign of hypocrites.
3. If close companionship with the People of the Book is forbidden then to maintain this type of relationship with the polytheists is forbidden to the highest degree because these polytheists are worse than the People of the Book.

165. By this is meant in opposition to Islam. These Yahud and Nasara are friends unto one another, though in reality in their personal relationship with one another they are totally divided. Says Allah Almighty: "*And we cast among them enmity and hatred*" (S5:V64). And further Allah Almighty says:"*And you will think of them as a united gang.*" (S59:V14) Hence there is no inconsistency in the verse.

166. Therefore, Hazrat Abu Moosa Ash'ary (May Allah be pleased with him) had employed a Christian scribe. When Hazrat Umar (May Allah be pleased with him) asked for a reason the reply was he was a capable scribe and it is difficult to run the affairs of Basrah without his help. Hazrat Umar (May Allah be pleased with him) asked, "*What will you do when he dies?*" (*Tafseer Khazain*) From this we learn that in an Islamic state Non-Muslims should not be given key posts.

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فَتَرَى الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰى اَنْ تُصِيْبَنَا دَآئِرَةٌ ؕ فَعَسَى اللّٰهُ اَنْ يَّاْتِيَ بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهٖ فَيُصْبِحُوْا عَلٰى مَآ اَسَرُّوْا فِيْۤ اَنْفُسِهِمْ نٰدِمِيْنَ ؕ﴿۵۲﴾

52. You will come across such people who have a disease in their hearts and they run towards the Yahud and Nasara saying: "We fear lest a misfortune befall [167], us". Due to it Allah may bring a victory soon or a Commandment from Himself [168]. Then they will be regretful of what they had concealed in their hearts [169].

167. The meaning of this could be that the hostilities between the Yahud and Nasara result in the Muslims suffering worldly difficulties because all our dealings are with them which could come to a standstill. Or it could mean Oh Muslims if we remain with you and cut off links with the People of the Book then in times of difficulties we will be destroyed because you are a poor minority while they are wealthy and greater in number. Thus they can be of use to us, not you.

168. In this verse the victory refers to either victory in general or the conquest of Makkah, and commandment refers to the eviction of the infidels and polytheists out of the sacred territories of Hejaz (Makkah and Madinah), or banishing the Yahud out of Madinatul Munawwarah. It should be remembered that Allah Almighty made both these predictions come true.

169. The cause of the disgrace of the hypocrites is that they are victims of double standards, inwardly they are infidels but outwardly they show to be believers. The infidels would be destroyed and Madinah would be an abode for Muslims only, which would result in the disgrace of the hypocrites. From this it is evident that the end result of a selfish desire of keeping friendship with all is regret.

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْۤا اَهٰۤؤُلَآءِ الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ اِنَّهُمْ لَمَعَكُمْ ؕ حَبِطَتْ اَعْمَالُهُمْ فَاَصْبَحُوْا خٰسِرِيْنَ ﴿۵۳﴾

53. And the believers say: "Are they the same who swore by Allah in their oaths with full strength that they were with you? Their deeds were destroyed [170], and they were left in loss.

170. From this is understood that professed piety and hypocrisy are the causes of destruction of our good deeds. Thus the meaning of this verse is that the outward good deeds of the hypocrites like Salaah, Fasting, Zakaat and Hajj etc are neither religiously correct nor will these be rewarded in the Hereafter. This does not at all mean that at first their deeds were correct but now they have been made null and void. Furthermore, we learn that Muslims should always be different from the infidels in form and behaviour; do not assume their image nor imitate their manners.

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يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗۤ ۙ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۫ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَ لَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۵۴﴾

54. O you who believe! Whoso of you will deviate from your religion [171], then soon Allah shall bring such people [172], who will be dear to Allah, and Allah will be dear to them. They will be humble towards the Muslims and stern towards the infidels. They fight in the way of Allah and will not fear the reproach of one who reproaches [173]. This is the bounty of Allah, which He gives to whom He wills. And Allah is All-Embracing, All-Knowing.

171. In this blessed verse one important information of the unseen is given: that some reciters of the Kalimah (ie Muslims) would become apostates. Thus during the rule of Hazrat Abu Bakr Siddique (May Allah be pleased with him) some became apostates by rejecting the institution of Zakaat while others became apostates by accepting Musalama Kazzab as a prophet.

172. Here the word "People" refers to Hazrat Abu Bakr Siddique (May Allah be pleased with him) and his army, while "shall bring" means to re-establish authority and power through these people. Otherwise these people were present at that time as well.

173. In this verse the truth about Hazrat Abu Bakr Siddique (May Allah be pleased with him) and his rule is clearly mentioned, because it is he who fought against the apostates during his Caliphate, the wars of Hazrat Umar and Hazrat Uthman (May Allah be pleased with them) were fought against the infidels while the wars of Hazrat Ali (May Allah be pleased with him) were against the rebels. Only Hazrat Abu Bakr Siddique (May Allah be pleased with him) waged war on the apostates which is mentioned in this verse. It should be remembered that during the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم no war was waged on the apostates, though they were put to sword.

اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَ رَسُوْلُهٗ وَ الَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ رٰكِعُوْنَ ﴿۵۵﴾

55. Only Allah is your friend [174] and His Messenger and the believers, that they establish Prayer and pay Zakaat and bow down before Allah[175].

174. In this verse the word 'friend' cannot be taken to mean Khalifa nor can this verse be specific reference to the Khalifat of Hazrat Ali (May Allah be pleased with him). Some reasons for this are: 1. Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم are nobody's caliphs, and they too are mentioned here as friends. Thus one word cannot be used simultaneously to mean several things.

2. At the time of the revelation of this verse Hazrat Ali (May Allah be pleased with him) was not Caliph as yet. If the verse is taken to mean the period after the Holy Prophet صلی اللہ علیہ وآلہ وسلم then the Caliphate of Hazrat Ali (May Allah be pleased with him) cannot be proven without seperation of this period. After the rule of the first three Caliphs is also the latter period.

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3. The word `only' is used for emphasis. If the Caliphate is taken to rest only upon Hazrat Ali (May Allah be pleased with him) then the Caliphate of the other eleven Imams would be null and void. In any case the meaning of the word Wali here is a friend or helper.

175. This verse was revealed in connection with Hazrat Abdullah ibn Salaam (May Allah be pleased with him) who told the Holy Prophet صلی اللہ علیہ وآلہ وسلم that our people have forsaken us and have vowed to boycott us. To this Allah Almighty's reply is why are you dejected. If the Yahud have severed ties with you, you have found Allah Almighty, His Beloved Prophet صلی اللہ علیہ وآلہ وسلم and those Muslims who give Zakaat as well as offer Salaah involving Ruku.

56. And whoso takes Allah and His Messenger and Muslims as his friends, then surely, the party of Allah is dominant [176].

وَ مَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَ الَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ﴿۵۶﴾

176. From this emerge two issues:

1. To make friends with the pious servants of Allah is the way of the believers, because holding them dear to you is equal to holding Allah Almighty dear to you; and hating them is equal to hating Allah Almighty.

2. A Muslim will always be respected and gain the upperhand by living with his own people. By separating from your own people in order to join the infidels will always result in his shame and disgrace. Only that branch will remain green which is connected to its root.

SECTION 9

57. O you who believe! Do not take any of them as your friend who has made mockery of your religion and a plaything. Those who were given the Book before [177], you and the infidels [178]. And remain fearing Allah, if you believe.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّ لَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَ الْكُفَّارَ اَوْلِيَآءَ وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۵۷﴾

177. Reason for its revelation:
Rafa'ah ibn Zaid and Suaid ibn Harith would only verbally express Islam but inwardly they were infidels i.e. hypocrites. Some Muslims liked them. This verse was revealed regarding them. (Roohul Bayaan, Khazain). From this emerge two issues:

1. To recite the Kalimah without inner conviction is to make fun of Islam.
2. Every reciter of Kalima is not a Muslim nor is it permissible to keep friendship with such a person.

178. In this verse if the word "infidels" is taken to mean all the infidels then this is making it common after the special, because the People of the Book and the hypocrites too were infidels. However if this is taken to mean the polytheists and definite infidels then its meaning is obvious.

58. And when you call the people for Prayer [179], they make a mockery and a plaything of it. That is because they are wholly unwise people [180].

وَ اِذَا نَادَيْتُمْ اِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّ لَعِبًا ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ﴿۵۸﴾

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179. Imam Saadi (May Allah be pleased with him) states that in Madinah resided a Christian who whenever he heard the Muazzin recite "I bear witness that Muhammad صلی اللہ علیہ وآلہ وسلم is the Messenger of Allah" he would say: "Let the liar (Allah forbid) burn!" Through the Splendour and Dignity of Allah Almighty, the servant of this man one night forgot to put off the fire. When the entire household slept one flame arose and burned the Christian and his entire household.

180. From this emerge a few issues:

1. Azaan is a pre-requisite for the five daily prayers, the proof for it being this verse.
2. The dreams of the pious are absolutely reliable in terms of religion, on the contrary, Laws of Shariah become liable through such dreams. The Azaan was heard in a dream but it is verified by the Holy QUR'AAN.
3. To make fun of any religious act is infidelity. Observe! Allah has called the person an infidel who jested about Azaan. Similarly to make fun of any of these: a religious act, the Masjid, the Ka'bah, the Salaah, etc is an act of infidelity.

59. Please declare, O People of the Book, which of our acts look bad to you? Only this that we believe in Allah and what has been sent down to us and what was revealed before us. And most of you surely are defiantly disobedient [181].

قُلْ يٰۤاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّاۤ اِلَّاۤ اَنْ اٰمَنَّا بِاللّٰهِ وَ مَاۤ اُنْزِلَ اِلَيْنَا وَ مَاۤ اُنْزِلَ مِنْ قَبْلُ ۙ وَ اَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ﴿۵۹﴾

181. By this is meant oh People of the Book we regard all your Prophets and Books as true, yet why do you offend us. Is it because we have brought faith on the Holy Prophet صلی اللہ علیہ وآلہ وسلم as well. Think for yourselves who are the real tyrants, we or you! It should be remembered that the word 'MOST' is used here to show some from them were true believers, like Hazrat Abdullah ibn Salaam, etc. In *Tafseer Khazin* it is stated that the reason for its revelation was: once a group of Yahud came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم to accept Islam. They asked the Holy Prophet which of the Prophets does he accept . The objective was to ascertain whether he believed in Hazrat Isa (On whom be peace) if so they would not declare faith in him. When they found out that the Holy Prophet believed in all the prophets, they declined to accept Islam. This verse was in connection with this incident.

60. Please declare: "Shall I inform you about those who are in a worse condition [182], with Allah than that and those who have been cursed by Allah? On them is His Wrath, that He made some of them monkeys and pigs and worshippers of Taghat (Shaitaan) [183]. Those are worse in position and further astray from the Right Path".

قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ ؕ مَنْ لَّعَنَهُ اللّٰهُ وَ غَضِبَ عَلَيْهِ وَ جَعَلَ مِنْهُمُ الْقِرَدَةَ وَ الْخَنَازِيْرَ وَ عَبَدَ الطَّاغُوْتَ ؕ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّ اَضَلُّ عَنْ سَوَآءِ السَّبِيْلِ ﴿۶۰﴾

82. This means those who believe in the Prophets will be in the mercy of Allah Almighty anyone who rejects even one prophet, prayers, upon him be the Wrath and Curse of Allah.

183. This means oh Yahud, reflect upon your past and present condition then judge for

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yourselves whether you are the beloved of Allah or the accursed. In the past your faces were changed into pigs and donkeys. You worshipped the calf, and even now you are engaged in idol worship. From this verse one learns that without firm faith mere ancestory of the pious and their greatness will not help you. The Yahud would show arrogance at being children of prophets.

61. And when they come to you [184], they say: "We are Muslims". But, they were disbelievers when they entered (the religion) and were infidels when they had departed [185]. And Allah Knows well what they are concealing [186].

وَ اِذَا جَآءُوْكُمْ قَالُوْۤا اٰمَنَّا وَ قَدْ دَّخَلُوْا بِالْكُفْرِ وَ هُمْ قَدْ خَرَجُوْا بِهٖ ؕ وَ اللّٰهُ اَعْلَمُ بِمَا كَانُوْا يَكْتُمُوْنَ ﴿۶۱﴾

184. Reason for the revelation:
A group of Yahud came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and began to express faith outwardly while inwardly they were still infidels. This verse was revealed regarding them.
185. From this is understood an unfortunate wretch will not benefit from the company of the good. In whatever condition he comes to the pious he returns in the same way. A bucket full of urine will not be able to bring up anything from the well. If these people did not benefit from the blessed company of a Prophet from whom else will they benefit?
186. From this we learn that Allah Almighty loves His Beloved Prophet صلی اللہ علیہ وآلہ وسلم so much that He reveals to him all the secret schemes of his enemies.

62. And you will see many of them hastening towards sin and transgression[187], and eating what is forbidden. Indeed, they are practising evil deeds.

وَ تَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِى الْاِثْمِ وَ الْعُدْوَانِ وَاَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۶۲﴾

187. Here by sin is meant the sin of concealing the verses of Taurat which were in praise of the Beloved Prophet صلی اللہ علیہ وآلہ وسلم while `transgresion' refers to their own addition to the Taurat. `eating that which is forbidden' refers to bribes which they had accepted in order to change the laws of the Taurat for the people.

63. Why do their clergymen and priests not forbid [188], them from saying sinful words and eating things forbidden? How wretched is what they have been practising.

لَوْ لَا يَنْهٰىهُمُ الرَّبّٰنِيُّوْنَ وَ الْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَاَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿۶۳﴾

188. One learns a religious scholar will be held responsible for the sins he sees being committed and does not put a stop to it despite having the power to do so. It is the duty of an Aalim to safeguard himself as well as others. We further learn that it is incumbent upon the religious scholars to propagate Islam whether by speaking, writing or through their personal action.

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وَقَالَتِ الْيَهُوْدُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ؕ غُلَّتْ اَيْدِيْهِمْ وَلُعِنُوْا بِمَا قَالُوْا ۘ بَلْ يَدٰهُ مَبْسُوْطَتٰنِ ۙ يُنْفِقُ كَيْفَ يَشَآءُ ؕ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ؕ وَ اَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ؕ كُلَّمَآ اَوْقَدُوْا نَارًا لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ ۙ وَيَسْعَوْنَ فِى الْاَرْضِ فَسَادًا ؕ وَ اللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ ﴿٦٤﴾

64. And the Yahud have said: "The Hand of Allah is tied up" 189. Their own are tied up 190, and on them be the curse of Allah for their utterances. But, His Hands are wide open 191. He gives to whom He pleases 192. And (O Beloved Prophet!) What has been revealed to you from your Lord will increase many of them in wickedness and infidelity 193. And We have cast among them enmity and hatred till the Day of Judgement194. Whenever they kindle the fire of war, Allah extinguishes 195, it. And they run about on the earth for mischief. And Allah does not love the mischief-mongers.

189. Reason for its revelation:
At first the Yahud of Madinah were very wealthy, but due to their enmity, and hostility towards the Holy Prophet صلی اللہ علیہ وآلہ وسلم poverty began to creep into them. At this Fakhaas, a Jew said that Allah's Hands have become tight ie He has become a miser (Allah forbid). In reply to him the verse was revealed. From this emerges two issues:
1. One's sustenance decreases with the increase of sins, while it becomes abundant through the pious.
2. The word of one is the word of the people if the people do not disassociate themselves from it. Observe, this name was uttered by Fakhaas only but Allah Almighty has said it was the word of the Yahud.
190. i.e. In this world or in the Hereafter. Their hands will be tied up in this world by making them miserly and niggardly and in the Hereafter they would be tied in chains and thrown into Hell. This is what happened and will happen to them. No nation in the world is more stingy than the Yahud.
191. By 'hands wide open' is meant extremely kind and generous by cherishing His friends and not despising His enemies.
Literally Allah Almighty is pure of human qualities of hands and opening the hands.
192. By this is meant bestowing wealth on some and making some poor. However, this is not because there is any shortage in His treasure or any fault in His kindness. This is not only in accordance with human demands but is full of inherent wisdom.
193. In that the Holy QUR'AAN is the cause of accentuating the infidelity and rebelliousness of these unfortunate wretches. As revelation of the QUR'AAN increases so will their rejection of it. Strongly spiced food can make a person with weak stomach ill, but that's no fault of the food. Similarly light of the sun blinds the bat. From this discussion emerges three issues:
1. QUR'AAN and Hadith accentuates the infidelity of those whose hearts are bereft of the love of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as is the case with todays irreligious and misguided Molvis. The greatness of religion is due to the greatness of the promulgator of religion.
2. There can be increase and decrease in infidelity but this is due to the nature of infidelity not in its quantity eg nobody is a half or a quarter infidel.
3. For the Believer of the Holy QUR'AAN is a

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means of accentuating his Faith and Knowledge of the Divine. Says Allah Almighty: "*Then as far as those who believe, it has increased them in faith.*" (S9:V124)

194. In this verse mention is made of their actual enmity for one another; their coming together to oppose the Muslims, or making friendship with someone on the basis of expediency, all of which is temporary. Hence, this verse is not contrary to the following verse: "*They are friends of each other among themselves.*" (S5:V51)

195. By "extinguishes" is meant these Yahud make every effort to unite all the infidels to fight the Muslims but in most cases they are not successful in this. And even if there ensues a battle between them and the Muslims, they suffer a humiliating defeat at the hands of the Muslims.The Battle of the Trench, and the Battles of Qadisiya and Yarmook during the rule of Hazrat Umar (May Allah be pleased with him) are living proof of this.

65. And had the people of the Book believed [196] and feared Allah, then indeed We would have removed their sins and would surely have caused them to enter the Garden of Bliss [197].

وَ لَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ وَ لَاَدْخَلْنٰهُمْ جَنّٰتِ النَّعِيْمِ ﴿۶۵﴾

196. From this is understood that there is no faith if one rejects the Holy Prophet صلی اللہ علیہ وآلہ وسلم and accepts all the revealed books and Prophets. The august personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the very cornerstone of faith. If you have accepted this you have accepted all. If you have turned away from him you have rejected all. Observe! Because the people of The Book did not believe in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Allah Almighty says about them "*had they believed.*"

197. By this is meant that had the People of the Book believed, Allah Almighty would have obliterated all their previous sins and they would have been entitled for Paradise. This makes it clear that through the blessings of Islam the sins of the period of infidelity are obliterated. These exclude infrigements of human rights. These have to be compensated for.

66.And had they maintained the Tauraat and [198] Injeel and what had been revealed to them from their Lord they would have received provisions from above them and from underneath their feet [199]. A party among them is moderate. And most of them are doing evil things [200].

وَ لَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰىةَ وَ الْاِنْجِيْلَ وَ مَاۤ اُنْزِلَ اِلَيْهِمْ مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ اَرْجُلِهِمْ ؕ مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ ؕ وَ كَثِيْرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُوْنَ ﴿۶۶﴾ ع

198. By "had they maintained" is meant if they had believed in the Holy Prophet صلی اللہ علیہ وآلہ وسلم, because this is commanded in the Taurat and Injeel.

199. That is, there would be abundance in the rain from the sky and growth from the earth. From this is understood that adherence to ones religion and obedience to Allah result in the increase of ones sustenance.

200. By this is meant all the people of the Book are not equal. Some who are moderate would believe in the Holy Prophet صلی اللہ علیہ وآلہ وسلم like Hazrat Abdullah Ibn Salaam. Some are very biased who are not blessed with faith.

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SECTION 10

يٰۤاَيُّهَا الرَّسُوْلُ بَلِّغْ مَاۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ؕ وَ اِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ؕ وَ اللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ۝٦٧

67. O Beloved Messenger! Effectively deliver what has been revealed to you from your Lord. And if you are unable to do so, then you have not conveyed [201], any message. And Allah will protect you from the people [202]. Surely, Allah does not guide the infidels [203].

201. From this is understood that the Holy Prophet (Peace be upon him) did not conceal any laws pertaining to propagation of the deen. Hence, his request for pen and ink at the time of his physical death and not having anything written was not on account of any command with regard to propagation but its purpose was to write and order from the previously explained orders. Otherwise this would be contrary to this verse.

202. By this is meant that no non-believer would martyr the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Before the revelation of this verse the noble Companions would keep guard over the Holy Prophet صلی اللہ علیہ وآلہ وسلم. After the revelation of this verse that guard was removed. Allah Almighty made good this promise. Observe, every infidel was the Holy Prophet's صلی اللہ علیہ وآلہ وسلم enemy, and he was alone, yet the Messenger of Allah صلی اللہ علیہ وآلہ وسلم was always dominant over them. None of them could do anything to him. In the battle of Uhud when the infidels caused injury to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not contradictory to this verse. It should be remebered that no Prophet was martyred by the infidels in a battle. Those Prophets who were martyred did not have Jihad obligatory on them.

203. Neither the infidels, Jinns nor any human will gain power over the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Other creations are already subservient to him in that the trees and stones recite his Kalima, while the sun and moon do as they are instructed.

قُلْ يٰۤاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتّٰى تُقِيْمُوا التَّوْرٰىةَ وَ الْاِنْجِيْلَ وَ مَاۤ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ؕ وَ لَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّاۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّ كُفْرًا ۚ فَلَا تَاْسَ عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝٦٨

68. Please declare: "O People of the Book! You are (standing) on nothing until you establish Tauraat and the Injeel [204], and what has been revealed to you from your Lord [205]. And, undoubtedly, O Beloved Prophet! What has been revealed to you from your Lord [206], will increase many of them in their wickedness and infidelity [207]. Then grieve not for the infidels.

204. By believing in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This does not mean that to act upon the laws of Taurat and Injeel now, because both these books are now abrogated as well as distorted.

205. At this point in time the QUR'AANic inference is that all your deeds and actions are in vain until you do not make the Holy QUR'AAN your pattern of life.

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206. From this we learn that revelation of the Holy QUR'AAN on the Holy Prophet صلی اللہ علیہ وآلہ وسلم is equal to revelation on all because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the original object, the rest are subservient to him. For this reason it is said: "to you."

207. From this it is understood the Holy QUR'AAN and Hadith are like rain. Although rain can make the sown seed grow it cannot change it. Those who already have the seed of villainy in them, the Holy QUR'AAN will serve to accentuate it, while those who have the seed of faith and knowledge of the Divine in their hearts their faith and knowledge will grow from strength to strength. It is for this reason that an infidel is made to recite the Kalima when making him Muslim. Thereafter, QUR'-AAN, etc is taught so that the Kalima helps to sow the seed of faith and the Holy QUR'AAN, Hadith etc is used to water this seed.

69. Surely, those who call themselves Muslims [208], and similarly the Yahud and the Sabians (star worshippers) and the Nasara whoso of them believe in Allah and the Last Day [209], with a true heart and act righteously, shall neither have any fear nor shall they grieve [210].

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ الَّذِیْنَ هَادُوْا وَالصّٰبِـُٔوْنَ وَ النَّصٰرٰی مَنْ اٰمَنَ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَیْهِمْ وَ لَا هُمْ یَحْزَنُوْنَ﴿۶۹﴾

208. By this is meant those who merely recited the Kalima became Muslims on national level but did not become staunch religious believers. They were mere hypocrites. It is for this reason that Allah Almighty says: "Whoso of them believes with true heart in Allah." From this one learns that Qadiyanis, Chakralwies, etc are not true believers but Muslims on national level only.

209. From this we learn that Nasara, Yahud, worshippers of stars, etc are not believers, even if they believe in all the revealed books. Otherwise "whoso of them believes," would not have followed after them.

210. From this is understood that every pious believer is a saint because similar merits and status are mentioned regarding the saints. Further, we understand that the fear of Allah is the means of achieving fearlessness of the world.

70. Undoubtedly, We had taken a covenant from the Children of Israel, and We sent Messengers to them. Whenever any Messenger came to them with those things which their hearts did not desire, they falsified a group of them (Messengers) and another, they had slain [211].

لَقَدْ اَخَذْنَا مِیْثَاقَ بَنِیْۤ اِسْرَآءِیْلَ وَ اَرْسَلْنَاۤ اِلَیْهِمْ رُسُلًا ؕ كُلَّمَا جَآءَهُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰۤی اَنْفُسُهُمْ ۙ فَرِیْقًا كَذَّبُوْا وَ فَرِیْقًا یَّقْتُلُوْنَ﴿۷۰﴾

211. The Nasara and the Yahud were equally responsible for falsifying the Prophets and the messages they brought with them, but it is only the Yahud who were responsible for martyring the Prophets (May Allah be pleased with them). Many Prophets of Allah were martyre by them, including Hazrat Zakaria and Hazrat Yahaya (On whom be peace). It should be remembered that no Prophet was martyred in a battle at the hands of non-believers. Hence this verse does not contradict those verses in which promise is made about success and victory of the Prophets. Says Allah Almighty: "*Allah has already decreed, that most surely I will prevail, I and My Messenger.*" (S58:V21)

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وَحَسِبُوْٓا اَلَّا تَكُوْنَ فِتْنَةٌ فَعَمُوْا وَصَمُّوْا ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمُوْا وَ صَمُّوْا كَثِيْرٌ مِّنْهُمْ ؕ وَ اللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ۝۷۱

71. And they imagined that there shall be no punishment (for them). As such they became blind and deaf. Then again Allah accepted their repentance [212]. Yet again, most of them became blind and deaf [213]. And Allah is seeing their deeds.

212. Allah Almighty accepted their repentance saving them from the clutches of the cruel king Bakht Nasr. This king disgraced and persecuted them. Then one Persian king overpowered Bakht Nasr to free them. It should be remembered that Allah accepted the repentance of children whose parents were responsible for martyring Prophets, not the repentance of their parents. Allah did not guide the killers of Prophets to repent and the repentance of insulters of Prophets by religious law is never accepted.

213. They became infidels by intending to martyr Hazrat Isa (May Allah be pleased with him) but they failed. It should be remembered that in this verse "*most*" is not subject of "became deaf", its subject is "*them*". "*Most*" is actually its substitute. Otherwise "*They became deaf*" would not have been in the plural. From this it becomes apparent that on the first occasion not all but some became deaf and dumb because here the word "most" is used which was not mentioned earlier.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ وَ قَالَ الْمَسِيْحُ يٰبَنِيْٓ اِسْرَآءِيْلَ اعْبُدُوا اللّٰهَ رَبِّيْ وَ رَبَّكُمْ ؕ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَ مَاْوٰىهُ النَّارُ ؕ وَ مَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝۷۲

72. Surely, those are infidels who say: "Messiah, son of Maryam is Allah" [214], while Messiah had said: "O Children of Israel, worship Allah, my Lord [215], and your Lord". Undoubtedly, whoso associates someone with Allah [216], then Allah has forbidden Paradise for him and his abode is Hell [217]. And there is no helper of the unjust [218].

214. The *Yacoobiya* and *Malikaniya* sects among the Nasara called Hazrat Isa (On whom be peace) as God. These people believed in the transmigration of Divine Spirit ie. they believed in the divinity of Hazrat Isa (On whom be peace). They believed that divine spirit had penetrated Hazrat Isa (On whom be peace) as fragrance and colour had penetrated the flower. Similarly, the Nusiriyya among the Shias too believe in Hazrat Ali (May Allah be pleased with him) as God.

215. By this is meant this nonsensical prattle of these Nasara is contrary to the teachings of Hazrat Isa (On whom be peace) because he always referred to himself as the servant of Allah, while they are calling him God.

216. From this is understood to attach children to Allah Almighty is polytheism, and those Nasara who hold such beliefs are polytheists. Inspite of this they are still called People of the Book because they believe in Injeel. Those polytheists who believe in the angels as the daughters of Allah are called by this name because they did not believe in any

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of the revealed Books. From this we learn that belief in a prophet can sometimes lessen ones infidelity and polytheism or sometimes accentuate it like the apostate sects of Islam.

217. This gives a hint that no infidel will reside in Araaf (a place between heaven and hell). Also Araaf will not be a permanent place but a temporary one. Those for whom paradise is forbidden will be in Hell, not in Araaf.

218. From this one learns that Allah Almighty has appointed helpers for the believers, because being without helpers is a punishment for the infidels, from which the believers are safe.

73. Indeed, those are infidels who say: "Allah is a third of the three gods [219] and there is no god but the one God. And if they do not desist from what they are saying, they shall face a painful punishment and will die as infidels [220].

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ ۘ وَ مَا مِنْ اِلٰهٍ اِلَّآ اِلٰهٌ وَّاحِدٌ ؕ وَ اِنْ لَّمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ﴿۷۳﴾

وقف لازم

219. It is the belief of the Christian sects Marcosin and Nastooriya that Allah is divided into three. Father, son and the holy spirit. Their trinity consists of God the father, Hazrat Isa on whom be peace) the son and Hazrat Jibraeel as the holy spirit. This is the meaning of trinity.

220. By this is meant that though all of them are infidels those who remain infidels until death are deserving of this punishment because verification is based on one's time of death. Hence it is important that one should repent quickly. For this reason repentance is the subject of the discussion that follows.

74. Then why do they not turn to Allah and seek His forgiveness? [221], And Allah is Forgiving, Merciful.

اَفَلَا يَتُوْبُوْنَ اِلَى اللّٰهِ وَيَسْتَغْفِرُوْنَهٗ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۷۴﴾

221. In this context turning (repentance) means to refrain from polytheism while forgiveness refers to proclaiming Unity of Allah Almighty. Repentance also means to repent from false beliefs while forgiveness refers to repenting from evil deeds. Repentance could also mean expression of regret at previous infidelity while remaining firm on the Unity of Allah in the future could mean forgiveness. Hence, there is no inconsistency or repetition in this verse.

75. Messiah bin Mariam was only a Messenger [222]. Many Messengers have passed before him. And his mother is a truthful woman [223]. Both used to take food. See, how clear signs We have explained for them. Then see how they turned away.

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ وَ اُمُّهٗ صِدِّيْقَةٌ ؕ كَانَا يَاْكُلٰنِ الطَّعَامَ ؕ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ﴿۷۵﴾

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222. The word "is not" is used for negation, ie Hazrat Isa (On whom be peace) is neither Allah nor the son of Allah but he is the servant and prophet of Allah Almighty. It does not mean that Hazrat Isa (On whom be peace) did not possess any other qualities besides prophethood. He is the Word of Allah, the Spirit of Allah as well as the Messiah. Likewise, in "*Say you apparently in facial outlook of a man, I am like you*" (S18:V110) the meaning of negation is as above.

223. The truthful person is he who does not talk lies while a faithful person is he who does not have the capacity to tell a lie, From this we learn that if any people exaggerate about the pious persons, you should not revile these pious people, instead refute the claims of these people in order to maintain the dignity of the pious. Observe, when the Nasara have called Hazrat Isa (On whom be peace) and Bibi Mariam as gods, Allah Almighty has referred to these pious persons with dignity. Remember, that the mention of food in this verse is to show that food is an important source for worship. Before the time of eating, at the time of earning lawful sustenance, for the energising of his limbs, after eating, for its digestion etc the person is totally dependent on Allah. Every work is done for the purpose of earning a livelihood, while all types of sicknessess are due to the poor eating habits.

قُلْ اَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا یَمْلِكُ لَكُمْ ضَرًّا وَّ لَا نَفْعًا ؕ وَاللّٰهُ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۷۶﴾

76. Please declare (O Beloved Prophet): "Do you worship besides Allah that which is neither master of your loss nor of profit [224]. And Allah is the Hearing, the Knowing".

224. On his own a person does not possess the power to benefit or harm anyone. Due to Allah's bounty Hazrat Isa (On whom be peace) is the remover of calamities and hardships, can give life to the dead and cures the diseased.

قُلْ یٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِیْ دِیْنِكُمْ غَیْرَ الْحَقِّ وَ لَا تَتَّبِعُوْۤا اَهْوَآءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ وَاَضَلُّوْا كَثِیْرًا وَّ ضَلُّوْا عَنْ سَوَآءِ السَّبِیْلِ ﴿۷۷﴾

77. O People of the Book! Do not commit any excess in your religion unjustly [225], and follow not the desires of the people who have already gone astray and caused others to go astray and have strayed away from the right path [226].

225. By this is meant do not accentuate the false because in so doing the Yahud completely rejected the Prophethood of Hazrat Isa (On whom be peace) while the Nasara have made him into a god. From this we learn that in matters of religion it is permissible to make additions to truth eg the *Ijma'* (consensus) and *Qiyaas* (Analogy) as basis for religious matters after the Sunnah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

226. From this is understood that it is evil to emulate the path of those who are immoral and gone astray, while it is a good act to follow the pious guides and those who are accepted by Allah Almighty. Says Allah Almighty: "*Then follow you their path.*" (S6:V90). Further Allah Almighty says: "*And be with the truthful.*" (S9:V119)

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SECTION 11

78. Cursed were those who committed infidelity from amongst the children of Israel through the tongue of Dawood and Isa son of Mariam [227]. This was due to their disobedience and transgression [228].

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ
عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ؕ
ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ﴿۷۸﴾

227. The Saturday fishing of the People of Ailah was a curse for them because this was totally prohibited for them in their religion. In response to their disobedience Hazrat Dawood (On whom be peace) cursed them and as such Allah Almighty transformed them into monkeys and swines. Those who enjoyed the food of AlMaidah too became apostates after witnessing this miracle. Hazrat Isa (On whom be peace) cursed this disobedience at which Allah Almighty changed five thousand of them into monkeys and swines. From this we learn that the curse of the pious is very perilous. The curse of the pious has always resulted in Divine retribution.

228. This means you should not be discouraged and disheartened by their waywardness or rebelliousness. These are chronic criminals and rebels whose punishment had turned them into monkeys and swines. Their present peaceful existence is only due to the fact that you oh My Beloved Rasool صلی اللہ علیہ وآلہ وسلم are a mercy unto mankind and in your presence punishment would not descend upon the earth.

79. Whatever bad they did, not preventing one another [229], from wrongdoing. They definitely used to do evil things.

كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ؕ
لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ﴿۷۹﴾

229. From this one learns that it is obligatory to stop people from doing evil and command them to do good. Termination of propagation can result in Divine punishment.

80. You will see many of them befriending infidels. What an evil thing they had sent forth for themselves that Allah's Wrath [230], fell upon them. And they shall dwell in punishment eternally.

تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ
كَفَرُوْا ؕ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ
اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَ فِي
الْعَذَابِ هُمْ خٰلِدُوْنَ ﴿۸۰﴾

230. From this we learn that friendship with infidels is the cause of Allah's displeasure which at times is totally forbidden, at times is infidelity.

81. And if they had believed in Allah and the Prophet (Muhammad) and what had been revealed to him, then they would not have taken the infidels as friends [231]. But many of them are defiantly disobedient.

وَ لَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَ النَّبِيِّ وَ مَآ
اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَآءَ وَ
لٰكِنَّ كَثِيْرًا مِّنْهُمْ فٰسِقُوْنَ ﴿۸۱﴾

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231.From this is deduced that friendship with the infidels means accepting the outer appearance, their traditions. This is also a sign of a hypocrite. The love of Allah Almighty and His Beloved Rasool صلی اللہ علیہ وآلہ وسلم and their enemies cannot be gathered in one heart. It is impossible for this union of light and darkness.

82. You shall surely find the Yahud and polytheists [232], the bitterest enemies of the Muslims, and surely you shall find the nearest in friendship to Muslims those who used to say: "We are Nasara" [233]. That, because among them are men of learning and monks and they are not proud [234].

لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَالَّذِيْنَ اَشْرَكُوْا ۚ وَ لَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ؕ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَرُهْبَانًا وَّاَنَّهُمْ لَا يَسْتَكْبِرُوْنَ ﴿۸۲﴾

232. From this emerge one important issue: Infidelity due to enmity is worse than enmity due to love. Observe, the Nasara became infidels due to their excessive love while the Yahud and polytheists became infidels because of their extreme hatred. But both are referred here as "bitterest enemies". The Shias and Wahabis are in this category. The Shias are gone astray because of their excessive love while the Wahabis are gone astray because of their hatred.

233. In this verse praise is accorded to the King of Abyssinia and his companions who were Nasara at first but later believed in the Message of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and cried at listening to the Holy QUR'AAN, gave sanctuary to the early Muslims who had migrated from Makkah Mukarrama to Abyssinia and were of service to them, sent gifts and messages of loyalty to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Remember, that eleven men and four women migrated from Makkah to Abyssinia which included Hazrat Uthman bin Affan and his beloved wife Bibi Ruqayya (May Allah be pleased with them), daughter of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This migration took place in Rajab, in the fifth year of the Call. When they were granted peace and security more Muslims began to migrate there. Soon this group of Muslims increased to eighty two men and a number of women. It was King Negus who was responsible for the marriage of Hazrat Umme Habeebah (May Allah be pleased with her) to the Beloved Prophet صلی اللہ علیہ وآلہ وسلم. This marriage was performed in proxy, as the Holy Prophet صلی اللہ علیہ وآلہ وسلم was in Madinah at the time of marriage and she was in Abyssinia. Umme Habeebah (May Allah be pleased with her) was the daughter of Hazrat Abu Sufyan. This verse: *"It is near that Allah may create friendship between you and those of them who are your enemies."* (S60:V7) refers to this. It is this marriage which was largely responsible for softening the heart of Abu Sufyan. *(Ruhul Bayaan, etc)*

234.From this emerge two issues:
1. The presence of the learned and the pious among the people is a mercy of Allah for the people.
2. Arrogance and pride are terrible vices.

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PART 7

وَ اِذَا سَمِعُوْا مَآ اُنْزِلَ اِلَى الرَّسُوْلِ تَرٰۤى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ ۚ يَقُوْلُوْنَ رَبَّنَاۤ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿۸۳﴾

83. And when they hear what has been revealed to their Messenger [235], you see that eyes are overflowing with tears [236], because they have recognized the truth. They say: "O our Lord! We have accepted faith. Therefore, write us among the witnesses of truth[237].

235. Before Hijrah, eleven men and four women migrated from Makkah to Abyssinia to escape from the persecution of the infidels. In this group were Hazrat Uthman Bin Affan (May Allah be pleased with him) and Hazrat Ruqayya and Umme Salma (May Allah be pleased with them). Later Hazrat Ja'fer bin Abu Talib (May Allah be pleased with him) and others followed. This is called the first migration. This group of eleven men and four women arrived in Abyssinia in the month of Rajab, fifth year of the Call of Islam. When the infidels came to know that Muslims had been granted sanctuary in Abyssinia they sent a group to King Negus to turn the king against the Muslims by telling him that the Muslims are trouble makers who will spread dissension in his kingdom. King Negus replied that he will question these emigrants first before taking any decision. Thus the Muslims were called to the royal court. The King's first question to the Muslims was: "What is your belief regarding Hazrat Isa (On whom be peace)." Hazrat Ja'fer bin Abu Talib (May Allah be pleased with him) in reply recited a few verses from Surah Mariam. The recitation brought the learned men of the Nasara, and even the king to tears. King Negus informed the Muslims that he has granted them peace and security in his land and accepted Islam. May Allah be pleased with him. This verse describes the above incident. Thereafter a deputation of seventy men came to Madinah. The Holy Prophet صلى الله عليه وآله وسلم welcomed them cordially and recited verses from Surah Yasin to them. On hearing the recitation they too began to weep aloud.

236. From this we learn that to shed tears of love at the time of remembrance of Allah Almighty is an excellent form of worship. Similarly to weep out of fear of Divine Punishment and hope for Divine Mercy too is an act of worship. In addition to sway to and fro at the time of reciting the Holy QUR'AAN is sunnat because this movement is an expression of love by the devotees, just as a light breeze brings sapple branches into movement. The reciter of the Holy QUR'AAN moves through the Divine breeze of Mercy.

237. By this is meant include us with those believing Companions who have already bore testimony to the *Kalimatut Tauheed*. From this is understood that the previous and the present Muslims are equal in respect of faith. The end on Doomsday of both will be together.

وَ مَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَمَا جَآءَنَا مِنَ الْحَقِّ ۙ وَ نَطْمَعُ اَنْ يُّدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصّٰلِحِيْنَ ﴿۸۴﴾

84. And what has happened to us that we should not have faith in Allah and in the Truth that has been revealed to us, when we are eager that our Lord would admit us with the righteous people [238].

238.The Abbyssinian deputation who returned to Abbyssinia after accepting Islam was censured by the Yahud of Abbyssinia for accepting Islam Their reply to these Yahud was as described by Allah Almighty in this verse.

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فَاَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا ؕ وَ ذٰلِكَ جَزَآءُ الْمُحْسِنِیْنَ ﴿۸۵﴾

85. So, Allah will reward them for such admission and give [239], them gardens beneath which rivers flow and they will abide therein forever. And that is the reward for the doers of good.

239. From this is understood that Allah is the acceptor of the slightest good of the people. If He accepts just one word He can pardon his entire sins. The people of this deputation were forgiven just for giving this reply. May Allah forgive our sins too because of the blessings of this deputation.

وَ الَّذِیْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰیٰتِنَاۤ اُولٰٓىٕكَ اَصْحٰبُ الْجَحِیْمِ ﴿۸۶﴾

86. And those who committed infidelity and falsify Our signs, they shall be the inhabitants of Hell [240].

240. In this verse there is a reprimand for these Yahud who had taunted this deputation for accepting Islam.

SECTION 12

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَیِّبٰتِ مَاۤ اَحَلَّ اللّٰهُ لَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا یُحِبُّ الْمُعْتَدِیْنَ ﴿۸۷﴾

87. O believers! Do not make unlawful the pure things which Allah has made lawful for you [241], and do not trespass the limits of Allah. Undoubtedly, Allah likes not those who trespass the limits [242].

241. Hence do not regard things used for Fateha as unlawful. Do not make a lawful thing unlawful by swearing an oath. Do not regard anything as unlawful which is not regarded as unlawful by Allah Almighty. From this we learn that originaly there is permission and liberty in the things. Prohibition could have come about due to temporary circumstances. Proof is required for the purpose of prohibition, but is is not necessary to provide a proof for its permissibility.

242. Reason for its revelation: This verse was revealed concerning those Companions who after an inspiring sermon of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم had taken a vow to remain in seclusion in the home of Hazrat Uthman bin Mazoon to cut off all links with the world. They said that they would wear sack-cloths, fast continuously, worship Allah throughout the night, not eat meat and not sleep in soft beds. From this we learn that it is forbidden to abdicate the world. The meaning of *Tasawuf* is not to abstain from lawful things *Tasawuf* is achieved by abstaining from forbidden things.

وَ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَیِّبًا ۪ وَّاتَّقُوا اللّٰهَ الَّذِیْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۸۸﴾

88. And eat of that which Allah has provided you as lawful and pure [243], and fear Allah in Whom you believe [244].

243. Lawful things are those which cannot become unlawful. Pure things are those which cannot become dirty. Saliva, mucus etc are not unlawful but lawful things, but they are not clean. Thus, tasty and sumptuous things are good i.e. eat them as much as you can provided they are lawful.

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244. By this is meant eat as much of the wholesome things but always fear Allah Almighty. Do not be negligent of pious deeds.

89. Allah will not hold you responsible for oaths taken by misunderstanding [245], but He will hold you responsible for oaths which you have made binding [246]. Then, the penalty for breaking such oaths is the feeding of ten needy people with average food with which you feed your fasting members, or clothing them or freeing of a slave. Then, whoso finds not anything of these, for him is the fasting of three days [247]. This is the alternative penalty for your oath when you have sworn. And guard your oaths [248]. Thus, does Allah explain His signs to you so that you may be grateful.

245. In the Hanafi school "*Laghwa*" is that oath which one swears under misunderstanding, at a false incident thinking it to be true. For this is neither expiation neither sin because there is no intention of telling a lie.

246. By this is meant there is no blame for an oath which ones swears unintentionally. There is a sin for a false oath sworn intentionally. Remember oaths are of three types: 1. *LAGHWA OATH, 2. GHAMOOS OATH, 3. MUNAQHIDA OATH.* The Laghwa oath has already been explained. Ghamoos oath is a false oath sworn intenionally at any previos incident. This is a sinful deed but it will not require expiation. Munaqidah is to swear an oath for any future thing which one fails to fulfil. For this there is expiation for the atonement of this sin. In this verse mention is made of all of these three types of oaths

90. O believers! Wine and gambling and idols [249], and foretelling through arrows are only unclean things, a work of Shaitaan [250]. So, save yourselves from them, that you may prosper [251].

The world is like a zero, if it is empty of religion it is useless, but if it is with religion it increases by tenfold.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْۤ اَيْمَانِكُمْ وَ لٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَۚ فَكَفَّارَتُهٗۤ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍؕ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍؕ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا حَلَفْتُمْؕ وَاحْفَظُوْۤا اَيْمَانَكُمْؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۸۹﴾

and the expiation of the Munaqidah The expiation for this is either to free a slave or feed or clothe ten poor and needy Muslims. If the person is unable to carry out any of these three then he should keep three fasts

247. Remember, fasting will only atone this sin if the person is genuinely able to carry out any of the above acts. The fasts of expiation should be kept consecutively. The expiation of an oath can only be compensated after one breaks the oath, not before it.

248. From this one gets a hint that an oath is taken in order to fullfil it and not to break it because the order is to fullfil it. Thus you cannot compensate for it before breaking the oath because the purpose of expiation is not the oath but breaking the oath. The causer cannot precede the cause. (*Hanafi*)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَ الْاَنْصَابُ وَ الْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۹۰﴾

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249. By alcohol here is meant alcohol that is fermented from grapes is both impure and totally forbidden. Whether it intoxicates or not, it is totally forbidden. Similar is the case with gambling, i.e. totally forbidden. As far as the other types of alcohol are concerned, if they intoxicate they will be forbidden without doubt, however there is a difference of opinion if they are consumed in lesser quantity, though the correct view is that they are forbidden no matter what quantity is consumed. To worship idols, to manufacture idols, to trade with them are all forbidden. Similar is the case with foretelling or augury, accepting or giving money for foretelling through an occult book are all forbidden.

250. All these are forbidden because the devil causes these acts to be performed. Remember, the devil does not do all these acts himself but uses others to do them. He himself is a staunch unitarian believing in the unity of Allah. This verse abrogates those verses in which permission for the consumption of Alcohol were given.

251. From this emerge two issues:

1. Success will not be achieved by just doing pious deeds, but through the abstention of evil deeds. These are two wings of piety. A bird does not fly with one wing only.
2. Abstention of evil deeds must not be done for mere show but for the purpose of achieving success.

91. The devil (Shaitaan) desires only to infuse hatred and enmity among you through wine and gambling [252], and to bar you from the rememberance of Allah [253], and from Prayer will you then desist?

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِى الْخَمْرِ وَ الْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَ عَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿۹۱﴾

252. The devil succeeds in placing hatred in the hearts of people when they are drunk. The loser in gambling will always develop hatred for the winner which sometimes can lead to murder as has been proven many times. This is their loss in this world, while religious loss includes negligence of Salaah and remembrance of Allah.

253. From this we learn that anything that takes you away from Salaah and the remembrance of Allah is evil and should not be practised. It is for this reason that commerce after the Friday Azaan has been made unlawful.

92. And obey Allah and obey the Messenger [254], and be careful. Then, if you turn back, know then that the duty of Our Messenger is only to deliver the Message clearly [255].

وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿۹۲﴾

254. Obedience to Allah Almighty is based on all His commandments, while obedience to the Holy Prophet صلى الله عليه وآله وسلم is based on all his sayings and practising his Sunnah. Whatever the Messenger of Allah صلى الله عليه وآله وسلم commands is obligatory to carry out, whatever he practices at all times is Sunnat-e-Muakkidah.

255. From this we learn that if people do not practise upon the teachings and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم it will in no way have an adverse effect on the Messenger of Allah صلى الله عليه وآله وسلم. If anyone refuses to accept the sun, it will in no way dim its radiance. Propagation was obligatory on the Holy Prophet صلى الله عليه وآله وسلم which he accomplished to the last letter. We need him for our success, he does not need us.

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93. On those who believe and do pious deeds there is no sin [256], for what they eat when they fear and keep faith [257], and do righteous deeds. Again fear and keep faith, then again fear and remain righteous. And Allah loves the righteous.

لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّ اٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ؕ وَ اللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۹۳﴾

ع ١٢

256. From this one learns that there is no accountability of sin before religious laws regarding it are not revealed because at that point in time these acts were not declared as sinful besides polytheism. Even though the laws of prophethood may not have reached the people, it is still obligatory on the people to declare faith in the Unity of Allah Almighty because every particle is declaring and expressing the Unity of Allah. This verse is revealed regarding those pious people who would consume alcohol but had died before revelation of its prohibition.

257. Here piety (Taqwa) has been mentioned at three places. The meaning of the first is to refrain from evil beliefs, the second signifies abstention from alcohol and gambling while the third signifies to abstain from every form of evil. (*Khazainul Irfaan*).

SECTION 13

94. O believers! Allah will surely test you with such hunting game which your hand and spears may undertake in order that [258], Allah may make known those who fear Him without seeing. Then, after this, whoso crosses the limit, for him is a painful punishment [259].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَیْءٍ مِّنَ الصَّيْدِ تَنَالُهٗۤ اَيْدِيْكُمْ وَ رِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿۹۴﴾

258. This verse is hinting at one incident which occured in 6th Hijri, namely the treaty of Hudaibiya. Muslims were in their Ihram and hunting while this is unlawful in Ihram. Allah Almighty was testing the Muslims by bringing birds, animals, hunting animals, to loom over their conveyance. If Muslims wanted to they could easily have killed these with their hands or spears, but they refrained from it. Thus every Companion passed the test with distinction.

259.In this incident Allah Almighty bestowed two special bounties upon the Muslims. Firstly they were forewarned about this test, thus they were ready; secondly, Allah Almighty kept the Muslims steadfast, because many Israelites who were the companions of Taloot had failed in their test of the river. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم has already disclosed the questionnaire and its reply regarding the examination of the grave to his followers, whereas examination questions in reality should be kept concealed. Thus this is indeed a favour of Allah Almighty on the Beloved Prophet صلی اللہ علیہ وآلہ وسلم.

95. O believers! Kill not game while you are in a pilgrim's garb (Ihraam) [260]. And whoso among you kills intentionally [261],

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ ؕ وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا

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فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بٰلِغَ الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ وَ مَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ وَ اللّٰهُ عَزِيْزٌ ذُوانْتِقَامٍ ﴿۹۵﴾

the his compensation is that he should give a like animal from amongst the cattle as judged by two just persons among you. This offering should reach the Ka'bah. Or, as an alternate compensation he should give food to some needy persons or should fast [262], to its equivalent[263], so that he may taste the enormity of his deed. Allah has pardoned what happened in the past. But, if anyone repeats it, Allah will take retribution from him. And Allah is Mighty in exacting retribution [264].

260. From this we learn that hunting animals of land while in Ihram is forbidden. However one is allowed to hunt rabid dog, wolves, animals of prey vultures, crows, rats etc. In like manner one would be forgiven for killing mosquitoes ants or bugs. (*Khazainul Irfaan*)

261. Anyone in Ihram who hunts animals of land intentionally or by error would be duty bound to pay compensation for this. Mention of intentional hunting is being made here, while mention regarding unintentional hunting is made in the Hadith.

262. According to Imam Abu Hanifa (May Allah be pleased with him) the pronoun "*whatever*" refers to "from amongst the cattle" while according to Imam Shafaee and Imam Muhammad (May Allah be pleased with them) this word refers to "like animal". Hence, "like animal" according to Imam Abu Hanifa signifies its implied meaning i.e. its value while Imam Shafa'ee (May Allah be pleased with him) takes it to mean the actual animal. Therefore to pay the value of the hunted animal is obligatory according to Imam-e-Azam (May Allah be pleased with him) while according to the Shafa'ee school of thought the compensation will be a like domesticated animal and its equivalent value in cash will be payable according to the monetary system where the animal was hunted

263. From this we understand that the compensation for a hunted animal is based on three factors:

1. To purchase an animal of similar type and have it sacrificed at the Haram Shareef.
2. To purchase wheat with money equal to the value of the animal and have it distributed among the poor in quantity of Fitra ie 2,5 kg per person.
3. To keep one fast for every 2,5 kg of wheat purchased from the price money of the hunted animal.

264. From this verse one learns about the prohibition of hunting while in Ihram. It is proven from Hadith Shareef that it is forbidden for the Mohrim to assist the hunter or even to point in his direction. The slaughtered meat of a hunted animal can neither be eaten by the Mohrim, a pilgrim or a non-pilgrim. In addition if a Mohrim hunts several animals he will have to pay one kaffarah for each animal.

اُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهٗ مَتَاعًا لَّكُمْ وَ لِلسَّيَّارَةِ ۚ وَ حُرِّمَ عَلَيْكُمْ صَيْدُ

96. Lawful to you is the game of the sea (fishing) [265], and its eating for you and the travellers.

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And forbidden to you is the game of the land, as long as you are in Ihraam [266]. And fear Allah towards Whom you are going to rise.

الْبَرِّ مَا دُمْتُمْ حُرُمًا ؕ وَ اتَّقُوا اللّٰهَ الَّذِیْۤ اِلَیْهِ تُحْشَرُوْنَ ﴿۹۶﴾

265. It is permissible for the Mohrim to hunt aquatic creatures e.g. angling. Aquatic creatures are those born in water while land animals are born on land no matter where they live.

266. It should be remembered that two types of hunting are unlawful, hunting at the sacred Haram and hunting by one in Ihram. Animals in and around the Sacred Haram can neither be hunted by one in Ihram or the one not in Ihram i.e. the one who is not allowed to hunt. Those animals are in Allah's sanctuary. In this verse discussion is regarding prohibition of hunting for those in Ihram. This restriction ends as soon as one is out of Ihram. However, to hunt animals at the sacred Haram are prohibited at all times and on all persons whether in Ihram or out of it. In fact animals of the Haram should not be removed from their places.

97. Allah has made the Ka'bah, the Sacred House as an establishment for the people [267], as is the sacred month and off-springs of the Sacred House and the animals with the marks hanging in the necks [268]. That is so that you may know that Allah has the knowledge of what is in the heavens and what is in the earth and that Allah knows everything.

جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَیْتَ الْحَرَامَ قِیٰمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَ الْهَدْیَ وَالْقَلَآىِٕدَ ؕ ذٰلِكَ لِتَعْلَمُوْۤا اَنَّ اللّٰهَ یَعْلَمُ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَ اَنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۹۷﴾

267. By this is meant the religious and worldly affairs of the Muslims are functional or firmly in existence because of the Holy Ka'bah. Here the one in distress obtains sanctuary. Through the Holy Ka'bah the sustenance of the people of Hejaz (Saudi Arabia) is established. It is the Holy Ka'bah which has made Salaah,.
Hajj and Umrah possible. Hence it is indeed a great bounty and blessing of Allah.

268. HADYI or UDHIYA (Qurbani) and the month of Muharram too have our religious and worldly affairs connected with them. Qurbani provides for the need of the poor as well as the rich Qurbani is a means of fulfilling one of the obligations of Islam.

98. Know that the torment of Allah is severe in retribution. But, Allah is Forgiving, Merciful [269].

اِعْلَمُوْۤا اَنَّ اللّٰهَ شَدِیْدُ الْعِقَابِ وَ اَنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ؕ ﴿۹۸﴾

269.Because Allah Almighty is most Merciful we should cherish hope of His Mercy and at the same time inculcate His fear in our hearts. It is this fear and hope which have kept our faith alive.

99. The Messenger has no obligation but to deliver the Message [270]. And Allah knows what you disclose and what you conceal.

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ؕ وَاللّٰهُ یَعْلَمُ مَا تُبْدُوْنَ وَ مَا تَكْتُمُوْنَ ﴿۹۹﴾

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270. In this verse there is mention made of our Holy Prophet's صلى الله عليه وآله وسلم state of independence meaning he is not in need of us but it is we who are in need of him. If anyone disobeys him it will not harm him in any way because he has already conveyed the Message of Allah Almighty. If anyone does not use the light of the sun it will not harm the sun.

قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَ الطَّيِّبُ وَ لَوْ اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا اللّٰهَ يٰۤاُولِي الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۰۰﴾

100. (O Beloved Prophet!) Please declare: "The pure and the impure are not equal, even though the abundance of the impure may please [271], you. Then remain fearing Allah, O men of understanding, so that you may prosper.

271. From this we learn that numerical strength and majority opinion are not always reliable or credible in religious matters. One sincere Muslim can be a majority on his own, not million of nonbelievers and irreligious people. We further learn that believers and non-believers; pious and sinners; lawful and unlawful; pure and vile cannot be equal. Those who claim that Hindus and Muslims are equal and brothers unto one another are certainly violating this verse. Says Allah Almighty: "*The inhabitants of the Fire and the inhabitants of Paradise are not equal.*" (S59:V20). In fact the learned and the ignorant too are not equal.

SECTION 14

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَاِنْ تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ تُبْدَ لَكُمْ ؕ عَفَا اللّٰهُ عَنْهَا ؕ وَ اللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿۱۰۱﴾

101. O believers! Do not question about such things which if disclosed to you may displease [272], you. And if you will, ask while the QUR'AAN is being revealed, they would be made clear to you. Allah has already pardoned them. And Allah is Forgiving, the Forbearing [273].

272. Reason for its revelation:
Some people would ask worthless things from the Holy Prophet صلى الله عليه وآله وسلم like: "Oh Messenger of Allah صلى الله عليه وآله وسلم I have lost my camel can you please tell me where it can be found?" etc. This was against the respect of the Holy Prophet صلى الله عليه وآله وسلم. Once overcome by their irate questions the Messenger of Allah صلى الله عليه وآله وسلم said: "Ask whatever you want to ask I will give you a reply to all your questions." One asked: "*What will be my end?*" He replied: "The Fire of Hell!" The second enquired: "*Who is my father?*" The reply was: "*You are an illegitimate. You are not conceived from your fathers sperm,*" because someone else was his mothers husband. To discourage this type of questioning the above verse was revealed in which it is told that do not make our Beloved Messenger صلى الله عليه وآله وسلم a means of revealing your secrets. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم had full knowledge of what is, what was and what will be. To have the son is in the present, but whether it will be an inmate of Hell, is its end, and the Holy Prophet صلى الله عليه وآله وسلم is aware of both the beginning and the end, even though he may not reveal this knowledge. In one Hadith it is reported that Hajj is an obligatory act. To this one enquired Oh Messenger of Allah, is it obligatory each year? At this the Holy Prophet صلى الله عليه وآله وسلم remained silent. When this question was repeated several times the Messenger of Allah

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replied: "Had I said yes, Hajj would have become obligatory upon you annually. Whatever I do not discuss you should not ask." From this emerge two issues:

1. Allah Almighty has left the Holy Prophet صلی اللہ علیہ وآلہ وسلم in charge of all duties and laws. His approval and disapproval determine religious duties.
2. Everything is permissible unless it is prohibited by Islamic laws as can be seen from "Allah has already pardoned them."

273. This also gives a hint that do not bring about restrictions with regard to pensions, etc pay them without any conditions. It is thus clearly understood that anything which is not made unlawful by Islam is lawful. It is found in a Hadith that whatever is made lawful by Allah Almighty is lawful and whatever He has prohibited is unlawful and on any matter that silence is maintained is pardonable. Thus things like Meelad gatherings and Urs gatherings etc which are not prohibited by the holy Prophet صلی اللہ علیہ وآلہ وسلم are permissible.

102. The people before you questioned them, then they became disbelievers therein [274].

قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا كٰفِرِيْنَ ﴿۱۰۲﴾

274. By this is meant that the followers of the previous Prophets were unable to carry out the severe laws because their severity was as a result of their repeated questioning.

103. And Allah has not appointed [275] any "Bahira", "Saiba", "Waseela" or "Hami" (names of sacred animals, she-camels, she-goats of the time of the pagans) [276]. But yes, the infidels fabricate a lie against [277] Allah. And most of them lack understanding.

مَا جَعَلَ اللّٰهُ مِنْۢ بَحِيْرَةٍ وَّ لَا سَآئِبَةٍ وَّ لَا وَصِيْلَةٍ وَّ لَا حَامٍ ۙ وَّ لٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿۱۰۳﴾

275. By "not appointed" is meant that Allah Almighty had not prohibited the eating of this meat but it is permissible. From this we learn that no animal becomes unlawful by just referring it to someone in its lifetime, yes, if at the time of slaughtering anyone besides Allah's name is invoked that animal will become unlawful for eating. Says Allah Almighty: "*And the animal that has been slaughtered by calling a name other than Allah.*" (S2:V173) Thus if those animals were regarded unlawful then polytheists were correct in their claim.

276. The polytheists would set aside these four animals in the name of their idols. Then they would regard their meat and milk as unlawful for consumption. This verse was revealed to refute their claim. One was "*Bahira*" a she-camel which gives birth five times but its fifth off-spring is a male after which they would slit its ears; the second was "Saibah" a she-camel on which they would take a vow that if the sick would become well or the traveller returned safely then my she-camel is a "Saibah" or if a male; the third was "Wasilah" or a she-goat which had given birth to seven kids the last of which would be twins consisting of one male and one female; the fourth was "Hamia" a camel which would be freed after it had carried ten grass loads.

277. That these pagans were regarding these animals as unlawful because they were set aside or freed on the names of their idols, although they are lawful for consumption. From this we learn that to regard these animals as unlawful is the way of the non-believers. During warfare the noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم would capture all types of goods of the non-believers, including these animals. They would regard all this as war booty and distribute them amongst them and eat their meat without making any distinction between them.

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104. And when it is said to them: "Come to what Allah has revealed to the Messenger" [278]; they say: "Enough for us is that wherein we found our forefathers". What? Even though their fathers knew nothing, nor were they guided [279].

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَاۤ اَنْزَلَ اللّٰهُ وَاِلَى الرَّسُوْلِ قَالُوْا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَاؕ اَوَ لَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْلَمُوْنَ شَيْـًٔا وَّ لَا يَهْتَدُوْنَ۝۱۰۴

278. From this we learn that it is not sufficient merely to accept the QUR'AAN, but it is important to accept the Beloved unto whom the QUR'AAN was revealed ie. with the QUR'AAN it is important to accept the Hadith as well. True guidance will be revealed when one has the QUR'AAN in hand only the Holy Prophet in his heart.

279. From this one learns that accepting the customs of ignorant forefathers which are contrary to the Holy QUR'AAN are the ways of the non-believers. It is absolutely important that we should follow the way of life of the pious. Says Allah Almighty: "*And be with the truthful.*" (S9:V119) For this reason the verse places restrictions with "they knew nothing" and "they were not guided."

105. O those who believe! Take care [280], of yourselves. He who has gone astray, will not harm you when you are on the right way [281]. Towards Allah is the return of you all. Then, He will tell you what you were doing [282].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ۝۱۰۵

280. Do not neglect yourselves by worrying about others. First you eradicate your own faults thereafter make an attempt to straighten others.

281. You will be on the right path by correcting your beliefs and doing good deeds. This verse includes doing propagation of Islam Anyone who has the capacity for propagation and does not do so is not on the correct path.

282. From this we learn that the deeds of the angels are indeed the deeds of Allah Almighty, yet Allah says: "We will give the information."

106. O you who believe! [283] Be witnesses among yourselves when death [284], approaches any of you. At the time of making a will let there be two just persons from among you or two of the others [285], when you are a traveller on the earth and the calamity of death befalls you. Detain them both after prayer [286], they should swear by Allah if you are in any doubt [287], that we shall not purchase any wealth in exchange [288], of the oath, even though he may be a near relation, and will not conceal the testimony of Allah. If we do so, we are surely among the sinners.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا شَهَادَةُ بَيْنِكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ حِيْنَ الْوَصِيَّةِ اثْنٰنِ ذَوَا عَدْلٍ مِّنْكُمْ اَوْ اٰخَرٰنِ مِنْ غَيْرِكُمْ اِنْ اَنْتُمْ ضَرَبْتُمْ فِی الْاَرْضِ فَاَصَابَتْكُمْ مُّصِيْبَةُ الْمَوْتِؕ تَحْبِسُوْنَهُمَا مِنْۢ بَعْدِ الصَّلٰوةِ فَيُقْسِمٰنِ بِاللّٰهِ اِنِ ارْتَبْتُمْ لَا نَشْتَرِيْ بِهٖ ثَمَنًا وَّ لَوْ كَانَ ذَا قُرْبٰىۙ وَ لَا نَكْتُمُ شَهَادَةَ ۙ اللّٰهِ اِنَّاۤ اِذًا لَّمِنَ الْاٰثِمِيْنَ۝۱۰۶

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283. Reason for its revelation:
Hazrat Budail, slave of Amar ibn Aus went on a mercantile trip to Syria with two Nasara Tameem ibn Aus and Adi ibn Buda. On reaching Syria Hazrat Budail became ill. Without anybody knowing he made a list of his goods and placed it with them. At the time of his death he counselled Tameem and Adi to return his goods to his family when they returned to Madina. After the death of Hazrat Budail the two Nasara checked Hazrat Budail's goods in which they found a silver bowl which was gold plated. They stole the bowl and returned the rest of the goods to Hazrat Budail's family. On checking the list they found the bowl missing. They immediately approached these two Nasara to enquire about it but they feigned ignorance about it and said we returned the goods to you as we found them. This case was then taken to the court of of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Here both denied any knowledge of it. Later this bowl was found in Makkah Muazzama. The present owner informed that he had purchased this bowl from Tameem and Adi. This verse was revealed at the time of the above incident. (*Khazainul Irfaan; Tafseer Khazini; Tirmizi Shareef*)

284. By this is meant signs of death must become visible, without any hope of recovery, as most wills are drawn up under such conditions, although wills can be drawn prior to this. Similar laws would be applicable for this as well. It is on the nature of the will that an heir is bequeathed ownership of his wealth without any recompense, but this ownership is dependent upon death only.

285. By this "besides" is meant defendant, not the infidels, because the testimony of the infidels against the believers is not valid i.e. Muslims from other tribes. For this reason mention of a journey is made with it.

286. After Salaatul Asr, because it is the time when the people get together. Also, Arabs would refrain from talking lies at this time. From this we learn that one should take a vow at that place and time which is held auspicious by the people. Thus the Holy Prophet صلی اللہ علیہ وآلہ وسلم made them stand by his Mimbar (Pulpit) to take the oath. Even today, a person who venerates the pious should be taken to the Mazaar to take the oath or he should swear an oath in the Masjid or at the sacred Kabah, as these are auspicious places.

287. By "doubt" is meant doubt concerning their trustworthiness or piety. (*Khazainul Irfaan*)

288. By this is meant they should not take a false oath in matters of wealth.

107. Then if it is discovered that they became guilty of any sin [289], then two others should stand [290], in their place from among those nearest to the deceased whose right has been injured by this sin (this false evidence). Then they should swear by Allah that our evidence is more upright then the evidence of these two. And we crossed [291], not the limit. If it were so, then we should be the unjust [292].

فَاِنْ عُثِرَ عَلٰۤى اَنَّهُمَا اسْتَحَقَّاۤ اِثْمًا فَاٰخَرٰنِ يَقُوْمٰنِ مَقَامَهُمَا مِنَ الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَيٰنِ فَيُقْسِمٰنِ بِاللّٰهِ لَشَهَادَتُنَاۤ اَحَقُّ مِنْ شَهَادَتِهِمَا وَ مَا اعْتَدَيْنَاۤ ۖ اِنَّاۤ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝۱۰۷

289. The words "*amongst the sinners*" refers to the incident of Adi and Tameem when both were proven to be liars after the bowl was recovered in Makkah Mukkarramah.

290. By this is meant two heirs of the deceased should swear an oath that both these so called trustees are false. From this we learn that in monetary matters as well as in most other matters testimony of two is essential. In matters concerning adultery it is important to

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have four witnesses. The testimony of one person is sufficient to accept the sighting of the Ramadaan crescent, when the sky is overcast. Sometimes one testimony and one place is deemed acceptable. Says Allah Almighty: "*And a witness from the household of the woman bore witness.*" (S12:V26)

291. Thus when the bowl was recovered from Makkah Muazzama Hazrat Budail's two heirs swore an oath that it belongs to their legator and they are truthful in this matter.

292. From this we learn that sometimes there can be two claimants of a thing and it would be essential to establish the testimony of both. We further learn that it is obligatory upon negators of claim to testify. The incident of Hazrat Budail has already been discussed earlier in respect of reason for its revelation.

108. That is more likely that they may give the testimony, as it should be, or fear that some oaths may be rebutted after their [293], oaths. And fear Allah and listen to His Commands. And Allah gives [294], not the way to the disobedient.

ذٰلِكَ اَدْنٰۤى اَنْ يَّاْتُوْا بِالشَّهَادَةِ عَلٰى وَجْهِهَاۤ اَوْ يَخَافُوْۤا اَنْ تُرَدَّ اَيْمَانٌۢ بَعْدَ اَيْمَانِهِمْ ؕ وَ اتَّقُوا اللّٰهَ وَاسْمَعُوْا ؕ وَ اللّٰهُ لَا يَهْدِی الْقَوْمَ الْفٰسِقِیْنَ ﴿۱۰۸﴾

293. The essence of the discussion is oaths of this nature are taken in these matters so that people will subsequently give up telling lies out of fear of embarrassment and punishment.

294. By this is meant infidels will not receive guidance to answer questions in the grave or on the Day of Judgement or obtain a means of entering Paradise. The believers will through the blessings of Allah Almighty be able to answer the questions in the grave and on the Day of Judgement correctly which would enable them to find their place in Paradise as if they are its permanent residents. Or it could also mean that Allah Almighty does not show the infidels the way to do good deeds in the world because good deeds are dependent upon correct beliefs. This does not mean that Allah deprives the infidels in the world from guidance towards faith. The Holy Prophet صلی اللہ علیہ وآلہ وسلم converted the non-believer to Islam. Till this day thousands of non-believers are entering the fold of Islam

SECTION 15

109. The day when Allah will gather the Messengers and say: "What answer was received by you [295]?" They will submit: "We have no knowledge [296]. Surely You are the All-Knowing of the Unseen".

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَاۤ اُجِبْتُمْ ؕ قَالُوْا لَا عِلْمَ لَنَا ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿۱۰۹﴾

295. From this we learn that all questions are not always asked because of the ignorance of the enquirer, there are other means for them as well. In this verse the purpose of Allah's enquiry is to show the claim of enmity of the infidels in respect of the Prophets of Allah (Peace be on them).

296. This reply of the infidels could firstly be for establishing the respect of the Divine Court on the Day of Judgement or to show contempt at the infidels for rejecting intercession. At other times this very Prophet صلی اللہ علیہ وآلہ وسلم would be lodging complaints about the indifference of his people. Says Allah Almighty: "*And the Messenger said, O my Lord my people took this QUR'AAN as a thing abandoned.*" (S25:V30) This verse in no way proves the lack of knowledge of the Prophets nor does it falsify them in any way. Also there is no inconsistency of any kind in this verse. How is it possible for the Prophets to forget the hardships and lies to which they

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were subjected by their people. On the Day of Judgement every human being will remember *"That Day when man will call to mind all that he strove for."* (S79:V35)

110. When Allah will say: "O Isa, son of Mariam, remember My favour upon you and your mother [297], when I aided [298], you with the Holy Spirit. Then you spoke to the people from the cradle and in maturity. And (remember) when I taught you the Book and wisdom and Tauraat and Injeel [299], and when you designed from clay a form like that of a bird, by My Command, then you breathed into it. Then it began to fly [300], by My Command. And you healed the blind and the leper, by My Command [301], and you brought forth to life the dead [302], by My Command. And when I restrained the children of Israel [303], from you, when you came to them giving clear signs. Then infidels among them said: "This is nothing but an open magic [304]".

إِذْ قَالَ اللّٰهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَ عَلٰى وَالِدَتِكَ ۘ إِذْ اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۗ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا ۚ وَ إِذْ عَلَّمْتُكَ الْكِتٰبَ وَ الْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ وَ إِذْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِإِذْنِيْ فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا بِإِذْنِيْ وَتُبْرِئُ الْاَكْمَهَ وَ الْاَبْرَصَ بِإِذْنِيْ ۚ وَ إِذْ تُخْرِجُ الْمَوْتٰى بِإِذْنِيْ ۚ وَ إِذْ كَفَفْتُ بَنِيْٓ إِسْرَآءِيْلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ إِنْ هٰذَآ إِلَّا سِحْرٌ مُّبِيْنٌ ﴿١١٠﴾

297. By "favour" on Hazrat Isa (On whom be peace) is meant Allah Almighty made him "The Word of Allah" and the "Spirit of Allah"; made Jibraeel his servant. Favour on mother includes making her the most noble woman in the world, mother of the "Word of Allah", to dismiss the accusations of the Yahud concerning her, He made the suckling infant to testify in her favour, etc.

298. From this we learn that help from the pious and acceptable sages of Allah is a certainty and a bounty from Allah.We further learn that Prophets are of greater excellence than angels because Hazrat Jibraeel Alaihis Salaam was appointed as a special servant and helper of Hazrat Isa (On whom be peace).

299. The co-ordination of these two words is of explanatory nature. By "Book" and "Wisdom" is meant Taurat and Injeel or it could mean the mystical meanings of Taurat and Injeel; while by Taurat and Injeel is meant all he did in this world, says Allah Almighty: the words of those books. Also by "Book" is meant the Holy QUR'AAN and "Wisdom" would refer to Hadith Shareef. On his first stay on earth Hazrat Isa (On whom be peace) led his life in accordance with the teachings of Taurat and Injeel, while on his second coming he will make the people to act upon the Holy QUR'AAN and Hadith Shareef. This will take place nearing Qiyamah. He will neither learn the QUR'AAN and Hadith from anyone nor will he follow any person. Because the Holy QUR'AAN is superior to Taurat and Injeel, it is mentioned before them. From this we learn that Allah Almighty teaches the Prophets without any aid, ie they are taught directly by Allah Almighty.

300. This verse serves as a proof for the incantational blowing and special recitals of the saints. Wherever they give their blessings and bounties they always blow on the person. Hazrat Jibraeel (May Allah be pleased with

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him) too had blown in the upper garment of Bibi Mariam (On whom be peace). Hazrat Israfeel (May Allah be pleased with him) too will blow on the trumpet through which the people will come back to life. We thus learn that there is great effect in blowing. Allah Almighty had blown into Hazrat Adam (On whom be peace). Till today the saints of Allah blow on people.

301. From this we learn that the Prophets, with the command of Allah and His approval, drive away calamities and difficulties. To be blind or a leper is a calamity or affliction which was cured by Hazrat Isa's (On whom be peace) breath (blowing). The sand of Madinah is curative. The water of Zam Zam which came into being through the foot of Hazrat Ismail (On whom be peace) too is curative. The water flowing over the foot of Hazrat Ayub (On whom be peace) too was curative. Says Allah Almighty: "*We said strike the ground with your foot, here is like the cool stream for bathing and for drinking*". (S38:V42)

302. Hazrat Isa (On whom be peace) would raise the dead from the grave. Thus he made Hazrat Sham bin Nooh (On whom be peace) alive when he was in his grave though Hazrat Sham had died thousands of years earlier. From this we learn that Allah Almighty gives life to the dead through the miraculous powers of His Beloved sages, though these people had already completed their earthly lives. Thus if Hazrat Ghause Paak (May Allah be pleased with him) had brought back the ship which had sunk twelve years previously is not beyond comprehension. In this ship was a wedding procession whose groom was KABEERUD DEEN and whose title was aquatic or riverine groom, while he is now known as SHAH DOLAH. His grave is found in Gujrat, Pakistan.

303. By "when I retained" is meant when the Yahud had arrested Hazrat Isa (On whom be peace) with the intention of killing him on the cross Allah Almighty raised him alive to the heavens leaving his enemies in total loss.

304. During the time of Hazrat Isa (On whom be peace) medicine was very popular. Therefore he was given a miracle which was in vogue at that time, just as witchcraft was in vogue during the time of Hazrat Moosa (On whom be peace). Hence he was given a miracle of similar type. Had Mirza Ghulam Qadiani been a prophet he should be highly proficient in science and technology which are currently in vogue. In fact his inventions would have been superior to all the present inventions.

111. And when I inspired in the hearts of the disciples [305] to believe in Me and in My Messenger, they said: "We have belied and you bear witness that we are Muslims [306]".

وَ اِذْ اَوْحَیْتُ اِلَی الْحَوَارِیّٖنَ اَنْ اٰمِنُوْا بِیْ وَ بِرَسُوْلِیْ ۚ قَالُوْۤا اٰمَنَّا وَاشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ ﴿۱۱۱﴾

305. When revelation is connected to a non-prophet it would mean to place in the heart, says Allah Almighty: "*And we inspired the mother of Musa*" (S28:V7). In another verse Allah Almighty says: "*And your Lord inspired the bee*" (S16:V68). Here too revelation will have similar connotation.

306. From this emerges two issues:
1. One must not conceal ones faith and Islam but make it known to others. 2. To make the Prophet a witness to your faith is a virtuous and excellent deed, as they are the witnesses of Allah.

112. When the disciples said [307]: "O Isa, son of Mariam, is your Lord able to send down upon us from

اِذْ قَالَ الْحَوَارِیُّوْنَ یٰعِیْسَی ابْنَ مَرْیَمَ هَلْ یَسْتَطِیْعُ رَبُّكَ اَنْ یُّنَزِّلَ عَلَیْنَا

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مَآىِٕدَةً مِّنَ السَّمَآءِ ؕ قَالَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۱۲﴾

heaven a table full of food?" [308], He said: "Fear Allah if you have faith[309]".

307. The word Hawari is derived from Hoor meaning pure whiteness. Hawaries were the close disciples of Hazrat Isa (On whom be peace). They were genuine and sincere believers. Some of them were launderers. Some were fishermen and some were dyers. These disciples were twelve in number.

308. At this point in time they were ignorant of rules and etiquette thus they addressed Hazrat Isa (On whom be peace) the "Spirit of Allah" by mere name and used similar types of words for Allah Almighty. However those who are ignorant of the rules of etiquette will not be regarded as disrespectful.

309. Making demands for miracles is not the way of the believers. Refusal to accept a miracle you had demanded to see results in the coming of Divine punishment.

قَالُوْا نُرِيْدُ اَنْ نَّاْكُلَ مِنْهَا وَ تَطْمَىِٕنَّ قُلُوْبُنَا وَ نَعْلَمَ اَنْ قَدْ صَدَقْتَنَا وَنَكُوْنَ عَلَيْهَا مِنَ الشّٰهِدِيْنَ ﴿۱۱۳﴾

113. They said: "We desire that we should eat of it and our hearts [310], may be satisfied and we may see with our own eyes that you spoke the Truth to us and we may become witness thereof [311]".

310. By this is meant after you have received "*convincing knowledge*" you should proceed to "*positive knowledge*", as Hazrat Ebrahim (On whom be peace) said to Allah Almighty: "Oh my Lord, show me how You shall give life to the dead." Subsequently he said: "*I like that my heart may be at rest.*" (S2:V260) From this we learn that there are various degrees of faith, and that ordinary human beings cannot be in the category of faith of a Prophet.

311. By this is meant the disciples said that they would become eye witnesses of your prophethood while those who will come after us should benefit from our physical testimony. Hazrat Isa (On whom be peace) ordered his disciples to keep thirty fasts. On completion of this task he made them to offer a prayer (dua) and he himself made dua which is described in this verse. Remember the purpose of eating from the tray as described in this verse is not just eating a nutritious or curative meal.

قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَاۤ اَنْزِلْ عَلَيْنَا مَآىِٕدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَ اٰيَةً مِّنْكَ ۚ وَارْزُقْنَا وَ اَنْتَ خَيْرُ الرّٰزِقِيْنَ ﴿۱۱۴﴾

114. Isa, son of Mariam, said: "O Allah, our Lord! Send to us a table full of food from heaven, so that it may be an occasion of rejoicing for us, the first and the last of us [312], and a sign from You. And provide for us, and You are the Best of Providers [313]".

312. From this we learn that to celebrate the day of the Holy Prophet's صلى الله عليه وآله وسلم blessed birthday is proven through a Prophet because the Holy Prophets صلى الله عليه وآله وسلم birth is a greaters lessing than the tray of food sent down to Hazrat Isa . Also , this incident helps to prove the permissibility to celebrate specific days of Allah's bounties and refer to these days as blessed days, as it is the way of Prophets Appointing fixed days too is the way of Prophets. The big day of the Christianis the commemoration of this very event.

313. There are three meanings of the word "Sustainer":

1. The Giver of sustenance; 2. Creator of sustenance; 3. The Supplier of sustenance. In this the third meaning is intended. Those who

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ment of your desires because the disciples of Hazrat Isa (On whom be peace) did not pray themselves for the tray of food but had asked Hazrat Isa (On whom be peace) to pray for it. For dua to be effective you require both the correct impression created through words and tongue. To feel the effect of the bullet you require a rifle.

outwardly supply sustenance to others and are a means of their sustenance e.g. the rich provide for the poor, the ruler to his subjects as they are the outward means of supplying sustenance. Of course Allah Almighty is the true and absolute provider of sustenance as He is the causer of causes. From this we learn that it is better to supplicate to the pious for the fulfil-

قَالَ اللّٰهُ اِنِّیْ مُنَزِّلُهَا عَلَیْكُمْ ۚ فَمَنْ یَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّیْۤ اُعَذِّبُهٗ عَذَابًا لَّاۤ اُعَذِّبُهٗۤ اَحَدًا مِّنَ الْعٰلَمِیْنَ ۠﴿۱۱۵﴾

115. Allah said: "I am sending it down to you, but if any of you disbelieve[314], thereafter, then surely I shall punish him with such a punishment which I had never awarded to anyone else in the universe [315]".

314. These words were addressed by Allah Almighty to all the followers, not just the disciples, ie. anyone after seeing this miracle and rejects it will be severely punished.

315. From this we learn that if you ask for a miracle and then fail to bring faith after seeing it, will bring the punishment of Allah. Abu Jahl had asked for a number of miracles which were shown to him, but though he rejected faith, no punishment followed. This was because Allah Almighty says: "*And Allah will not punish them whilst you are amongst them.*" (S8 : V33)

SECTION 16

وَ اِذْ قَالَ اللّٰهُ یٰعِیْسَى ابْنَ مَرْیَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِیْ وَ اُمِّیَ اِلٰهَیْنِ مِنْ دُوْنِ اللّٰهِ ؕ قَالَ سُبْحٰنَكَ مَا یَكُوْنُ لِیْۤ اَنْ اَقُوْلَ مَا لَیْسَ لِیْ ۗ بِحَقٍّ ؕ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِیْ نَفْسِیْ وَ لَاۤ اَعْلَمُ مَا فِیْ نَفْسِكَ ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُیُوْبِ ﴿۱۱۶﴾

116. And when Allah will say: "O Isa, son of Mariam! Did you tell the people [316]: "Make me and my mother two gods besides Allah? He will submit: "You are Holy. It was not me who could say so about which I have no [317], reach. If I had said that, You would surely have known it. You know what is in my heart, and I do not know what is in Your Knowledge [318]. Surely, only You are the Knower of the Unseen".

316. From this we learn that even if the ruler is knowledgeable it is allowed to ask such questions for the purpose of investigation. The outcome of any case should be decided after full investigation, then only will it be truly just and unbiased .

317. By this is meant my duty is not to incline your hearts towards infidelity because I am sent to propagate faith. Just as a tangerine will not be obtained from a mango tree, a false word will not be uttered by a prophet of Allah.

318.We learn that the meaning of "Nafs" is both heart and person. Because the attributes of Allah Almighty are not non-personal, the word "*Nafs*" is used here with the intention of meaning knowledge. Thus the actual meaning is I cannot understand your knowledge without you making it known to me. Says Allah

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Almighty: "*The Knower of the unseen reveals not His secret to anyone except to His chosen Messenger.* " (S72:V26-27) Hence the knowledge of the Prophet cannot be negated from this verse. They are knowledgeable about the creation.

117."I did not say to them anything except that which You had commanded me [319], that worship Allah my Lord and your Lord [320]. And I was a witness over them so long as I remained among them. Then when You took me up, then You were the Watcher [321], over them, and everything is present before You[322]".

مَا قُلْتُ لَهُمْ اِلَّا مَاۤ اَمَرْتَنِیْ بِهٖۤ اَنِ اعْبُدُوا اللّٰهَ رَبِّیْ وَ رَبَّكُمْ ۚ وَ كُنْتُ عَلَیْهِمْ شَهِیْدًا مَّا دُمْتُ فِیْهِمْ ۚ فَلَمَّا تَوَفَّیْتَنِیْ كُنْتَ اَنْتَ الرَّقِیْبَ عَلَیْهِمْ ؕ وَ اَنْتَ عَلٰی كُلِّ شَیْءٍ شَهِیْدٌ ﴿۱۱۷﴾

319. From this we learn that every word and action of the Prophet is in accordance with Divine Command while our propagation is in accordance with the Prophet's صلى الله عليه وآله وسلم order. Hence they become Prophets while others are not, even if they are engaged in propagational activities and do all deeds which are performed by Prophets.

320. In this verse there is refutation of Christian beliefs of calling Hazrat Isa (On whom be peace) as God. The words of Hazrat Isa (On whom be peace) are that Allah Almighty is your Lord and my Lord and both of us are His servants.

321. This does not mean that during my lifetime I had no knowledge about them and after my death I became knowledgeable about them. But its true meaning is that during my lifetime I was responsible for them to propagate the Message of Allah to them but after death my responsibility of propagation is over and now they are placed in Your Hands.

322. The word "*Shaheed*" is derived from "*Shahaadat*" meaning to witness, or to be present. Hence the word "Shaheed" means a witness, and one present. Allah Almighty is beyond any restriction of space, everything is present in His Sight. His absolute Mastery and Power is present everywhere.

118."If you punish them, they are Your bondsmen [323], and if You forgive them, then surely You are Mighty, the Wise [324]".

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَ اِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ ﴿۱۱۸﴾

323. No one can stop You from meting out punishment and You are not overexcessive in their punishment, as You are their Master and they are Your slaves and the Master has full right to punish His slaves for their crimes. Thus who dares to take objection on you!

324.From this one learns that intercession of infidels is not permissible. Therefore Hazrat Isa (On whom be peace) did not expressly intercede for them and Allah Almighty also declared truth and honesty as a means of obtaining salvation.

119. Allah said: "This is the day when the truth will [325], benefit the truthful". For them are gardens [326], beneath which rivers flow. They shall abide therein forever. Allah is pleased [327], with them and

قَالَ اللّٰهُ هٰذَا یَوْمُ یَنْفَعُ الصّٰدِقِیْنَ صِدْقُهُمْ ؕ لَهُمْ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَاۤ اَبَدًا ؕ رَضِیَ اللّٰهُ

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عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِیْمُ ﴿۱۱۹﴾

they are pleased with Allah. This is the greatest success [328].

325. By this is meant those who are steadfast in the world on true belief and doing good deeds will reap the benefits today while those who had false beliefs and did evil deeds will be in total loss today. From this we learn that there is no salvation and forgiveness for the infidels even though they may be the off-springs of the pious. No one is exempted from good deeds. As you sow, so shall you reap!

326. From "*For them*" we learn that the garden of Paradise will become the property of the inmates, and that every inmate of Paradise will be given several of these gardens. Not just one river will flow in these heavenly gardens , but there will be rivers made of milk, honey, water etc.

327. By "*is pleased*" is meant that Allah Almighty will be pleased with their few good deeds while they are pleased with the little sustenance He provides for them. Allah Almighty will forgive their sins. These people are not displeased with their Lord when calamities are sent upon them. From this we learn regarding every sincere and pious person one can say: "*May Allah be pleased with him.*" These words are not only restricted to the noble companions

328. The greatest achievement lies in gaining the pleasure of Allah Almighty. Becoming king is not the true attainment of perfection, the attainment of perfection lies in becoming a pious servant of Allah.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ مَا فِیْهِنَّ ؕ وَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۱۲۰﴾

120. To Allah belongs the kingdom [329], of the heavens and the earth and whatever is in them. And He has Power over everything [330].

329. By "Kingdom" is meant to obtain outward ownership while to gain power over the concealed and inner things is referred to as dominion. Kingdom can be gained by man through the blessings of Allah, but sovereignty belongs to Allah alone. A king can sentence a person to death, send him to prison, but he cannot give life to the dead or make the beautiful into ugly. The king has power and control over the physical, not the spiritual. The saints of Allah are the deputies of the Prophets and the Hand of Providence. From their hands Divine happenings become evident.

330. Remember that in this context impossibility and expediency are not part of "everything", hence they are irrelevent or extraneous to the power of Allah. To believe from this verse that Allah Almighty can talk a lie is the height of stupidity because this is an impossibility with Divine Personality.

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ایاتها ۱۶۵ ٦ سُوْرَةُ الْاَنْعَامِ مَكِّيَّةٌ ٥٥ رکوعاتها ٢٠

SURAH AL-ANAAM (THE CATTLE)
(MAKKAN) Revealed Before Hijrah

165 VERSES 20 SECTIONS 3100 Words , 12935 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوْرَ ؕ۬ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ یَعْدِلُوْنَ ①

1. All praise be to Allah Who created the heavens [1], and the earth and established the darkness and the light [2], yet the infidels ascribe equals to their Lord [3],

1. Even though both heavens and earth are seven, the heavens are distantly situated from one another, while the crusts of the earth are cloudy clung to one another. For this reason the Holy QUR'AAN always refers to the heavens in the plural and the earth in a singular entity. Thus there is no inconsistency in the QUR'AANic verses.
2. From this we learn that darknesses are more while light is only one. Similar is the condition of physical darkness, as well as the spiritual darknesses of infidelity and impiety.
3. From this is understood that before polytheism can take place man has to be made the equal to Allah Almighty in some respects e.g. polytheists of Makkah were associating the angels as daughters of Allah Almighty, the Christians regard Hazrat Isa (on whom be peace) as the son of Allah, as father is homogeneous with son. Also, the polytheists worshipped their idols by taking them as beings similar in some respects to Allah Almighty as they called the angels the daughters of Allah. Without believing in this association of equality polytheism cannot be envisaged. A believer does not in his wildest imagination give such similarity to the Prophet or saint. He believes in them as the servants of Allah only. Thus to apply these verses on Muslims is indeed a height of stupidity.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ طِیْنٍ ثُمَّ قَضٰۤی اَجَلًا ؕ وَ اَجَلٌ مُّسَمًّی عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ②

2. It is He Who created you from clay [4], then he commanded a term [5], and there is a determined promise with Him [6] yet you doubt.

4. By this is meant that He has created your forefather Hazrat Adam (on whom be peace) from clay and made you from his progeny. It could also mean He created you from the semen, the sperm from the blood, the blood from nourishment and nourishment from clay. Here physical creation is being discussed. It should be remembered that clay was created from water, for this reason it is stated in another place: *"And" we made every living thing from water"*. (S2:V30) 5.On the completion of this decreed term death will occur. Remember that those who were raised from the dead by Hazrat Isa (on whom be peace) some of whom had lived, were given a new life through the dua of Hazrat Isa (On whom be peace). Here mention is made of a decree which is the power of Allah Almighty. Hence, there is no inconsistency in the verse.
6. This determined promise is resurrection of the dead from their graves.

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وَهُوَ اللّٰهُ فِي السَّمٰوٰتِ وَ فِي الْاَرْضِ ؕ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَ يَعْلَمُ مَا تَكْسِبُوْنَ ۝۳

3. And He is the very Allah of the heavens and the earth [7], He knows all your secrets and what you reveal and He knows your doings [8].

7. That Allah Almighty is being worshipped everywhere. It should be remembered that besides man and jinn none of the creation is disobedient or polytheists. All are submissive to their Lord.

8. He will therefore take full account from you concerning these matters.

وَ مَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ۝۴

4. And there comes to them no signs of their Lord, but they turn their faces away from it.

فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ ؕ فَسَوْفَ يَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝۵

5.Then undoubtedly they falsified the truth [9], when it came to them, so now they are to be informed of that which they were mocking [10] at.

9. By *'belied the truth'* is meant belied the Quraan, or the Holy Prophet صلی اللہ علیہ وآلہ وسلم or his miracles, or the special commands of Allah Almighty.

10. Either these punishments will be sent in this world e.g.. the defeat at the Battle of Badr, or until they die, or in their graves or on the Day of Judgement. All these things about which they were mocking are very near, i.e. are not too distant from them.

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنّٰهُمْ فِي الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ وَ اَرْسَلْنَا السَّمَآءَ عَلَيْهِمْ مِّدْرَارًا ۪ وَّ جَعَلْنَا الْاَنْهٰرَ تَجْرِيْ مِنْ تَحْتِهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ۝۶

6. Have they not observed [11], how many generations We have destroyed before them? We gave them such establishments on the earth which We gave you not [12], and We sent them rain in torrents and caused rivers to flow beneath [13], them. Then We destroyed them on account of their sins, and after them raised up another generation [14].

11. In this verse observed either means to understand or seeing the ruined colonies and places of their people, as these incidents had already occurred before them, because these people during their travels would pass through these colonies and towns.

12. By this is meant physical strength, material strength equipment at surface level is granted more than you to them. From this we learn no power can repel the punishment of Allah Almighty.

13. These historical events are well known to the people of Makkah. From this we learn that History is a noble science, and that historical events which are not contrary to the Quraan are authentic and reliable.

14. By " *another generation* " is meant Allah destroyed the former people. He established other people in these localities e.g. Pharoah and tyrants like the Pharoah. In some cases these colonies were never populated again e.g.. the colonies of Aad and Thamud. Thus in this verse mention is not made of the absolute law.

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7. And if We had revealed to you (O Muhammad) something written on a paper so that they would have touched it with their hands, even then the infidels would have said: "This is nothing but manifest magic"[15].

وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ لَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ⑦

15.Reason for its revelation:Nadar ibn Harith, Abdullah bin Ummayyah, Naufal ibn Khuwailid etc, said that we will not bring faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم until such time that he does not present to us the Holy Quraan in the form of a written book, and the angels bear testimony about your prophethood in our presence saying that the QUR'AAN is the Book of Allah and you are the Prophet of Allah صلی اللہ علیہ وآلہ وسلم . This verse was revealed at the occasion on which Allah Almighty informs His Beloved Prophet صلی اللہ علیہ وآلہ وسلم that Oh My Beloved these people are talking nonsense.Even if you were to show them these things they will still not bring faith, but refer to them as witchcraft. When they had seen the splitting of the moon, they have heard the stones and trees reciting the Kalimah, they had also referred to these miracles as witchcraft.

8.And they said: "Why has not an angel been sent on him?" [16], And if We had sent an angel the matter would have been finished [17], and they would not have been given time.

وَ قَالُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ مَلَكٌ ؕ وَ لَوْ اَنْزَلْنَا مَلَكًا لَّقُضِيَ الْاَمْرُ ثُمَّ لَا يُنْظَرُوْنَ ⑧

16. Whom we could see, otherwise not one, but many angels would come down to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. At times they would come in human form whom the Noble Companions would also see. These infidels had demanded that these angels should come in their original form and they should then see them in that form.

17. "*Have been finished*" means they should have been destroyed, or for the reason that they were unable to see the angels, if they had seen them they would have died; or after asking for the miracle had they not brought faith, divine punishment would have come upon them. The first reason is stronger because Abu Jahl had seen many miracles for rejecting them. demanded by him yet had not died

9.And if We had appointed an angel (as Messenger) We would surely have made him a man [18], and they would have the same doubt in him as they have now [19].

وَ لَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّلَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ ⑨

18. So that people could listen to his speech and derive benefit from it, which is the object of the coming of the Prophet. From this we learn that a woman cannot be a prophet. Says Allah Almighty: "*And we sent not before any but men to whom we reveal.*" (S16:V43)

19. By this is meant that even if the angels had come in human form these infidels would have had the same doubt.

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وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۱۰﴾

10. And assuredly (O Beloved Prophet)! Messengers before you were mocked at, then those who were mocking at them, their mockery surrounded them [20].

20. In this there is a consolement to the Holy Prophet صلی اللہ علیہ وآلہ وسلم that he should not feel dejected and sad at their mocking because this has always been their way.

SECTION 2

قُلْ سِيْرُوْا فِي الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿۱۱﴾

11. Please declare (O Beloved Prophet): "Travel in the land [21], then observe what the end was of those who were beliars" [22].

21. By *'earth'* here means that earth upon which punishment had come down upon the previous people, and where signs of big localities are still evident. Also, here the command in this verse is more for persuasion, not for obligation.

22. From this it is learnt that in order to inculcate in oneself the fear of Allah one should travel to such places on which Allah's punishment has come down. Similarly if one wants to behold the places on which Allah's mercy pours, then one should travel to places in which the shrines of the pious are found which would inspire one towards obedience and reverence to Allah Almighty. It further tells us that traveling for the purpose of strengthening one's faith is a means of obtaining the Mercy of Allah.

قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ وَ الْاَرْضِ قُلْ لِّلّٰهِ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ اَلَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿۱۲﴾

12. Please declare: "To whom belongs whatever is in the heavens and in the earth?"[23], Please declare: "It belongs to Allah. He has made it obligatory for Himself (to confer) His Mercy with generosity [24]. He will surely gather you on the Day of Resurrection. There is no doubt in it". Those who have put their souls in loss would not believe [25].

23. Firstly they themselves will intimate that all of this belongs to Allah Almighty in whom they believe. If they do not admit this then you should reply to them. From this we learn that whatever is being spoken of, is more emphatic when it is reiterated by the person addressed, as this will be remembered over a longer period.

24. Mercy in this world include His general mercy, sending provisions, not sending down punishment in a hurry, sending prophets for the guidance of mankind, etc. while mercy in the Hereafter is setting aside His special Mercy for the believers only.

25. By infidels here means those whose death on infidelity is proclaimed by Allah Almighty e.g. Abu Lahab, Abu Jahl, etc otherwise many infidels have and are declaring faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Or this could mean those infidels who are stubborn in their infidelity do not receive guidance. One who has become an infidel due to misunderstanding can easily be brought to the straight path.

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13. And to Him belongs whatever dwells in the night and the day [26]. And He is the All Hearing, All Knowing.

وَ لَهٗ مَا سَكَنَ فِی الَّیْلِ وَ النَّهَارِؕ وَ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۱۳﴾

26. By "*whatever*" is meant the entire universe, because day and night are experienced by the entire creation.

14. Please declare (O Beloved Prophet): "Shall I take for a protector anyone other than Allah [27], the Originator of the heavens and the earth, Who feeds but is not fed? [28], Please declare (O Beloved Prophet): "I have been commanded to submit [29], and never to be a polytheist [30].

قُلْ اَغَیْرَ اللّٰهِ اَتَّخِذُ وَلِیًّا فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ وَ هُوَ یُطْعِمُ وَ لَا یُطْعَمُؕ قُلْ اِنِّیْۤ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَ لَا تَكُوْنَنَّ مِنَ الْمُشْرِكِیْنَ ﴿۱۴﴾

27. Reason for revelation:The infidels of Arabia had tried to induce the Holy Prophet صلی اللہ علیہ وآلہ وسلم to give up the propagation of the Unity of Allah Almighty and go back to the beliefs of his ancestors and countrymen. This blessed verse was revealed as a reply to these infidels. (*Khazainul Irfaan*) From this we learn that the rights of Allah Almighty are greater than that of the entire creation.

28. By this is meant that Allah Almighty is completely independent of everybody and everything, it is everybody who is dependent on Him. Although the sun, the moon etc do not eat, they neither feed anyone. They are not independent but are totally dependent on Allah Almighty.

29. From this it is hinted that the Noor of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the first creation of Allah Almighty, as well as, it is His first worshipper. In such a case "*I have been commanded*" makes mention of the command of the first creation. The commentary of this is that the Hadith Shareef in which the Holy Prophet صلی اللہ علیہ وآلہ وسلم says: "The first thing which was created by Allah is my Noor (light). This Hadith Shareef has been narrated in different ways. Thus the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the first worshipper in this Ummah because the Prophets are worshippers and submissive to the Will of Allah before their followers

30. Allah Almighty did not say do not indulge in polytheism. This passage is more eloquent i.e. forget about indulging in polytheism, do not be from the polytheists. In custom and habits, in personal appearance, and actions be totally different to the polytheists.

15. Please declare (O Beloved Prophet) "If I disobey my Lord, then I fear the punishment of a Mighty Day" [31].

قُلْ اِنِّیْۤ اَخَافُ اِنْ عَصَیْتُ رَبِّیْ عَذَابَ یَوْمٍ عَظِیْمٍ ﴿۱۵﴾

31. It should be remembered that here the impossible is kept pending upon the impossible because it is not only totally impossible for the Holy Prophet صلی اللہ علیہ وآلہ وسلم to disobey Allah Almighty but the punishment of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the Hereafter too is totally impossible. In fact it is due to his mediation that others will be relieved of their punishment. The following verse is an example of this:"*Say you, if worst comes to worst there has been a son to the Most Affectionate, I would have worshipped him*" (S43:V81)

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مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهٗ ؕ وَ ذٰلِكَ الْفَوْزُ الْمُبِيْنُ ﴿۱۶﴾

16. On that day, from whosoever the punishment will be diverted, Allah indeed has had mercy [32] on him. And that is the clear success.

32. From this we learn that protection from Divine punishment on the Day of Judgement will be due to the Mercy and Kindness of Allah Almighty. Your good deeds alone are not sufficient for this. Good deeds are merely a means, not an end.

وَ اِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ؕ وَ اِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۱۷﴾

17.And if Allah causes any evil to you, then there is none to remove [33], it, but He. And if He brings you good, then He is Powerful over everything [34].

33. None can ward off Divine punishment without His permission and wishes. The punishment which is removed by the pious sages of Allah and through the good deeds too is taken away by Allah Almighty through His Bounty and Kindness and through their mediation.

34. Therefore worship that Lord. None is worthy of worship besides Him, because true Lord is He who has absolute power over everything and is not dependent on anyone or anything.

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ وَ هُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿۱۸﴾

18. And He is Supreme over His bondsmen [35]. And He is the very Wise, the All Aware.

35. All types of servants, whether territorial or celestial are included. None is beyond His control, and none controls Him. Some pious servants who gain the favours of Allah through their constant imploration achieve this because they are the beloveds of Allah, and through His Bounty and Kindness not out of their mastery over Him. There are many examples of this.

قُلْ اَیُّ شَیْءٍ اَكْبَرُ شَهَادَةً ؕ قُلِ اللّٰهُ ۙ شَهِيْدٌۢ بَيْنِیْ وَ بَيْنَكُمْ ۫ وَ اُوْحِیَ اِلَیَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ بِهٖ وَ مَنْۢ بَلَغَ ؕ اَئِنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰی ؕ قُلْ لَّاۤ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ اِنَّنِیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۱۹﴾

19. Please declare (O Beloved Prophet): "Whose evidence [36], is the greatest?" Please declare: "Allah is the Witness [37], between you and me and this QUR'AAN revealed to me, so that, with it, I may warn [38], you and whomsoever it reaches [39]. Then do you give this evidence that besides Allah there are other gods?" [40]. Please declare: "He is One Allah to be worshipped, and I totally disassociate from what you associate with Him".

36. Reason for its revelation: When the infidels of Makkah asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم to present a witness who would testify to his prophethood Allah revealed this verse in which it is said that Allah Almighty is my witness; because He is the greatest of all

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witnesses.

37. Allah Almighty gave testimony of the Holy Prophet صلى الله عليه وآله وسلم in different ways:

1. He made His most beloved servants to testify about His Messenger's صلى الله عليه وآله وسلم prophethood.
2. The Book which He revealed on him gives testimony to this effect.
3. He conferred many miracles on him.

These are all testimonies of Allah Almighty. From this we learn that bearing testimony of Allah is the way of life of the Holy Prophet صلى الله عليه وآله وسلم and bearing testimony about the Holy Prophet صلى الله عليه وآله وسلم is the way of Allah Almighty. Allah Almighty Himself is the witness of the Holy Prophet صلى الله عليه وآله وسلم. For this reason both testimonies are proclaimed in the Kalimah Shahadah, so that both these ways (sunnahs) are carried out.

38. By this is meant that if Allah Almighty was not my witness then why should He have revealed His final Book on me? His revelation of the Holy QUR'AAN upon me is in itself is a testimony of my Prophethood.

39. From this we learn that the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم and the guidance of the Holy QUR'AAN is not limited to any period, place or people. Further we learn that he to whom the message of the Holy QUR'AAN has not reached, his mere belief on the QUR'AAN would be deemed sufficient for his belief as was the case with the Naturalist Group as they are excluded from "*whom so ever it reaches.*"

40. From this we learn that it is important for a believer to declare his faith openly and keep himself aloof from all irreligious people. He should regard infidelity and polytheism as most detestable sins. Thus feigning piety (*TAQIYYA*) is not worthy of a believer, that is the way of the hypocrites. A believer should openly proclaim his faith through his personal appearance, behaviour, action and speech.

20. Those to whom We gave the Book recognize this Prophet as they recognize their sons [41]. Yet, those who put the souls in loss [42] would not believe.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ۘ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝٢٠

41. Just as the father knows his son before proof of his birth, these people too know the Holy Prophet صلى الله عليه وآله وسلم in a like manner. The father learns to identify the son only through hearsay and after the child has reached the age of discretion. Hence, the identification of the son is greater, therefore comparison is given through his knowledge, otherwise the Holy Prophet صلى الله عليه وآله وسلم is like a father. From this we also learn that mere identification of knowing the Holy Prophet صلى الله عليه وآله وسلم is not faith; declaring belief in him is faith.

42. They remained in loss by not accepting faith out of envy and their names are listed with those whose death will be on infidelity. It should be remebered that the infidelity of Satan was due to envy. Those who bear envy towards a prophet or a saint or the noble Companions of the Holy Prophet صلى الله عليه وآله وسلم would hardly declare faith, as they are following the footsteps of Satan.

SECTION 3

21. And who is more unjust than the one who forges a lie against Allah [43], or belies His signs. Surely, the unjust will never get prosperity.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝٢١

43. By being unjust is meant to associate and connect that to Allah Almighty what is said by Him. In this, those Ulama (Learned) are included who intentionally misinterpret the QUR'AAN, as this too is forging a lie against Allah Almighty.

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22. And the day when We shall raise them altogether [44], then We shall say to the polytheists: "Where are those associates who you used to assert?" [45].

وَ یَوْمَ نَحْشُرُهُمْ جَمِیْعًا ثُمَّ نَقُوْلُ لِلَّذِیْنَ اَشْرَكُوْۤا اَیْنَ شُرَكَآؤُكُمُ الَّذِیْنَ كُنْتُمْ تَزْعُمُوْنَ ﴿۲۲﴾

44. It is understood that on the Day of Judgement the infidels will be grouped with the infidels, and the believers will be with the believers. Says Allah Almighty: "*And today be seperate, O you culprits.*" (S36:V59). Thus on the Day of Judgement the company of people will be based on Faith. May Allah Almighty raise us and group us with the pious people. Ameen!

45. To call their idols as polytheistic could be to disgrace them, just as Allah Almighty would be saying to the inmates of Hell: "*Taste it, yes, certainly you are the honourable, the benignant.*" (S44:V49)From this we learn that calling of the apostates by the Holy Prophet صلی اللہ علیہ وآلہ وسلم as his Companions at the pond of Kauthar is not due to an error but to disgrace and embarrass them. Otherwise the blackness of their faces, being handcuffed, their stopping by angels at the Pond of Kauthar would be sure signs of their infidelity.

23. Then there will remain no fabric-cation for them, but to say: "By Allah, our Lord! We were not polytheists"[46].

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّاۤ اَنْ قَالُوْا وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِیْنَ ﴿۲۳﴾

46. Firstly these people will try to deny their crimes then on another occasion they will admit them. Hence, there is no inconsistency in the verse. Also the denial of these polytheists would be deliberate, otherwise every person on that day would be fully aware of his deeds. Says Allah Almighty: "*That day when man will call to mind all that he strove for.*" (S79:V35) For this reason it is said "*they lied against themselves*" meaning they lied deliberately against themselves. Hence, the meaning of the verse is crystal clear.

24. Please look! How they lied against themselves and were lost from those things, which they were concocting [47].

اُنْظُرْ كَیْفَ كَذَبُوْا عَلٰۤى اَنْفُسِهِمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا یَفْتَرُوْنَ ﴿۲۴﴾

47. By this is meant their idols, their priests, magicians and ascetics will not benefit them. These people would maliciously and deceptively associate partners with Allah Almighty.

25. And among them are some who listen to you [48], and we have put veils over their hearts so that they understand it not [49], and in their ears is heaviness. And if they may see all the signs, even then they will not believe [50] in them. In as much as they may come to you disputing, these infidels say:

وَ مِنْهُمْ مَّنْ یَّسْتَمِعُ اِلَیْكَ ۚ وَ جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ یَّفْقَهُوْهُ وَ فِیْۤ اٰذَانِهِمْ وَقْرًا ؕ وَ اِنْ یَّرَوْا كُلَّ اٰیَةٍ لَّا یُؤْمِنُوْا بِهَا ؕ حَتّٰۤى اِذَا جَآءُوْكَ یُجَادِلُوْنَكَ یَقُوْلُ الَّذِیْنَ كَفَرُوْۤا اِنْ

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هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۲۵﴾

"These (verses) contain only stories of the past generations".

48. Reason for its revelation:One day a group of infidels like Abu Sufyan, Abu Jahl, Waleed, Nadzar etc by chance heard the Holy Prophet صلى الله عليه وآله وسلم reciting the Holy QUR'AAN. People asked Nadzar what the Holy Prophet صلى الله عليه وآله وسلم was saying. He replied that the Holy Prophet was moving his tongue to tell stories like me. Abu Sufyan said that to him these words were sounding good. On hearing this Abu Jahl uttered that it is better to die than to admit this. This verse was revealed at this occasion. (*Khazainul Irfaan*)

49. Although this verse was revealed concerning people like Waleed, Nadzar, Abu Jahal it also includes all those persons who are like these wretches. From this we learn that only that person will understand the Holy QURAAN correctly in whose heart there is love for the receiver of the Quraan, the Holy Prophet صلى الله عليه وآله وسلم.

50. From this we learn that the eye which sees every common thing is different to that eye which perceives and beholds Truth. says Allah Almighty: "*And you see them looking at you and they see nothing.*" (S7:V198)To see the Holy Prophet صلى الله عليه وآله وسلم with that ordinary eye does not make a person his Sahabi (companion).

وَهُمْ يَنْهَوْنَ عَنْهُ وَ يَنْـَٔوْنَ عَنْهُ ۚ وَ اِنْ يُّهْلِكُوْنَ اِلَّآ اَنْفُسَهُمْ وَ مَا يَشْعُرُوْنَ ﴿۲۶﴾

26. And they forbid from it and keep far from it [51], and they ruin not but their own souls, but they do not understand it.

51. Reason for the revelation:This verse is revealed regarding all those polytheists who would neither accept faith nor would they allow others to become believers, so much so that they would stop the people from going to the gatherings of the Holy Prophet صلى الله عليه وآله وسلم. Saayyidina Hazrat Abduullah Ibn Abbas (May Allah be pleased with him) says that this verse was revealed concerning Hazrat Abu Talib who would protect the Holy Prophet صلى الله عليه وآله وسلم from the harm of the infidels, but he himself had not accepted Islam explicity(*KHAZAINUL IRFAAN*).

وَ لَوْ تَرٰٓى اِذْ وُقِفُوْا عَلَى النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ وَ لَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿۲۷﴾

27. And if you could see when they will be made to stand [52], before the fire, then they will say: "Would that we are returned (to earth). Then we will not falsify the verses of our Lord and might become Muslims".

52. By "*made to stand*" is meant standing at the edge of the Fire of Hell before they are thrown in it. These infidels will be brought together and made to stand at the edge of the Fire so that before they are separated in different groups they would collectively express regret at the evil before they are thrown in the Fire. From this we learn that they would be recalling whatever they had done.

بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ قَبْلُ ؕ وَ لَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۲۸﴾

28. But it has become clear to them what they used to conceal [53] before. And if they were sent back, they would do the same from which they were forbidden. And surely, they are

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liars [54].

53. On the Day of Judgement when it would be said to the infidels. Where are your false gods? They would be taking false oaths to conceal their polytheism, that they were not polytheists. At that time their limbs would be testifying about their polytheism at which they will have no option but to admit. Mention in this verse is being made about the above.(*KHAZAINUL IRFAAN*). Thereafter they would request Allah Almighty to send them back to the world with the promise that they would not commit.

infidelity. The reply to this is appearing further
54. From this we learn that for a habitual criminal this world is a life imprisonment and the Hereafter an eternal Hell, because his life in this world is temporary but in the Hereafter it is eternal. A habitual criminal is he would always commit a crime on being freed, to the extent that crime has become a habit to him. Thus this punishment is correct and not in excess to his crime.

29. And they say: "This is the only life we have in this world and we are not to be raised [55] alive again".

وَ قَالُوْٓا اِنْ هِیَ اِلَّا حَیَاتُنَا الدُّنْیَا وَمَا نَحْنُ بِمَبْعُوْثِیْنَ ﴿۲۹﴾

55. The present day polytheists of India who acknowledge and accept reincarnation too believe in the concept of reward and punishment but say that this will take place in this world e.g the criminal after death will come back to this world in the form of a dog, cat, etc and receive their reward and punishment in this world. They do not believe in the Hereafter or.

in the Day of Judgement. This type of belief is wrong by inference and intellect, because if they do not feel hardship when in the form of dog or cat then what type of punishment would this be? Also, no earthly life is complete with ease or hardship. The punishment of Allah Almighty must be bereft of ease and His reward must be free of hardship.

30. And if you could see when they shall be made to stand before their Lord [56]. He will say: "Is not this (second life) the truth?" [57], They will say: "Yes, by our Lord". He will say: "Then now taste the punishment as a retribution for your infidelity" [58].

وَ لَوْ تَرٰٓی اِذْ وُقِفُوْا عَلٰی رَبِّهِمْ ؕ قَالَ اَلَیْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰی وَ رَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۳۰﴾

56. They will be standing undercover from Allah Almighty, because the vision of Allah Almighty in Jannat (Paradise) is especially for the believers only. Says Allah Almighty:"*Yes, certainly they are deprived of the sight of their Lord that day.*" (S83:V15)
57. This question is for the acknowledgement and not because of the lack of knowledge of the questioner.
58. It should be remembered that the words are

either of the angels which is attributed to Allah Almighty because the words and works of the special servants of Allah is acknowledged as the words and works of Allah Almigty. Or Allah Almighty Himself would be addressing these wicked souls directly. By those verses in which it is said that Allah Almighty will not speak to the infidels is meant words of mercy, while this is the address of anger. Hence, there is no inconsistency in this verses.

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SECTION 4

31. Certainly they remain losers who denied the meeting with their Lord, so much so, when the Hour came to them suddenly [59], they said: "We are sorry that we committed a mistake [60], in accepting it and that we bear our burden on our backs" [61], O! What an evil burden they are bearing [62].

قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ ؕ حَتّٰۤى اِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوْا يٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِيْهَا ۙ وَهُمْ يَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰى ظُهُوْرِهِمْ ؕ اَلَا سَآءَ مَا يَزِرُوْنَ ۝۳۱

59. Before Qiyamat takes place there will be many signs appearing about it , but the actual occurance of Qiyamat will be sudden and without knowledge.

60. By the expression of woe means they rejected Qiyamat and as such did not prepare for it. Thus error or guilt here signifies error in belief.

61. From this we learn the evil deeds of the infidel will be riding upon him while the believers would be riding on some of his good deeds e.g. His sacrifice will become his conveyance . The good deeds of the infidels will become light and their sins will become heavy, the good deeds of the Believers will become weighty and his sins, light. If the stomach is ailing the food will become a burden for the eater, if the stomach is in good condition the food becomes light and energising. Thus the inference to this is correct.

62. From this is understood that deeds on the Day of Judgement would be in physical form. They would be heavy as well, therefore they would be weighed. Remember the weight of the sins will be heavy on the necks and the necks of the infidels will be made so long that all their sinful deeds will be placed on them including all their wealth and jewels. However, on the Scale, sins of the believers will be lighter and those of the infidels.

32.And the worldly life is nothing but a play and amusement [63]. And surely, the last abode is better for those who fear [64]. Do you not then understand

وَ مَا الْحَيٰوةُ الدُّنْيَاۤ اِلَّا لَعِبٌ وَّلَهْوٌ ؕ وَ لَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ ۝۳۲

63. The worldly life is that which is spent on sensual desires, while the life which is spent to accumulate deeds for the Hereafter is though a life in the world, but it is not a worldly life. Hence, the lives of the Prophets of Allah Almighty and the pious servants are not worldly lives at all but, lives for the sake of religion. Thus, there is a great difference between lives of the negligent and lives of the intelligent.

64. By this is meant those who fear Allah Almighty. From this we learn that besides piety and acquiring pious deeds everything of this world is play and amusement which will not bear any results.

33. We know that what they say grieves you, they belie [65], you not, but the evildoers deny the signs of Allah [66].

قَدْ نَعْلَمُ اِنَّهٗ لَيَحْزُنُكَ الَّذِيْ يَقُوْلُوْنَ فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَ لٰكِنَّ الظّٰلِمِيْنَ بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ۝۳۳

65.Reason for it revelation:Once Abu Jahl's friend, Akhnas bin Thareek asked him if according to him whether Muhammad صلى الله عليه وآله وسلم is a true prophet. Abu Jahl replied that he is absolutely true because never

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a single lie has ever been uttered by him, but I do not believe in him because in his family i.e. in the progeny of Quraysh every form of noble deed is already found, now if Prophethood too reaches them then what is left for the rest of Quraysh. The above verse was revealed at this occasion. In some traditions it is reported Abu Jahl saying Oh Muhammad صلی اللہ علیہ وآلہ وسلم we do not regard you as false, but we regard the Book which you have brought to be false.(*Khazain*) Allah Almighty says in this verse Oh My Beloved Rasool صلی اللہ علیہ وآلہ وسلم they are not calling you false, but they are saying this to Me.

66 .Because they regarded the Holy Prophet صلی اللہ علیہ وآلہ وسلم to be *SADIQUE TRUTHFUL*, *AMIEN TRUSTWORTHY*, wise and intelligent. Even to this day the infidels regard him in this light. From this we learn that those who reject the perfection and excellence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are worse than the polytheists of Makkah:"It is possible to reject Allah Almighty because none have visualised him;But rejection of the excellent qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not possible because all have seen him."The polytheists had rejected Allah Almighty because none had visualised him. But how could they refuse to accept the holy Prophet صلی اللہ علیہ وآلہ وسلم after they had personally seen him and his excellent miracles. Subhanallah! Observe in what perfect manner Allah Almighty has consoled His Beloved Nabi صلی اللہ علیہ وآلہ وسلم by saying that these polytheists are calling Me and My verses as false, but they are not calling you false!

34. And the Messengers of Allah were falsified before you, but they endured patiently when they were belied and were persecuted, until Our help [67] came to them. And there is none to change the words of Allah, and the news of the Messenger has already come to you.

وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوْا عَلٰى مَا كُذِّبُوْا وَ اُوْذُوْا حَتّٰٓى اَتٰىهُمْ نَصْرُنَا ۚ وَ لَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَ لَقَدْ جَآءَكَ مِنْ نَّبَاِى الْمُرْسَلِيْنَ ﴿۳۴﴾

67. The message of this verse is a second manner of consoling the Holy Prophet صلی اللہ علیہ وآلہ وسلم.Oh My Beloved Nabi prophets before you were also called false, but they exercised patience. Thus to exercise patience in the face of persecutions of the infidels is the way of life of the prophets. By doing this your rewards will be measured.

35.And if their turning away of faces has grieved [68], you, then if you can do, seek a tunnel in the earth or up by a ladder unto heaven and bring a sign for them [69]. And if Allah has willed them he would have gathered them [70], on the guidance. So, (O listener) never be from the ignorant [71].

وَ اِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ اَنْ تَبْتَغِيَ نَفَقًا فِي الْاَرْضِ اَوْ سُلَّمًا فِي السَّمَآءِ فَتَاْتِيَهُمْ بِاٰيَةٍ ؕ وَ لَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدٰى فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ﴿۳۵﴾

68. It was the desire of the Holy Prophet صلی اللہ علیہ وآلہ وسلم that every infidel should believe in Islam at which this verse was revealed. This desire of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not based on the fact that he had no knowledge of them dying as non believers but because the demand of mercy of one who is personification of mercy is beyond control and spontaneous. Just as a concerned doctor does his utmost to cure the patient till the end, even though he is fully aware that he will not be able to save his life. His effort is

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indeed due to his mercy and kindness. Similar is the case here with the Holy Prophet صلى الله عليه وآله وسلم . This is a verse of solace and comfort.

69. This passage reveals intense loveliness. Just as a teacher expresses anger at a very industrious student for his extra hardwork, he does so not because he is really angry but it shows the obedience of the student and the concern and love of the teacher for him. Otherwise it is quite clear that the Holy Prophet صلى الله عليه وآله وسلم had not erred in any way. The desire for guidance is always a good quality to inculcate in oneself.

70. Allah Almighty would certainly like if every one can proclaim faith. But this is not the intention. There is a difference between love and intention. The Holy Prophet صلى الله عليه وآله وسلم too would love to see everyone becoming a believer and the effort too is towards this, but this is not the intention. Says Allah Almighty: "*Undoubtedly, this is not that you may guide whosoever you like.*" (S28:V56) In this verse Allah Almighty first says: "*whomso you like*" which is followed by "*whomsoever He will.*"

71. This address and rebuke cannot be for the Holy Prophet صلى الله عليه وآله وسلم because he was extremely eager for the guidance of Allah's creation. In another place Allah Almighty explains avidness as follows: "*desires of your welfare*" (S9:V128). This type of greed is praiseworthy and reproach cannot be for the one who is praised. Hence, the true object of this verse is: "*Oh believer, do not take an objection on Allah Almighty why He has not given guidance to everybody.*"

36. Only those can accept who listen [72], and Allah will raise those whose hearts are dead [73]. Then, towards Him will they be returned.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ؕ وَ الْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿۳۶﴾

72. By this is meant hearing of acceptance. Anyone who does not possess this quality is dead. For this reason referrence that follows is about the infidels whose hearts are dead.

73. For the punishment on the Day of Judgement, meaning these infidels will never proclaim faith.

وقف غفران وقف منزل عند البعض مواليهو

37. And they say: "Why has not a verse been revealed to them [74], from their Lord?" Please declare: "Allah has the power to reveal such a verse, but most of them are fully ignorant" [75].

وَ قَالُوْا لَوْ لَا نُزِّلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰۤى اَنْ يُّنَزِّلَ اٰيَةً وَّ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۳۷﴾

74. From those signs which we are asking e.g coming of the punishment in the world, rain of stones as they were saying: "*You then rain down upon us stones from heaven.*" (S8:V22) Otherwise the Holy Prophet صلى الله عليه وآله وسلم had shown many miracles, many of which were shown as requested by them. However, those wretches never accepted these miracles as true miracles like the present day stubborn debator who also claims that no proof was provided by You. .

75. As they were requesting their own death themselves. It was indeed through the mercy of the Holy Prophet that these miracles did not come down.

38. And there is one crawling on earth nor any bird that flies on its wings, but are the communities like you [76].

وَ مَا مِنْ دَآبَّةٍ فِی الْاَرْضِ وَ لَا طٰٓىِٕرٍ یَّطِیْرُ بِجَنَاحَیْهِ اِلَّاۤ اُمَمٌ اَمْثَالُكُمْ

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مَا فَرَّطْنَا فِي الْكِتٰبِ مِنْ شَيْءٍ ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ﴿۳۸﴾

We have left out nothing in the Book[77]. Then, to their Lord shall they be raised.

76. From this we learn that we cannot call the Holy Prophet صلى الله عليه وآله وسلم a being like us, because Allah Almighty has likened the animals to us. Therefore if we cannot say that the animals are like us then how does the Holy Prophet صلى الله عليه وآله وسلم become like us? Says Allah Almighty: *"The similitude of His Light is as a niche wherein is a lamp."* (S24:V35). In the light of this verse who would say the Light of Allah is like a lamp?

77. The word Book either signifies the Holy QUR'AAN or the *LAWHE MAHFOOZ THE DIVINE TABLET* i.e. We have revealed in the QUR'AAN every type of knowledge, nothing has been kept back, this is because no one was more beloved to Allah Almighty than the Holy Prophet صلى الله عليه وآله وسلم for whom these could be kept. This proves the Holy Prophet's صلى الله عليه وآله وسلم complete knowledge of the unseen because every type of knowledge is in these Books and all these Books are within the knowledge of the Holy Prophet صلى الله عليه وآله وسلم. Also if Allah Almighty did not want to inform anyone of these various forms of knowledge why in the first has He written them. The object of writing them does not mean Allah Almighty feared that He might forget them. Without doubt they have been written with the view of making them known to others.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّ بُكْمٌ فِي الظُّلُمٰتِ ؕ مَنْ يَّشَاِ اللّٰهُ يُضْلِلْهُ ؕ وَ مَنْ يَّشَاْ يَجْعَلْهُ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۳۹﴾

39. And those who belied Our signs are deaf and dumb in utter darkness [78]. Allah sends those astray whom He wills and places on the Straight Path, whom He wills [79].

78. For example the deaf and dumb, if they get caught up in the darkness they will not be able to obtain guidance because darkness would render their eyes useless. They will neither obtain guidance through their own voice or the voice of others because they can neither talk nor hear.

79. The Straight Path is the Path of the Saints and Prophets of Allah Almighty. In whichever sect there are no saints that sect is bereft of the Straight Path. Says Allah Almighty: *"Guide us on the Straight Path. The Path of those whom you have favoured"* (S1:V56).

قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ اَوْ اَتَتْكُمُ السَّاعَةُ اَغَيْرَ اللّٰهِ تَدْعُوْنَ ۚ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۴۰﴾

40. Please declare (O Beloved Prophet): "Have you seen when the punishment of Allah comes to you, or the Hour is established? Will you call upon any other than Allah, if you are truthful?"

بَلْ اِيَّاهُ تَدْعُوْنَ فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ وَ تَنْسَوْنَ مَا تُشْرِكُوْنَ ﴿۴۱﴾

41. But, you will call Him alone. So, if He pleases He would remove [80], that for which you call Him, and you would forget the associates [81].

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80. From this we learn that some prayers of the infidels are accepted.

81. In times of difficulty the infidels too call upon Allah Almighty and not the idols. At present times the polytheists of India when ill, request the worshippers to blow on them for relief. From this is understood that those who do not call upon Allah Almighty in their difficulties are more hard hearted than the polytheists.

SECTION 5

42. And indeed We sent Messengers towards communities before you. Then seized with misery and hardship so that they might beseech [82].

وَ لَقَدْ اَرْسَلْنَاۤ اِلٰۤى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ بِالْبَاْسَآءِ وَ الضَّرَّآءِ لَعَلَّهُمْ یَتَضَرَّعُوْنَ(۴۲)

82. It is thus evident that difficulties and hardships in the world are a Mercy of Allah Almighty as they help to turn His servants to Him and elevate the ranks of the pious and the wise.

43. Why did it not happen that when Our punishment came upon them, they would have beseeched? [83], But, their hearts were hardened and the devil made fair to them their deeds in their eyes [84].

فَلَوْ لَاۤ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَ لٰكِنْ قَسَتْ قُلُوْبُهُمْ وَ زَیَّنَ لَهُمُ الشَّیْطٰنُ مَا كَانُوْا یَعْمَلُوْنَ(۴۳)

83. So that the punishment could have been removed. From this we learn that declaring faith and offering repentance at the times of seeing the signs of punishment is a means of warding off the punishment as was done by the people of Hazrat Yunus (On whom be peace). However after the descent of the punishment faith and repentance will not prove beneficial, as was the case with Pharoah."*Until the drowning overtook him*" (S10:V90)

84. It is evident that from all the punishments the worse is the hardness of the heart i.e. being heartless which will not allow the teachings of a Prophet to have the desired effects.

44. Then when they forgot that with which they were all admonished, We opened unto them the gates of all things [85], until when they became delighted at what they were given [86]. Then, We seized them suddenly [87], now they were left in despair [88].

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَیْهِمْ اَبْوَابَ كُلِّ شَیْءٍؕ حَتّٰۤى اِذَا فَرِحُوْا بِمَاۤ اُوْتُوْۤا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ(۴۴)

85. From this we learn that despite our sins and disobedience, to obtain worldly comforts is a wrath and punishment of Allah Almighty because due to this man becomes more negligent and daring to commit sins. In fact this sometimes makes him think that sins are good, otherwise I would not have been blessed with these comforts. This is indeed blasphemy and infidelity. We further learn that coming of hardships on the pious servants is a means of obtaining Mercy of Allah Almighty because due to this the status of the pious is increased.

86. To express joy on receiving the bounties of Allah Almighty out of arrogance and boast is sinful and the way of the infidels. However if this is done to express gratitude then it is good as this is the way of the pious. Says Allah Almighty: "*And publicise well the favours of your Lord.*" (S93:V11). Further Allah Almighty says: "*Say you, only Allah's Grace and only His Mercy on it therefore let them*

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rejoice." (S10:V58). Here the first condition is applicable.

87. The death of a Believer has three names:

1. **WAFAAT** the time of having completed ones work, what will follow is the time for comfort and rewards.
2. **WISAAL** the means of meeting the beloved.
3. **SHAHADAT** the means of gaining the presence of Allah Almighty.

The death of an infidel too has three names:

1. Wrecked and perished. *"Then We perished them after wrecking."* (S25:V36)
2. Extinction/destruction. (S6 : V6)
3. Seizure (S6 : V44) (S7 : V9596)

Similarly the name of a believer's life is *"Pure life" while that of an infidel is 'Straightened life"* (S20:V124)

88.Because of this some say that sudden death is bad because it does not provide time to repent. But while this is punishment for the negligent, it is a mercy to a pious believer as it saves him from the the pangs of sickness. Therefore the death of Hazrat Sulaiman, Moosa and Uzair (May Peace of Allah be upon them) was sudden. Even if the neglectful person dies of sickness his death will be sudden, and a believer's sudden death will be a death of preparation.

45. Then the unjust [89] were uprooted completely. And all praise belongs to Allah, the Lord of all the worlds [90].

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ؕ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝۴۵

89. From this we learn that the people on whom Divine punishment descends do not leave behind any generation to follow. Those people who were metamorphosed into lesser beings were totally destroyed, Hence, the present day monkeys and dogs are not their offspring.

90. From this we learn that the destruction of the infidels is the bounty of Allah Almigty at which one should express gratitude to the Almighty. The Holy Prophet offered Sajdah at the death of Abu Jahl, and ordered to observe fast on the Day of Ashura (10th Muharram) because Pharoah was destroyed on this day. Hence, at the death of a believer one should recite "*to Allah we belong*" while at the death of a dangerous enemy one should recite *"All Praise be to Allah Almighty."*

46. Please declare (O Beloved Prophet): Have you considered if Allah should take away your ears and eyes and seal up your hearts [91]. Then who is the God other than Allah Who could bring these things back [92] to you? See how in different manners We explain the signs, but they turn away their faces.

قُلْ اَرَءَيْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ وَ اَبْصَارَكُمْ وَخَتَمَ عَلٰى قُلُوْبِكُمْ مَّنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِهٖ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ ثُمَّ هُمْ يَصْدِفُوْنَ ۝۴۶

91. In a manner that the advice of the advisor will prove ineffectual, he will not be able to see the verses and signs of Allah with his eyes and would not be able to hear the words of Allah Almighty i.e such a person would be a seeing. blind and a hearing deaf. It is possible that here the literal meaning of the verse is intended

92. By this is meant none so ever can bring. The medicine of the doctor, the Dua of the pious etc. too cannot have curative power without the will of Allah Almighty. They are only the means, not the end.

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47. Please declare (O Beloved Prophet): "Have you considered if the punishment of Allah comes upon you suddenly or openly. Then, who will be destroyed, but the unjust people? [93]

قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ بَغْتَةً اَوْ جَهْرَةً هَلْ يُهْلَكُ اِلَّا الْقَوْمُ الظّٰلِمُوْنَ ۝٤٧

93. By tyrant is meant the infidel. The punishment of Allah Almighty comes to destroy the infidels. If animals and some innocent people are destroyed through it, it is no punishment for them but a means of elevating the status of the pious through it, as is reported in Hadith Shareef. It should be remembered that this punishment denotes visible punishment which had come upon the previous people (Ummah). The inherent punishment like incidental disaster, drought, death and destruction,etc can come due

48. We do not send the Messengers but to give glad tidings and to warn [94]. Then those who believed and amended themselves, to them there is no fear, nor any grief.

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ فَمَنْ اٰمَنَ وَ اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ۝٤٨

94. By this is meant that giving glad tidings about the bounties and mercy of Allah Almighty. To put fear of Allah's punishment in people is also from the qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم but giving glad tidings of the coming Prophets was the quality of the other Prophets of Allah Almighty not the way of our Holy prophet صلی اللہ علیہ وآلہ وسلم as he is the seal of the Prophets. Remember, that when ever prophecy is coupled with warning it will denote glad tidings of mercy.

49. And those who falsified Our signs, punishment shall reach them because of their disobedience [95].

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوْا يَفْسُقُوْنَ ۝٤٩

95. Here, disobedience means infidelity while punishment denotes the eternal punishment of Hell. From this we learn that the deceased infants of the infidels would not be punished in the Hereafter, because punishment is the result of their infidelity and disobedience which was not committed by these small children.

50. Please declare [96]: "I neither say to you that I possess the treasures [97], of Allah, and nor do I say that I know the unseen myself, and nor do I say to you that I am an angel. I follow only that which is revealed [98] to me". Please declare: "Are the blind and the seeing equal? Do you then not ponder?" [99]

قُلْ لَّاۤ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَلَاۤ اَعْلَمُ الْغَيْبَ وَ لَاۤ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَيَّ ؕ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ؕ اَفَلَا تَتَفَكَّرُوْنَ ۝٥٠

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96. Reason for revelation:The infidels of Makkah would tell the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم if you are the true Prophet of Allah then provide us with wealth and riches. Turn the mountains into gold, inform us about the rates of market prices of things to come. In reply to their demand these verses were revealed in which Allah Almighty asks the beloved Prophet صلی اللّٰہ علیہ وآلہ وسلم to tell them that I have claimed to be a Prophet, I have made no claims about these things. These infidels would also say that if you are a prophet why do you enter into marriage? The reply was that though marriage is not necessary for angels, it is for a Prophet.

97. In this there is the negation of the claim, not of having the treasure. The Holy Prophet said: صلی اللّٰہ علیہ وآلہ وسلم "I have been given the keys of the treasures of the earth." Allah Almighty said: "*Oh beloved! Undoubtedly, We have bestowed you abundance of good.*" (S108:V1) Similarly, negation is to the claim to the Knowledge of the Unseen, not of the Knowledge of the Unseen. For this reason the adage are three, the claims are two. But in "*I am an angel*" there is the negation of both the claim and the adage or implication. Whereas in the earlier instance the claim is negated the adage is proven i.e. neither am I an angel, nor do I claim to be one. In the other two negation is only regarding the claim i.e. although I do have the treasures of Allah, and I do possess Knowledge of the unseen, I do not lay claim about them.

98. By this is meant I will only give you and inform you about that which I am permitted by Allah Almighty to do so. Thus with the permission of Allah Almighty the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم in one sitting informed his Noble Companions about all things that would be taking place until the Day of Judgement, and made people wealthy. Says Allah Almighty: "*Allah and His Messenger has enriched them out of His Grace.*"(S9:V74)
This verse proves beyond any shadow of doubt the propriety and the bestowed Knowledge of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم. The Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم bestowed Paradise on Hazrat Rabeeah (May Allah be pleased with him) as can be seen from *Muslim Shareef*.

99. To ponder over the miracles and to learn about the high status and dignity of the Prophet of Allah صلی اللّٰہ علیہ وآلہ وسلم is the work of the believer, to remain blind and ignorant about these is the work of an infidel.

SECTION 6

51. And with this QUR'AAN warn those who fear that they shall be raised towards their Lord in a manner that there shall be no supporter [100] nor any intercessor for them besides Allah in the hope that they may become Godfearing.

وَ اَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ اَنْ يُّحْشَرُوْۤا اِلٰى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّ لَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿۵۱﴾

100. From this it is understood that Allah Almighty will provide helpers and intercessors for the believers, while the lack of these for the infidels is Allah Almighty's punishment for them. Thus if anyone says I have no helpers is inadvertently admitting his infidelity, as this is the condition of the disbelievers.

52. And do not drive away [101], those who call upon their Lord morning and evening, seeking His Pleasure [102]. Neither are you accountable for them [103],

وَ لَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّ مَا

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and nor are they accountable for you. Then if you drive them away, then this is far from justice [104].

مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَىْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿۵۲﴾

101. In this there are glad tidings for the pious servants of Allah Almighty who will not be turned away from the doors of the Holy Prophet صلى الله عليه وآله وسلم neither in this world, nor in the Hereafter. Thus those who want to gain the nearness of the Holy Prophet صلى الله عليه وآله وسلم should engage themselves in the Remembrance of Allah Almighty. This order is eternal, until the Day of Judgement.
102. The word Murid is obtained from here i.e. the Murid is he who takes allegiance on the hand of his Shaikh Murshid religious mentor, to seek the pleasure of Allah Almighty.
103. Reason for Revelation:Once the leaders of the Makkan infidels came to the Holy Prophet صلى الله عليه وآله وسلم and saw that he was surrounded by the poor and the destitute. They said that they feel ashamed to be in the company of these beggars. If the Holy Prophet صلى الله عليه وآله وسلم would turn them away from his company then only are they prepared to join him. The Holy Prophet صلى الله عليه وآله وسلم turned down their request. This verse was revealed in support of the Holy Prophet's صلى الله عليه وآله وسلم action in which Allah Almighty says that Oh My Beloved Prophet صلى الله عليه وآله وسلم neither are you responsible for their guidance, nor will you be questioned about it. Hence, you should not reject these destitute people in the hope of guiding these infidels.
104. It should be remembered that here injustice does not mean infidelity nor to torment anyone. To refuse anyone permission to come to you is not a sin. Hence., this meaning is very appropriate, that this type of action is beyond a person of your calibre who is the personification of kindness and excellent disposition. From this we learn that to love the poor and destitute is the way of the prophets.

53. And thus We made one of them a trial for the others that when the wealthy infidels may say, seeing the needy Muslims: "Are these people whom Allah has favoured among [105], us? Does not Allah know well the grateful?" [106].

وَ كَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا ؕ اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ﴿۵۳﴾

105. This means that the infidels have always been rejecting the truth about Islam by looking at its poverty and always say if Islam was a true religion and infidelity was false then why were the Muslims poor and the infidels wealthy!

106. This means faith and guidance are not dependent on wealth, Allah Almighty knows who possesses the capacity for gratitude and who is bereft of it. Allah Almighty always guides those who are grateful to Him.

54. And when those who believe in Our signs come to you [107], then say to them [108]: "Peace be upon you. Your Lord has prescribed mercy on Himself [109], that whoso of you

وَ اِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ

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سُوْٓءًۢا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَاَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ﴿۵۴﴾

does some evil ignorantly and repents [110], thereafter and amends, then undoubtedly Allah is Most Forgiving, Ever Merciful" [111].

1. Through the blessing of the servitude to the Holy Prophet صلى الله عليه وآله وسلم one can obtain the Mercy of Allah Almighty, forgiveness of ones sins, etc.

2. That Allah Almighty has prescribed these things upon Himself, and not by anyone else. Hence, there is no inconsistency in the verse.

107. In this verse are included all those Muslims who would be presenting themselves sincerely to the court of the Holy Prophet صلى الله عليه وآله وسلم until the Day of Judgement. Only these are entitled to glad tidings that are to follow. The rising of the sun means its coming to us, while our going to the sun means that we must remove all cover. The Holy Prophet صلى الله عليه وآله وسلم has already come to us as Allah Almighty says: "*Assuredly there has come to you a Messenger*" (S9:V128). Thus we can reach the Holy Prophet صلى الله عليه وآله وسلم by removing all covers of negligence and thoughtlessness.

108. There are three types of beggars, the one begs openly. Regarding them is said: "*They should come to you and then beg forgiveness.*" (S4:V64) The second type offers prayer to the generous, regarding them is said: "*Send upon him blessings and salute him fully well in abundance.*" (S33:V56) The third type does not express anything verbally, but only come to the generous. This verse is regarding them.

109. From this emerge two issues:

110. It should be remembered that the repentance for each sin is different. If one has infringed anyone's rights, then fulfilment of these rights is important for the repentance, thereafter repent verbally. If you have not performed Salaah its repentance is to perform their Qaza. Without this, repentance is not appropriate.

111. From this we learn that repentance constitutes of two parts, one is to express regret at what had happened and the other is correctional steps for the future. If either of these is not fulfilled repenance will not be accepted. The use of 'thereafter' informs us that if any one repents after a long time it would be accepted as long as this is done before the person dies.

وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَ لِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ﴿۵۵﴾ ع

55. And as such We explain fully Our signs in detail that the way of the guilty may become evident [112].

It is for this reason that Allah Almighty outlined the theory and practice of the non believers in the Holy QUR'AAN so that people can abstain and refrain from these, and the Path of Truth can become apparent and fully known.

112. It is important for the believer to learn everything about faith as well as about infidelity. Religious knowledge is acquired to practise the religion while the knowledge of infidelity is acquired for abstention from it.

SECTION 7

قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ قُلْ لَّآ اَتَّبِعُ

56. Please declare (O Beloved Prophet): "I have been forbidden [113] to worship those who call besides Allah". Please declare: : "I shall not follow your vain

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اَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ اِذًا وَّ مَاۤ اَنَا مِنَ الْمُهْتَدِيْنَ ﴿۵۶﴾

desires [114]. If it be so, then I would go astray and would not remain among the guided ones".

113. By this is meant before the revelation of the QUR'AAN Allah Almighty prohibited the Holy Prophet صلی اللہ علیہ وآلہ وسلم from idolatory through natural means and, after the revelation of the QUR'AAN through religious injunctions. Thus the Holy Prophet صلی اللہ علیہ وآلہ وسلم never committed idolatory nor any sin, nor eaten any meat of an animal slaughtered in the name of idols. Thus the Holy Prophet's صلی اللہ علیہ وآلہ وسلم. worship and obedience, his piety and Godliness was not dependent on the revelation of the QUR'AAN. He is pious and a worshipper at birth and in essence a talking QUR'AAN.

114. Neither now, nor before the occurence or rise of Prophethood, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم says that Allah Almighty has always protected me from misguidance and wrong belief.

قُلْ اِنِّیْ عَلٰی بَیِّنَةٍ مِّنْ رَّبِّیْ وَ كَذَّبْتُمْ بِهٖ ؕ مَا عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ یَقُصُّ الْحَقَّ وَ هُوَ خَیْرُ الْفٰصِلِیْنَ ﴿۵۷﴾

57. Please declare (O Beloved Prophet): "I have the shining proof [115] from my Lord and you falsify it. I have not that with me for which you are hastening [116]. There is no order but of Allah [117]. He explains the truth and He is the Best of Judges".

115. By *"showing proof"* is meant the Prophetic Light, Light of the Holy QUR'AAN, the Mystical Knowledge of Allah Almighty. The Holy Prophet صلی اللہ علیہ وآلہ وسلم was always of this light and a proof for others. For this reason the Holy QUR'AAN refers to him as proof and light. Says Allah Almighty:" *Undoubtedly a manifest argument has come to you from your Lord.*" (S4:V175)The Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed the clear proof of Allah Almighty.

116. By this is meant Divine Punishment is not by me nor within my permanent control, otherwise by now it should have descended upon you because I do not give respite to Allah Almighty's criminals. This does not mean that punishment would not descend through the curse of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. He through the Grace of Allah Almighty, has been given full authority over Paradise and Hell. Hazrat Rabeeah (May Allah be pleased with him) had requested the Holy Prophet صلی اللہ علیہ وآلہ وسلم to grant him Paradise. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had proclaimed that whoever would purchase the Well of Roomah as an endowment for public use, I will grant him Kauthar on the Day of Judgement. This verse could also mean that although you are asking me for punishment but I only have mercy, not punishment. I am the Prophet of mercy." *And we have not sent thee but as a mercy unto all the worlds.*" (S21:V107)

117. By this is meant the actual command is that of Allah Almighty. The orders of kings, judges, saints, Prophets are bestowed upon them by Allah Almighty. This verse does not negate endowment.

Says Allah Almighty:

"Obey Allah and obey the Messenger, and those who have power of command over you." (S4:V59) If there is no authority besides Allah Almighty's then how would obedience to Prophets, learned men, kings have been made obligatory?

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قُلْ لَّوْ اَنَّ عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِیَ الْاَمْرُ بَیْنِیْ وَ بَیْنَكُمْ ؕ وَ اللّٰهُ اَعْلَمُ بِالظّٰلِمِیْنَ ۝۵۸

58. Please declare: "If I had that thing for which you are hastening, the matter would have been decided between me and you [118]. And Allah knows well the oppressors".

118. By *"already ended"* is meant the earth would have been made purified of your presence. It is thus understood that to keep enmity with the enemies of Allah Almighty, to destroy them etc is the essence of worship and this is prophetic ethics. Says Allah Almighty: *"...are hard against the infidels and tender among themselves."* (S48:V29)

وَ عِنْدَهٗ مَفَاتِحُ الْغَیْبِ لَا یَعْلَمُهَاۤ اِلَّا هُوَ ؕ وَ یَعْلَمُ مَا فِی الْبَرِّ وَ الْبَحْرِ ؕ وَ مَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا یَعْلَمُهَا وَ لَا حَبَّةٍ فِیْ ظُلُمٰتِ الْاَرْضِ وَ لَا رَطْبٍ وَّ لَا یَابِسٍ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ۝۵۹

59. And with Him are the keys of the unseen. Only He knows [119]. them. And He knows whatever is in the land and in the sea. And the leaf that falls, He knows it. Neither a grain is there in the darkness of the earth nor anything green or dry [120], which is not written in the Luminous Book [121].

119. In this there is no negation of prophesising. Prophesising has been described in the following verses. It is totally wrong to use the verse to negate the Knowledge of the unseen for the Holy Prophet صلی اللہ علیہ وآلہ وسلم. If this be the case then it can be used against the rejectors themselves because they too have a limited knowledge of the unseen.

120. It is understood that every common and special thing is written on the Divine Tablet. This was not written, not because Allah Almighty feared the possibility of forgetting this, but its real purpose was to make all this known to His special servants whose sight is fixed on the Divine Tablet. The essence of this verse is that knowledge of the unseen is not acquired through a mathematical process or through one's own intelligence. This is the absolute ownership of Allah Almighty, He only grants this to whom He chooses. By keys of the unseen is meant five types of knowledge which are outlined at the end of Surah Luqman beginning with *"Undoubtedly with Allah is the knowledge of the Hour...."* (S31:V34) because knowledge of these five things are the means of opening the doors of innumerable unseen events. For this reason they are described as keys to the unseen.

121. The Divine Tablet is called luminous Book because it reveals the Knowledge of the Unseen to those special persons whose sight is fixed on it eg, the angels, the prophets, the saints etc. If everyones sight was on it, it would not have been a Luminous Book. Hazrat Moulana Rumi says: *"The Divine Tablet is in the vision of the saints, whatever is hidden is protected from all."*

وَ هُوَ الَّذِیْ یَتَوَفّٰىكُمْ بِالَّیْلِ وَ یَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ یَبْعَثُكُمْ فِیْهِ لِیُقْضٰۤى اَجَلٌ مُّسَمًّى ۚ ثُمَّ اِلَیْهِ مَرْجِعُكُمْ ثُمَّ

60. And it is He Who takes away your souls at night [122] and knows whatever you earn by day. Then He raises you in the day so that the appointed may be completed. Then

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you have to return to Him. Then He will tell you what you used to do.

يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝٦٠

ع ٥ ١٣

122. That soul is wandering from which state of being awake and conscious is established. This is the soul that leaves the body during sleep, but the permanent soul or the kingly soul establishes life which will depart form the body at the time of death.

SECTION 8

61. And He is the Supreme over His bondsmen, and He sends guardians over you [123], until death comes to any of you. Our messengers (angels) take his soul [124], and they do not fail [125].

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ؕ حَتّٰٓى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُوْنَ ۝٦١

123. By this is meant angels, few of whom guide over deeds and few of whom over physical state. From this is understood that although Allah Almighty has absolute power to protect us by Himself, He has provided means for it. Power is something else, law is another thing, and believing in both is part of faith.

124. From this it does not mean that all the regions are distributed. At some places some angels capture the souls, and at some places others do this work. Infact the Angel of Death and his deputies capture every soul in the world. Thus it is understood that these angels are present everywhere and seeing everywhere. This work cannot be accomplished without this. The entire world is in their sight like the palm of our hand is in our sight

125. These angels do not show signs of slowness or negligence at capturing the souls. They are neither a second late or early from the appointed hour of death of each person. From this we learn that these angels are fully aware of the time and place and nature of death of each person. This is part of the five types of Knowledge. If this is the condition of knowledge of these angels, then what is the condition of knowledge of the highest possessor of knowledge, the Emperor of Madina, Hazrat Muhammad صلى الله عليه وآله وسلم.

62. Then they are returned back [126], to their true Lord, Allah. His is the order and He is the quickest in taking account [127].

ثُمَّ رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ ؕ اَلَا لَهُ الْحُكْمُ ۟ وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ۝٦٢

126. By this is meant immediately after death their souls are presented to Allah Almighty first and then brought to their graves as is proven by Hadith Shareef.

127. By quickest in taking account means Allah Almighty on the Day of Judgement will take account of the entire world in half a day of this world ie within just four hours. The remainder of this long day will be spent singing praises of the Holy Prophet صلى الله عليه وآله وسلم and to reveal to mankind his true lofty status and dignity. Says Allah Almighty:

"It is near that your Lord may make you stand at a place where all should praise you." (S17:V79)

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قُلۡ مَنۡ يُّنَجِّيۡكُمۡ مِّنۡ ظُلُمٰتِ الۡبَرِّ وَالۡبَحۡرِ تَدۡعُوۡنَهٗ تَضَرُّعًا وَّ خُفۡيَةً‌ ۚ لَئِنۡ اَنۡجٰنَا مِنۡ هٰذِهٖ لَنَكُوۡنَنَّ مِنَ الشّٰكِرِيۡنَ ﴿۶۳﴾

63. Please declare: "Who is that who delivers you from the darkness of the land and the sea. Whom you call in humility and secretly [128] that if He saves us from this (problem), then we shall be grateful?"

128. Whenever the infidels were trapped in jungles or oceans they would recite this prayer, but as soon as they were relieved they would go back to their infidelity. Here the expression of wrath is not at seeking the prayer but at not fulfilling the promise.

قُلِ اللّٰهُ يُنَجِّيۡكُمۡ مِّنۡهَا وَ مِنۡ كُلِّ كَرۡبٍ ثُمَّ اَنۡتُمۡ تُشۡرِكُوۡنَ ﴿۶۴﴾

64. Please declare: "Allah delivers you from this and from every distress. Yet, you associate partners with Him [129].

129. From this we learn that some prayers of the infidels are accepted in this world, like the prayers of those infidels who would pray to Allah Almighty for their salvation whenever they were in difficulties and Allah Almighty granted them salvation. The devil's prayer for long life was granted by Allah Almighty.

قُلۡ هُوَ الۡقَادِرُ عَلٰۤى اَنۡ يَّبۡعَثَ عَلَيۡكُمۡ عَذَابًا مِّنۡ فَوۡقِكُمۡ اَوۡ مِنۡ تَحۡتِ اَرۡجُلِكُمۡ اَوۡ يَلۡبِسَكُمۡ شِيَعًا وَّيُذِيۡقَ بَعۡضَكُمۡ بَاۡسَ بَعۡضٍ‌ ؕ اُنۡظُرۡ كَيۡفَ نُصَرِّفُ الۡاٰيٰتِ لَعَلَّهُمۡ يَفۡقَهُوۡنَ ﴿۶۵﴾

65. Please declare: "He is the powerful to send punishment on you from above you of from beneath your feet. Or, He may make you encounter by making different groups, and make you taste [130] the severity of one another". See, how We explain the signs in various ways that they may understand? [131].

130. From this is understood that wars between nations and the carnage therein is a punishment from Allah Almighty in which Muslims are presently caught. This is due to their evil deeds.

131. By this is meant either the infidels who may learn to understand these verses and thereby become believers or Muslims in general who at seeing these signs and Powers of Allah give up their indifferent attitude towards their religion. It is reported in the Hadith that when this portion of the verses was revealed in which Allah says He has power to send punishement to you form above, the Holy Prophet said: "*O Allah I seek refuge in thee*" and when " make you encounter" was revealed the Holy Prophet said "*This would be easy*" (*Bukhari Shareef*) should not be locked in battle with one another. This dua was not accepted. (*Khazainul Irfaan*) said: "*Oh Allah! I seek refuge in Thee*," and when "beneath your feet," was revealed, he said: "*Oh Allah I seek refuge in Thee!*" and when "*make you encounter*" was revealed the Holy Prophet صلى الله عليه وآله وسلم said: "*This would be easy*" (*Bukhari Shareef*). In Muslim Shareef it is reported that the Messenger of Allah صلى الله عليه وآله وسلم said: "*I made three duas to Allah Almighty of which two were accepted. One was Oh Allah do not destroy my followers by prolonged drought. The second was do not destroy them through drowning.* These two prayers were accepted. The third was that they should not be locked in battle with one another. This dua was not accepted. (*Khazainul Irfaan*)

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66. And (O Muhammad) your nation falsified it, though it is the truth. Please declare: "I am not an advocate over you" [132].

وَ كَذَّبَ بِهٖ قَوْمُكَ وَ هُوَ الْحَقُّ ؕ قُلْ لَّسْتُ عَلَیْكُمْ بِوَكِیْلٍ ؕ﴿۶۶﴾

132. By *'advocate over you'* is meant that I am not responsible for your guidance, that if you fail to obtain guidance you can seek explanation for it from *Me* as is the case with the advocates who are consulted in the event of failure. you are in need of Me, but I am totally independent of you.

67.For everything there is a time fixed, and soon you will come to know.

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ٘ وَّسَوْفَ تَعْلَمُوْنَ﴿۶۷﴾

68.And when you see those who debate on Our signs, then turn [133], away your face from them until they debate on some other discourse [134]. And whatever they say, the devil may make you forget [135], to do so, and then do not sit after recollection with unjust people [136].

وَ اِذَا رَاَیْتَ الَّذِیْنَ یَخُوْضُوْنَ فِیْۤ اٰیٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى یَخُوْضُوْا فِیْ حَدِیْثٍ غَیْرِهٖ ؕ وَ اِمَّا یُنْسِیَنَّكَ الشَّیْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِیْنَ﴿۶۸﴾

133. From this we learn that in the gatherings of non believers there is no respect accorded for religion. Thus it is forbidden for Muslims to attend these gatherings. It is forbidden for Muslims to attend rallies of Non Muslims wherein anti religious speeches are given. It is another matter if this is done with the intention of opposing them. Observe, Hazrat Musa (on whom be peace) was sent to the court of the Pharoah, not to listen to his talks but to repudiate his claim.

134. From this is understood that one is allowed to meet with non believers concerning worldly matters. To attend their gatherings for the sake of propagation is not only allowed but a means of gaining rewards and blessings from Allah Almighty.

135. By this is meant that if you attend the gatherings of infidels by some error come out of them as soon as you become aware of it, without staying any further.

136. From this we understand it is very important to abstain from bad company. A bad friend is worse than a poisonous snake because a poisonous snake is a threat to your life, a bad or evil friend is a threat to your faith.

69.And nothing is to be accounted from the righteous people, except to remind them above their assessment. Perhaps they may abstain [137].

وَ مَا عَلَى الَّذِیْنَ یَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَیْءٍ وَّ لٰكِنْ ذِكْرٰى لَعَلَّهُمْ یَتَّقُوْنَ﴿۶۹﴾

137. From this we learn it is not prohibited to attend gatherings of the infidels for the sake of Islamic propagation, to debate with them to repudicate their beliefs ,etc Keeping company with them is different to being with them for debating and propagating Islam.

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وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّ لَهْوًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَ ذَكِّرْ بِهٖۤ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۖۗ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّ لَا شَفِيْعٌ ۚ وَ اِنْ تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ؕ اُولٰٓىِٕكَ الَّذِيْنَ اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ۠ ۧ

70. And leave those alone who have made their religion a mockery and a plaything [138], and the worldly life has deceived them and admonish them [139], with the QUR'AAN so that a soul may not be caught on account of its doings. It shall have no helper nor intercessor, besides Allah [140]. And though someone may offer compensation (for wrong deeds) it will not be accepted. These are they who have been caught [141] for their misdeeds. They will have to drink boiling water and a painful punishment, as a result of their infidelity [142].

138. From this we understand it is important to cut off relations with the infidels, material or religious. It is essential to cut off all marriage or trade ties with them, as well as refrain from attending their burial, keeping verbal contact with them, and maintain ties of inheritence. These are laws concerning infidelity. A sinful Muslim can be brought to the fold through propogation and advice,but contact should not be cut off with them without any valid reason. However, if boycotting could help in bringing them back to the fold, this should be tried temporarily.

139. By this is meant continue propagating Islam to the infidels even if you have little hope of them accepting Islam. Those infidels regarding whom the Holy Quraan had prophesised that they will not accept Islam, an effort was made to the end to bring them to the fold of Islam.

140. In this verse there is a negation of intercession for the infidels as is brought out at the beginning of the verse and at the end of the verse. Or it negates the intercession of the idols, or the rejection of intercession of imposters and bullies. Intercession for believers is proven from Qura'anic verses. "*Who is he that would intercede with Him by His leave*".(S2:V255). The Janazah Prayer too is based on intercession . Says Allah Almighty: "*And when they do injustice unto their souls, then Oh Beloved! they should come to you and then beg forgiveness..*". (S4:V64). This verse shows proof for intercession.

141. The rejection of compensation by the infidels is a punishment for them, while the infidels themselves would become compensation for the believers. The sacrifice of their good deeds, and infidels would become compensation for their sins. for the believers. The sacrifice of their good deeds would become compensation for their sins.

142. From this is understood that painful torment is specially set for the infidels, if Allah wills, the punishment of the believing sinner would not be severe.

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قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَ لَا يَضُرُّنَا وَ نُرَدُّ عَلٰۤى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ ۪ لَهٗۤ اَصْحٰبٌ يَّدْعُوْنَهٗۤ اِلَى الْهُدَى ائْتِنَا ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَ اُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿۷۱﴾

71. Please declare: "Shall we worship besides Allah that which neither does any good nor does any harm. And shall we turn back on our heels after Allah has shown us the way? [143], It is like the one whom the devils have left in the darkness to forget the way on the earth. He is bewildered, (while) his companions are calling him towards the way that comes to Us?[144] Please declare: "The guidance of Allah is the only guidance, and we are commanded to submit to Him only, Who is the Lord of all the worlds.

143. In this there is a refutation of those infidels who would invite the believers, and even the Holy Prophet صلی اللہ علیہ وآلہ وسلم to give up Islam and revert back to their religion. They would try to deceive them through different types of temptations. They would even try to coerce them through threats. From this we learn that apostasy is a serious crime, and that the sin of an educated person is more severe than an uneducated person as can be seen from *"After that Allah has shown us the way."* Therefore, an avowed infidel can be freed on payment of *JIZYAH* or poll tax while the punishment for the apostate is death , or re acceptance of Islam. He will not be made to pay polltax.

144. This example provided between the guided and the misguided person is through a traveller who sets out on a journey with his friends but on finding himself in a jungle is mislead by the devil who deviates him from his path. Despite the calls of his friends to join them he refuses to listen to them. From this we understand that our misguided relatives are not our friends but our misleaders. On the other hand, even if the pious Muslim may be a stranger, he is our spiritual and religious companion. One such stranger is far better than thousands of irreligious relatives.

وَ اَنْ اَقِيْمُوا الصَّلٰوةَ وَ اتَّقُوْهُ ؕ وَ هُوَ الَّذِىْۤ اِلَيْهِ تُحْشَرُوْنَ ﴿۷۲﴾

72. And to establish Prayer and to fear Him (is real life). And it is He towards Whom you are to rise [145].

145. In this there is a hint that one should not perform our Salaah and other good deeds for mere show, but offer our good deeds out of fear of Allah Almighty, because you would be asked to account for them to Allah Almighty.

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73.And it is He Who has made the heavens and the earth rightly. And the Day when the destruction [146] will occur, He will say to everything; "Be!" and it [147] will come into being at once. His word is the Truth, and His is the kingdom on the Day when the trumpet will be blown [148]. He is the Knower of everything visible and invisible and He is the Wise and Aware.

وَ هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ وَ یَوْمَ یَقُوْلُ كُنْ فَیَكُوْنُ ؕ۬ قَوْلُهُ الْحَقُّ ؕ وَ لَهُ الْمُلْكُ یَوْمَ یُنْفَخُ فِی الصُّوْرِ ؕ عٰلِمُ الْغَیْبِ وَالشَّهَادَةِ ؕ وَ هُوَ الْحَكِیْمُ الْخَبِیْرُ ﴿۷۳﴾

146. Here the word '*Rightly*' signifies wisdom, or correctness, i.e. everything in the heavens, is created wisely and correctly to reveal the power of Allah Almighty. 147.By this is meant that the birth of mankind in the world was a gradual process at different times. Thereafter they followed a natural cycle of childhood, primage and old age. However, on the Day of Judgement the entire creation would be brought back to life by one word '*Be*'. Remember that here the utterance of '*Be*'does not mean command using the letter *KAF* and *NUN* but it is used to show the inner intention i.e. if He so wishes to recreate, everything will come back to life. Thus there can be no objection raised from the verse that to whom will 'Be!' be addressed and who would be there to listen to it. Another objection that can be taken is the blowing of the Trumpet too would be without any purpose; and then this verse would be in contradiction with another verse. Hence, the meaning of the verse is crystal clear.

148. After the first blowing of the Trumpet once or twice the world will be destroyed, on the second blowing everything will come back to life. Thus on the Day of Judgement Kingdom will belong to Allah Almighty alone.Those who were kings on this earth shall be kings no more.

74.And remember when Ebrahim said to his father [149], Azar: "Do you take the idols for gods? Undoubtedly, I find you and your people in open error" [150].

وَاِذْ قَالَ اِبْرٰهِیْمُ لِاَبِیْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً ۚ اِنِّیْۤ اَرٰىكَ وَ قَوْمَكَ فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۷۴﴾

149. Here the word '*Father*' is used to denote uncle because Hazrat Ebrahim (on whom be peace) father's name was *TARRUKH* who belived in the oneness of Allah Almighty and was a believer. *AZAR* was his uncle's name, who was an idolater.(*VIDE:QAMOOS*; and *MASALIKUL KHULAFA* by Allamah Suyuti In Arab places has referred to the uncle as father e.g. "*And God of your fathers Ibrahim, and Ismail and Ishaque.*" (S2:V133)The Holy Prophet صلی اللہ علیه وآله وسلم too had referred to Hazrat Abbas (may Allah be pleased with him) his uncle, as his *Walid* is only used for father. Similarly, the word Umm can be used for a mother, grandmother, fostermother, (Mufridaat) *RAGHIB*;*TAFSEER KABEER*, etc from *KHAZAINUL IRFAAN*). However, the word Walidah is used only for a mother. Hazrat Ebrahim (On whom be peace) in old age

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made this dua: "*Oh our Lord, forgive me and my parents and all Believers.*" (S14:V41) Here Tarrukh and his wife are denoted as both were believers.

150. From this emerge a few issuess:

1. When doing propagation work no consideration should be given to relatives or seniority. Hazrat Ebrahim (On whom be peace) had told his uncle that he has gone astray. This is the way of Prophets.

2. (Feigned piety) is totally against the way of life of the Prophets.

3. Those who have false beliefs will not benefit from being a relative of Prophets. People of Makkah are being told that do not be proud of being from the progeny of Hazrat Ebrahim (On whom be peace) but accept faith.

75.And thus We show to Ebrahim all the kingdoms of the heavens and the earth [151], in order that he might become convinced at sight [152].

وَ كَذٰلِكَ نُرِيْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَ الْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ﴿۷۵﴾

151. Allah Almighty says that just as We had granted him religious insight that though he was born in the land of infidels We had made him not just a believer but a propagator of faith, in a like manner We had granted him worldly sight by showing him different parts of the world.

152. So that he may achieve positive knowledge. Thus Ebrahim (On whom be peace) was told to stand on a hill and look upwards and lo and behold, he saw the Divine Throne, the Divine Chair, the Pen, the Tablet, in short he saw everything in the heavens, even his own place in Paradise. Then when he was told to look down he was made to see everything that was in the nether regions of the Earth. However our Beloved Prophet صلى الله عليه وآله وسلم was granted the opportunity to travel through the seven heavens and beyond and see everything therein.

76. When the darkness of night came on him, he (Ebrahim) saw a star. He said: "This is my Lord" [153]. Then when it set, he said: "I do not like the setting ones" [154].

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ الْاٰفِلِيْنَ ﴿۷۶﴾

153. Because Namrood had given the order for infanticide Hazrat Ebrahim's (On whom be peace) mother had taken the child to a safe place for his upbringing. She had stayed therein for approximately seven years. When he came out of this place and saw his people worshipping the moon and the stars, he uttered these words in rejection of their worship. Remember that these words of Hazrat Ebrahim (On whom be peace) do not reflect the divinity of the moon and stars, as this is idolatory and all prophets of Allah Almighty are totally sinless. In fact this is a negative question, ie are these my gods?

154. People who base their argument on logic try to expound that the world is ever changing and that every changing thing is freshly created, and every new creation is in need of a creator. Hence, the world is in need of a creator. Allah be Praised! What intelligence and thinking is found in this childish thinking! From this it is observed that the Prophets are possessors of inspired knowledge who become learned without being tutored by anyone.

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77. Then when he saw the shining moon, he said: "This is my Lord". But, when it set, he said: "If my Lord had not guided me, I would also have been of those who had gone astray" [155].

فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّیْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَىِٕنْ لَّمْ یَهْدِنِیْ رَبِّیْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّیْنَ ﴿۷۷﴾

155. By this is meant that my Lord has made me one of guidance from beforehand, Hence, I am not from those who have gone astray.

78. Then when he saw the sun shining, he said: "You say [156], 'this is my Lord', this is the biggest of all". Then when it set, he said: "O my people, I am surely away from all those things which you associate with God" [157].

فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّیْ هٰذَاۤ اَكْبَرُ ۚ فَلَمَّاۤ اَفَلَتْ قَالَ یٰقَوْمِ اِنِّیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۷۸﴾

156. The sun is not really of feminine gender and can be used with either gender. Hence, in this instance '*shining*' is used in the feminine and 'this' is used in the masculine with the sun. Also the masculine '*this*' used here is due to Allah Almighty.

157. From *'you associate'* in the plural can be seen that he did not commit polytheism even for a little while. Thus anyone who attempts to connect polytheism towards him is totally ignorant and irreligious.

79. "I turn straight my face towards Him Who had created the heavens and the earth, being of Him [158], only, and I am not of the polytheists.

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِیْفًا وَّ مَاۤ اَنَا مِنَ الْمُشْرِكِیْنَ ﴿۷۹﴾

158. The words 'being of Him only' indicates he is pure of all religions. From this we learn that only he is a true believer who detests and is disgusted by all other false religions. This is indeed the way of life of Hazrat Ebrahim (On whom be peace).

80. And his people began to dispute with him in respect of Allah. "He has shown me the Straight Way [159]. And I do not fear those that you make as His associates [160], but, if my Lord wills anything [161]. My Lord comprehends everything in His knowledge. Then will you not ponder?"

وَ حَآجَّهٗ قَوْمُهٗ ؕ قَالَ اَتُحَآجُّوْٓنِّیْ فِی اللّٰهِ وَ قَدْ هَدٰىنِ ؕ وَ لَاۤ اَخَافُ مَا تُشْرِكُوْنَ بِهٖۤ اِلَّاۤ اَنْ یَّشَآءَ رَبِّیْ شَیْــٴًـا ؕ وَسِعَ رَبِّیْ كُلَّ شَیْءٍ عِلْمًا ؕ اَفَلَا تَتَذَكَّرُوْنَ ﴿۸۰﴾

159. The guidance provided by Hazrat Ebrahim (On whom be peace) was totally natural as from his childhood he had possessed knowledge of Allah Almighty. Thus he had never commited any polytheism, infidelity or sin. The same is the case in respect of every

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Prophet who is guided by Allah Almighty.
160. He can cause harm through anyone. From this we learn that though benefit and harm can be caused through humanbeings, it is only through the permission of Allah. The creation is just the cause .furthermore we learn that even at this dangerous occasion Hazrat Ebrahim (On whom be peace) did not feign any show (Taqiyya)of any type but proclaimed his faith in Allah Almighty.
161. It can thus be seen that no fear of creation takes root in the heart of a Prophet which would take him away from his obligation to his Creator.

81.“And why should I be afraid of those whom you associate [162], with Allah, while you do not fear to associate with Allah for which He has given you no authority. Then which of the two groups is [163]. more entitled for security? (Answer) If you know”.

وَ كَيْفَ اَخَافُ مَاۤ اَشْرَكْتُمْ وَ لَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ؕ فَاَيُّ الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۸۱﴾

162. Hazrat Ebrahim (On whom be peace) spoke about all this to his people when they had told him to fear their idols as they could cause him harm. The real purpose of this discourse is that the True Almighty Lord whom you should be fearing you are not doing that but those helpless things made of sticks and stones who are totally incapable of causing any harm, you are asking me to be afraid of them?
163. By this is meant I am deserving of peace, and you are of punishment.

82. Those who believe and mix not any injustice [164]. with their faith. These are the people for who there is security and they are the very ones who are guided [165].

اَلَّذِيْنَ اٰمَنُوْا وَ لَمْ يَلْبِسُوْۤا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَ هُمْ مُّهْتَدُوْنَ ﴿۸۲﴾

164. In this verse faith denotes verbal and literal faith i.e. to believe in Allah Almighty, while injustice denotes polytheism. The infidels of Makkah did believe in Allah but they had accepted the idols too as their gods. In so doing they thought they were completing the unity of Allah. This verse was to repudiate their belief. This is in no way connected with sinful Muslims. Says Allah Almighty:"*Undoubtedly the association with Allah is a tremendous wrong.*" (S31:V13)
165. For such believers there is security in this world, in the grave and in the Hereafter. They will be protected from polytheism in this world and from the punishment in the grave and the Hereafter, even though sometimes they may be affected by worldly calamities.

SECTION 10

83. And this is Our argument that We gave to Ebrahim against his people [166]. We raise in [167], degrees whom We please [168]. Undoubtedly, your Lord is Wise, Knowing.

وَ تِلْكَ حُجَّتُنَاۤ اٰتَيْنٰهَاۤ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿۸۳﴾

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166. From this is understood that the Knowledge of the Prophets is Divinely inspired, they are not in need of anyone's tutoring. Also they are never governed by any other authority besides Allah Almighty. If Mirza Ghulam Qadiyani was really a prophet, he should not be a tutored pupil, he should not have been a slave of infidels and dependent on the means provided by others. He should not have forsaken Hajj out of fear. Also, Hazrat Ebrahim (On whom be peace) calling the sun, etc. *'this is my Lord'* is no polytheism but an argument and proof shown by Allah Almighty. Thus Allah Almighty has called it '*Our Argument*.'

167. Purely out of His blessings and bounty.

168. It is thus understood bestowing of high rank and status is not dependent on personal ability or good deeds. This is due to the Grace and Bounty of Allah Almighty. He made the angels of many thousands of years of worship to prostrate to Hazrat Adam (On whom be peace) who at that point in time had not prostrated even once. From this we learn that Prophets are more superior than any creation of Allah Almighty. None are equal to them. If they were like us then it would be contradictory to this verse.

84. And We bestowed upon him, Is'haaq and Yaqub, We showed the path to all of them and showed the path to Nuh before them and of his progeny [169], to Dawood and Sulaiman and Ayub and Yusuf and Musa and Harun [170]. And thus we reward the righteous [171].

وَ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَ یَعْقُوْبَ ؕ كُلًّا هَدَیْنَا ۚ وَ نُوْحًا هَدَیْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّیَّتِهٖ دَاوٗدَ وَ سُلَیْمٰنَ وَ اَیُّوْبَ وَ یُوْسُفَ وَ مُوْسٰى وَ هٰرُوْنَ ؕ وَ كَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ ۙ(۸۴)

169. All those who were bestowed with Prophethood are the progeny of Hazrat Ebrahim (On whom be peace). It should be remembered that Hazrat Ebrahim (On whom be peace) is the father of Prophets. All the Prophets who came after him are all from his progeny. Says Allah Almighty: "*And We placed prophethood and the book in his offspring.*" (S57:V26) If Mirza Ghulam Qadiyani was a Prophet then he should have been from the progeny of Hazrat Ebrahim (On whom be peace).

170. Here providing the Straight Path denotes natural guidance which Allah Almighty provides for his Prophets even before their book through His Personal Qualities ie The Prophets of Allah possess the knowledge to distinguish between right and wrong before their birth. Thus Hazrat Isa (on whom be peace) at birth uttered "*I am the servant of Allah, His Prophet and bestowed with His bounty.*"

171. Even good children are the reward to the pious for their piety. This does not mean that Prophethood can be achieved through ones piety. In fact piety can be achieved through prophethood. Thus there is no inconsistency or misunderstanding in the verse.

85. And to Zakariya and Yahya and Isa and Ilyas. These are all among the righteous.

وَ زَكَرِیَّا وَ یَحْیٰى وَ عِیْسٰى وَ اِلْیَاسَ ؕ كُلٌّ مِّنَ الصّٰلِحِیْنَ ۙ(۸۵)

86. And (We guided) Ismail and Yas'a and Yunus and Lut. And every one We excelled above the whole universe in his time [172].

وَ اِسْمٰعِیْلَ وَ الْیَسَعَ وَ یُوْنُسَ وَ لُوْطًا ؕ وَ كُلًّا فَضَّلْنَا عَلَى الْعٰلَمِیْنَ ۙ(۸۶)

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172. From this emerge two issues: 1.That there is no equal to a Prophet i.e. there can be no one like a Prophet because if they are superior to every other being and as everybody is in this world, including the Prophets, then how can anyone be superior to the prophets or like them; 2.Prophets are superior to even the angels. Remember, here *'in his time'* refer to those besides the Prophet. This does not necessarily mean that those great Prophets are superior to our Holy Prophet nor does it mean that they are superior amongst themselves. But it certainly means that they are superior to all non prophets. Thus any person who takes a non prophet to be like a Prophet is gone astray.

87. And We excelled some of their fathers and their progeny [173], and some of their brothers, and We chose them and showed them the Straight Path [174].

وَمِنْ اٰبَآىِٕهِمْ وَذُرِّيّٰتِهِمْ وَ اِخْوَانِهِمْ ۚ وَ اجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝٨٧

173. By this is meant Allah Almighty granted them high rank and Prophethood. The word 'some' is used to show that all were not Prophets. Similarly, the relatives of some prophets were infidels.

174. From this we learn it is impossible for a Prophet to have gone astray, because nobody can snatch away the guidance which is provided by Allah Almighty, just as nobody can extinguish the light of the sun and the moon. Thus neither the devil nor any devilish power can succeed in this. Allah Almighty had said to the Devil: "*No doubt, those who are my bondsmen, you have no control over them.*" (S17:V65)

88. This is the guidance of Allah. He gives guidance to whom He wills [175] of His bondsmen. And if they would have committed polytheism, and surely all that they had already done would have been destroyed [176].

ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۭ وَ لَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ ۝٨٨

175. It is thus understood that guidance of prophethood is a special bounty which is bestowed only upon selected people. By mere life long worship a person cannot become the companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم let alone becoming a Prophet. This guidance is not achieved through effort but is purely Divinely bestowed, therefore the verse states that Allah Almighty gives "*to whom He wills*".

176. Here polytheism is taken to mean infidelity i.e. if the Prophets had committed infidelity, their good deeds would have been destroyed. Neither their names would have remained nor their blessings. However their names and blessings, infact even their deeds are eternal. Thus the Kaaba built by Hazrat Ebrahim (On whom be peace) Safa, Marwa, the rite of Qurbaani are all in existence. Therfore all these august personages were true believers. Similarly had the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم gone astray after him, their names, blessings, and deeds would have perished but the presence of Hazrat Abu Bakr Siddique's Burial in Masjide Nabawi, Hazrat Umar's Tarawieh Prayers, and his Islamic conquests and Hazrat Uthman's(May Allah be Pleased with them) completed Quraan, to this day bear testimony to their sincerity of Faith.

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89. These are them to whom We gave the Book [177], and order and prophethood [178]. Then if the people reject [179], it, We have appointed for it such a nation who will not be of the rejectors [180].

أُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَ الْحُكْمَ وَ النُّبُوَّةَ ۚ فَاِنْ يَّكْفُرْبِهَا هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ ﴿٨٩﴾

177. By '*Book*' is meant heavenly Book whether in the form of a scroll or a completed Book, or revealed without the help of a Prophet or through the help of a Prophet. Thus, from this it does not necessarily become obligatory that every Prophet was given a complete Book. Observe, although Taurat was revealed to Hazrat Moosa (on whom be peace) but Hazrat Haroon and Hazrat Dawood(on whom be peace) after him preached this very Taurat to the people. Hazrat Adam (on whom be peace) was given scrolls and many Prophets after him merely preached what was in these scrolls.

178. From this emerges two issues:

1. No Prophet is bereft of Knowledge and wisdom because here the word '*wisdom*' denotes the understanding of the Divine Book and its systematic teaching thereof;

2. No Prophet is subordinate to another Prophet in the matters of prophethood. All the Prophets are by themselves and complete. Yes, in respect of revealed Book one Prophet may be subordinate to another. For this reason Allah Almighty has mentioned prophethood separately. Hence, it utter falsehood to accept Mirza Ghulam Qadiyaani, or any shady character, one on hemp, opium marijiuana, etc to be a prophet.

179. It refers to either the infidels of Makkah, or leaders of Quraish, or those infidels who would not accept Islam until their last breath.

180. It is a prophecy that the Holy Prophet صلی اللہ علیہ وآلہ وسلم said my religion will prevail over all religions with or without the help of the Makkan infidels. By helpers here means either the Muhajireen, the Ansar all the Sahaba-e-Kiram or believers until the Day of Judgement whom Allah Almighty has chosen to serve His Religion e.g. the learned, the Saints, the rulers, etc. Furthermore we also understand that an opportunity to serve Allah's Religion is conferred upon chosen servants of Allah Almighty, and as such should not be viewed with arrogance.

90. These are them whom Allah has guided. Then you follow their path [181]. Please declare (O Beloved Prophet): "I ask you no wage for it (QUR'AAN) [182]. That is not but an admonition to the entire world" [183].

أُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْ ؕ قُلْ لَّآ اَسْئَلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ هُوَ اِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ ﴿٩٠﴾

181. From this we should understand that the Holy Prophet صلی اللہ علیہ وآلہ وسلم by himself possessed all the qualities that were found in all the other prophets, because here the word 'follow' does not mean obedience, as our Holy Prophet is not subordinate to anybody. Infact all the prophets are subordinate to our Prophet صلی اللہ علیہ وآلہ وسلم . Hence, our Prophet صلی اللہ علیہ وآلہ وسلم is the leader of all the Prophets. In short what it really means is what ever excellencies the other Prophets showed.

182.Because I have come to give you, not to take from you. Only those in rank can pay those of rank. Allah Almighty alone can reward the Holy Prophet صلی اللہ علیہ وآلہ وسلم as every creation begs from His noble court. In addition the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the reflection of Allah Almighty. Just as Allah Almighty bestows and blesses without any consideration or work, so does the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In fact none of our services are worthy of the smallest

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compensation by the Holy Prophet .
183. From this emerge two issues:
1. A prophet never makes his prophethood a means of his living, he eats and feeds others through his own efforts. In contrast Mirza Qadiyani under the disguise of prophethood
2. The Holy Prophet is the Prophet for the entire creation, and the Holy Prophet lived like a prince. QUR'AAN too is sent as a guidance for the entire creation, be they angels, jinns, humans, animals, trees, stones etc. In short those whose Lord is Allah Almighty, their prophet is Hazrat Muhammad صلى الله عليه وآله وسلم.

SECTION 11

91. And they (Jews) could not visualize the respect of Allah as such respect, which was necessary to be visualized. Then they said: "Allah had not revealed anything on any man" [184]. Please declare (to the Jews): "Who has sent down the Book which was brought by Musa [185], a light and the guidance to the people [186], of which you have made separate papers [187], to show and much of it you have concealed [188]? And you are taught that which you knew not, not you nor your fathers [189]". Please proclaim: "Allah" [190]. Then leave them to amuse themselves in their absurdity [191].

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖۤ اِذْ قَالُوْا مَاۤ اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَیْءٍ ؕ قُلْ مَنْ اَنْزَلَ الْكِتٰبَ الَّذِیْ جَآءَ بِهٖ مُوْسٰى نُوْرًا وَّ هُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِیْسَ تُبْدُوْنَهَا وَ تُخْفُوْنَ كَثِیْرًا ۚ وَ عُلِّمْتُمْ مَّا لَمْ تَعْلَمُوْۤا اَنْتُمْ وَ لَاۤ اٰبَآؤُكُمْ ؕ قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِیْ خَوْضِهِمْ یَلْعَبُوْنَ ﴿۹۱﴾

184. Reason for its revelation:
This verse was revealed in connection with one of the learned Jewish scholars Malik ibn Saif who had come to debate with the Holy Prophet صلى الله عليه وآله وسلم. After being unsuccessful he became so dumbfounded that he uttered Allah has not sent down such a revelation to any man with which his own people had been displeased, saying you have brought failure upon us. From this we learn that one who rejects the Holy Prophet صلى الله عليه وآله وسلم can in no way understand Allah (lavishly); Almighty. Only He can truly appreciate Allah Almighty who understands the status of the Holy Prophet صلى الله عليه وآله وسلم.
185. Malik ibn Saif was physically a well built person. First the Holy Prophet صلى الله عليه وآله وسلم asked him: Did you see this verse in Taurah in which Allah Almighty says that he does not like big built priests? When he replied in the affirmitive the Holy Prophet صلى الله عليه وآله وسلم added: You are a big built priest, and thus cursed by Allah Almighty. This angered Malik ibn Saif who said He has not yet revealed any Book upon anyone. Here it is being said to him in a form of accusation, that if what you are saying is true then who revealed the Taurat upon Hazrat Musa (On whom be peace). It should be remembered, that by big built priests is meant those priests who were living in lap of luxury on income gained through unlawfull means.
186. Here the word '*people*' refers to the Israelites only because Hazrat Musa (On whom be peace) was sent as a prophet to them only. It should be remembered that at only one place the Taurat is referred as "*Explanation on every detail*" because when the Taurat was revealed it contained discussion on everything, but when it fell from Hazrat Musa's (On whom be peace) hand only the guidance remained while explanation on everything was taken away.

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Thus there is no inconsistency in the verse.
187. Part of the Taurat was chosen to become known while part of it was to remain concealed, because only the priests had control over it, and not the people, as is the case with the Holy QUR'AAN. All praise be to Allah Almighty for this!

188. From this we learn that Allah Almighty had entrusted the Israelites to protect the purity of the Taurat, but they failed to do so therefore many distortions are found therein. But He took it upon Himself to protect the purity and authenticity of the Holy QUR'AAN. Hence, it had remained protected from any distortions.

189. Today you are being blessed with all those branches of knowledge through the grace of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which were not given to any people before you. Hence, you should learn to appreciate and value him.
190. Now if people like Malik ibn Saif do not say that Allah Almighty had revealed the Taurat on Hazrat Moosa (On whom be peace) then you should emphatically say that He had revealed it.
191. By this is meant that do not regret about their period, but it does not mean do not preach to them. Hence, this verse is not abrogated, but firm in its place.

92. And this is a blessed Book which We have revealed confirming those books which were (revealed) before it in order that you may warn the Mother of all cities (Makkah) and to all those around it [192], (the entire world). And those people who believe in the Hereafter believe in this Book and guard their prayer [193].

وَ هٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِیْ بَیْنَ یَدَیْهِ وَ لِتُنْذِرَ اُمَّ الْقُرٰى وَ مَنْ حَوْلَهَاؕ وَالَّذِیْنَ یُؤْمِنُوْنَ بِالْاٰخِرَةِ یُؤْمِنُوْنَ بِهٖ وَ هُمْ عَلٰى صَلَاتِهِمْ یُحَافِظُوْنَ﴿۹۲﴾

192. From this is understood that there would be no heavenly Book to be revealed after the Holy QUR'AAN nor another Prophet because the Holy QUR'AAN has not given the glad tidings about those who had come.Coming of a prophet, it confirmed and verified

193. It should be remembered to establish Salaah as a pillar of religion is true excellence, rather than just performing it.

93. And who is more unjust than one who fabricates [194], a lie against Allah or says: "I have received a revelation", though nothing was revealed [195], to him, and who says: "Just now I sent down the like of what Allah has sent down" [196]. And if you could see the unjust (people) when they are in the agonies of death, and the angels have stretched their hands (saying): "Yield in your[197] souls". This day you will be awarded the punishment of disgrace, for you used to forge a lie against

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِیَ اِلَیَّ وَ لَمْ یُوْحَ اِلَیْهِ شَیْءٌ وَّ مَنْ قَالَ سَاُنْزِلُ مِثْلَ مَاۤ اَنْزَلَ اللّٰهُؕ وَ لَوْ تَرٰۤى اِذِ الظّٰلِمُوْنَ فِیْ غَمَرٰتِ الْمَوْتِ وَ الْمَلٰٓىٕكَةُ بَاسِطُوْۤا اَیْدِیْهِمْۚ اَخْرِجُوْۤا اَنْفُسَكُمْؕ اَلْیَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَیْرَ

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Allah, and because you were big with pride against His signs [198].

الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ﴿۹۳﴾

194. Being unjust by laying false claim to prophethood i.e. by saying I am a prophet when he is not one.

195. Reason for its revelation:
This verse was revealed concerning Musailama, the Liar, who was born in Yemen from the tribe of Bani Hanifa. He had laid a false claim to prophethood. He lived during the period of the Holy Prophet صلى الله عليه وآله وسلم and was killed by Hazrat Wahshi (May Allah be pleased with him) during the Khilafat of Hazrat Abu Bakr Siddique (May Allah be pleased with him). In this battle Kholah bint Jaffer was secretly captured who later became the wife of Hazrat Ali (May Allah be pleased with him). Muhammad bin Hanfiyah was born from her whose offspring are called Alvyis. From this we learn that the biggest liar is the one who lays false claim to prophethood. Thus it is the law of nature to reveal their falsehood to the world. Whatever Mirza Goolam Qadiyani claimed, he was proven a liar in that claim; Muhammadi Begum did not come in his marriage; Sanaullah did not die in his time but he himself was destroyed in Sanaullah's time in a state of total disgrace and wretchedness

196. Reason for its revelation:
This verse was revealed regarding Abdullah Bin Ubayd who was one of the scribes of revelation but later became an apostate and began to claim that he too can produce work of the calibre of the Holy QUR'AAN; and that he and the Holy Prophet صلى الله عليه وآله وسلم would sit and compose the verses of the Holy QUR'AAN. His reason for this was once when the verse *"And assuredly, We created man..."* (S23:V12) was being revealed the Holy Prophet صلى الله عليه وآله وسلم made him to begin writing it. When they had reached the end of that verse he had uttered *"So Blessed be Allah, the Best Creator."* (S23:V14). To this the Holy Prophet صلى الله عليه وآله وسلم said that this is the last part of the verse therefore write it. He became an apostate for claiming these to be his words. He once again accepted Islam before the conquest of Makkah (*Khazainul Irfaan and Tafseer Ruhul Bayaan*). In Mirqat it is stated that some people have said that he died an infidel and his corpse was ejected from the earth. Allah knows best!

197. The speech of the angels is to show expression of anger. Otherwise to take out life is neither the work of every angel nor that of the infidels. From this we know the death of the infidels is mostly severe and painful. They are saddened by their painful end and the departure from the world.

198. from this emerge two issues:
1. The torment and punishment of the infidels begins at the time of their deaths: his death is punishment, his stay in the grave is punishment and he will be given punishment in the Hereafter as well.
2. Pride and arrogance are terrible habits and that all infidels are arrogant. It is due to this arrogance that he refuses to obey the Prophets of Allah Almighty.

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وَ لَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّ تَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ؕ لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَ ضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ﴿۹۴﴾

94. And certainly you have come to Us alone as We created you [199], for the first time. And you have left behind your backs whatever wealth and effects We had given you [200]; and We see not with you your intercessors of whom you asserted as your partners [201]. in your affairs. Undoubtedly, the ties between you are cut off, and gone is that from you [202], who used to assert [203].

199. Because the infidels are so immersed in the love for their wealth and children that they do not remember Allah Almighty and hold this false belief that their idols etc. would save them from Divine punishment. Therefore this would be said as a form of reprimand.

200. All these types mentioned are for the infidels, while their charities, prayers of the living, intercession of the Holy Prophet صلى الله عليه وآله وسلم will all be with the believers. An infidel will appear alone in the presence of the Almighty, while the believer will be with his group.

201. They would assert this with Allah's Personality in a way that you were stating that our Creator is Allah but these idols are the assistants of that Allah. If their help is not with Allah He would not be able to carry out the affairs of the world; or that you Oh idolators, were associating these idols with the worship of Allah.

202. All that is said is about the infidels. If Allah Almighty Wills, the affairs of the believers will be safe. Those who they have loved will come to their assistance. Says Allah Almighty: "*Only Allah is your friend, and His Messenger and the believers.*" (S5:V55) Further Allah Almighty says: "*We joined them with their off spring.*" (S52:V21)

203. By this is meant those devils who had promised you salvation on the Day of Judgement are all missing. Today you worship these idols to your hearts content because neither are they present nor is their promised help.

SECTION 12

اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَ النَّوٰى ؕ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ؕ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ﴿۹۵﴾

95. Indeed, Allah is the cleaver of grain and date seeds [204]. He brings forth the living from the dead and brings forth the dead from the living [205]. This is Allah. Where then are you going back?

204. Now a proof is being established upon it in which Allah Almighty says He is not in need of anyone's help as He is totally selsufficient, independent and without want. Thus anyone who regards Allah Almighty as needy and therefore seeks help from anyone he is a polytheist. Says Allah Almighty: "*And none is a supporter to Him because of weakness.*" (S17:V111) By this is meant if we can split the grain to bring out the sapling, then why should we be dependent on someone else for other things?

205. By *'Bring forth the living'* means He brings forth life to the living seed from a dead grain, to the living human being from a lifeless sperm, to the living chicken from a lifeless egg. Similarly He bequeaths life to an ignorant

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person through the learned, into an infidel through the saint, into the hypocrite through the believers, this is clear proof of Believers his Divine Wisdom.

96. He brings forth the dawn [206]. after cleaving the darkness. And He has made the night for rest and the sun and moon for the reckoning [207]. This is the measurement of the Almighty, the All Knowing [208].

فَالِقُ الْاِصْبَاحِ ۚ وَ جَعَلَ الَّيْلَ سَكَنًا وَّالشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۹۶﴾

206. In the morning, light appears in the east like a thread and it seems as if this line/thread has split the darkness. This too is due to His Power. Likewise He splits the darkness of infidelity and spreads the light of prophethood.

207. By reckoning of the moon and sun means that through the moon He has made Lunar months and that solar months are created from the movement of the sun. From the moon Islamic worships are determined and through the sun seasonal prayers are calculated. In short in these there are marvelous signs of Divine Powers.

208. From this we learn that mathematics is a lofty branch of knowledge. through it Allah Almighty's absolute Power is revealed.Allah Almighty had made things of the heavens and earth as samples of His Power.

97. And it is He Who has made the stars for you that you may find the way in the darkness [209]. of the land and the sea. We have explained the signs in detail for people who know [210].

وَ هُوَ الَّذِیْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِیْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ ؕ قَدْ فَصَّلْنَا الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ ﴿۹۷﴾

209. Through stars one learns about directions and time. They give guidance to travellers on land and at sea. Like guidance is received through the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who were called stars by the Messenger of Allah صلی اللہ علیہ وآلہ وسلم.

210.By this is meant everything gives guidance to men of knowledge. Here knowledge refers to that which is a means of obtaining Divine and Mystical Knowledge. If it is bereft of this then it is no knowledge but ignorance in the true sense of the word.

98. And it is He Who has produced you from a single soul [211]. Then you have to stay somewhere and have to remain as repository (after death in a grave) [212]. Certainly, We have explained the signs in detail for people of understanding [213].

وَ هُوَ الَّذِیْۤ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّ مُسْتَوْدَعٌ ؕ قَدْ فَصَّلْنَا الْاٰیٰتِ لِقَوْمٍ یَّفْقَهُوْنَ ﴿۹۸﴾

211. It is thus understood that Hazrat Hawwa is born from Hazrat Adam (on whom be peace). Thus the true originator of mankind is Hazrat Adam (on whom be peace). In addition, we also learn that man is superior to woman because the true originator of mankind is Hazrat Adam (on whom be peace) who is a man. Thus most laws in the Holy Quraan are addressed to man while women as sub-ordinates of men are included therein.

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212. By *'have to stay somewhere'* is meant to dwell upon the earth in ones lifetime, while *'to remain as repository'* signifies dwelling in the grave after one's death. The former means being in the mother's womb and the latter means halting in the backbone of the father. From this we learn that the life on this earth is temporary, as our true station is the Hereafter.
Thus the world is usually referred to as *(DAR UL FARAAR)* the abode of fleeing and the Hereafter is called *DARUL QARAAR* or the Permanent abode.
213. Those who have the understanding of the world and can use this understanding to come to grips with the Hereafter are indeed blessed by Allah Almighty. However, everybody does not possess this type of understanding.

وَ هُوَ الَّذِیْۤ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَیْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ وَ مِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِیَةٌ وَّ جَنّٰتٍ مِّنْ اَعْنَابٍ وَّ الزَّیْتُوْنَ وَ الرُّمَّانَ مُشْتَبِهًا وَّ غَیْرَ مُتَشَابِهٍ ؕ اُنْظُرُوْۤا اِلٰى ثَمَرِهٖۤ اِذَاۤ اَثْمَرَ وَ یَنْعِهٖ ؕ اِنَّ فِیْ ذٰلِكُمْ لَاٰیٰتٍ لِّقَوْمٍ یُّؤْمِنُوْنَ ﴿۹۹﴾

99. And it is He Who has sent down water from the heavens [214]. Then We brought forth everything of growth [215], and out of it We brought forth the green (foliage) from which We bring forth clustered grains and out of the sheaths of the palms, the bunches closer to one another [216]. And gardens of grapes and olives and pomegranate [217], similar in some respects and different in some other respects [218]. Look at it when it bears fruit and it's ripening. Undoubtedly, there are signs in it for the persons who believe [219].

214. By this is meant that water is vaporised and evaporates skywards from the ocean due to the heat of the sun or due to the sky. Then due to the intense cold it forms into clouds and eventually comes down as rain. Rain does not come from the sky itself but from the clouds. It could also mean that the sky is the storehouse of water and all things. From here water reaches wells, rivers, oceans etc. Says Allah Almighty: "*And in heaven is your provision, and that you are promised.*" (S51:V22)
215. The great sufi sages say that just as the grain cannot grow without water our good deeds need the blessings of pious people in order to be accepted by Allah Almighty. Satan had a large quantity of deeds but they did not receive the water of Prophethood. Hence, they did not achieve any fruition.
216. As seen in the spike of wheat , barley, etc.
217. Likewise Allah Almighty has created nourishment and fruit for the development of the heart. Nourishment is nutritious for life while fruits are here to provide taste. Similarly Shariat and Tarieqat are there for the development of the heart. Shariat is nourishment for the spiritual development while Tarieqat is the fruit of this development. Likewise obligatory duties(FARAAID) are nourishment, while voluntary duties(NAWAFIL) are the friut.
218. Some trees though in appearance seem similiar with those in respect of branches and leaves, but are different as far as flowers and fruit are concerned. All this reveals the great power of the Creator. Likewise people too in apearance bear many similarities but differ largely in fruit and deeds. Some are infidels, some are believers, some are sinners, some are pious, some are saints, some are Prophets. Do not make the mistake of taking the saints and Prophets to be like you because of their outer appearance. In appearance the margosa and the melia trees seem quite similar but are poles apart in their fruit. Gold and Brass both appear

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gold in colour but in reality their nature is poles apart.

219. From this emerge two things:

1. The Lord who has the power to give growth to variety of vegetation from water certainly possesses the absolute power to give life and death to His entire creation through the blast of a single trumpet. Thus Qiyamat is a certainty

2. Allah Almighty has absolute power to raise in the garden of Islam thousands of lush green plants(Muslims) through the teachings of one Prophet. Thus saints, Qutubs, Ghaus, Knowledge, action, wisdom, etc are created and nurtured from this water of Prophethood. From this we learn that the acquisition of botanical sciences is beneficial.

100. And they have made jinns as associates [220], of Allah, whereas He created them. And they devised from him sons and daughters without any knowledge [221]. Holy is He and Exalted far above their descriptions.

وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَ خَلَقَهُمْ وَخَرَقُوْا لَهٗ بَنِيْنَ وَ بَنٰتٍۭ بِغَيْرِ عِلْمٍ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَصِفُوْنَ ﴿۱۰۰﴾

220. The polytheists of Arabia would worship the Jinns just as they were worshipping the sun and the moon. They had made idols in their names as their deities. This verse is a refutation of their above practice. From this we learn that true God is one who is the creator, not the creation.

221. These foolish people did not understand that the children are the means of perpetuating the progeny, breed or race. He who is eternal Himself is not in need of any breed or progeny. Observe, if the sun, the moon, the stars, would remain untill Qiyamaat and therefore do not require children for the purpose of perpetuation, then how can Allah Almighty who is ever eternal, be father of children.

SECTION 13

101. The Originator of the heavens and the earth, how could He have a son whereas there is no woman [222], for Him and He has created everything [223] and He has knowledge of everything?

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ؕ وَخَلَقَ كُلَّ شَیْءٍ ۚ وَ هُوَ بِكُلِّ شَیْءٍ عَلِيْمٌ ﴿۱۰۱﴾

222. From this we learn that real children are those who are born of women, Thus Bibi Hawwa (on whom be peace) is not the daughter of Hazrat Adam(on whom be peace) because she is not born from a woman. Therefore she was given in marriage to him. Remember that children are from the father's gender and kind. Thus a child of a human cannot be a donkey. Therefore, how can the Creator's son or daughter be a creation.

223. That is, everything is the creation of Allah, and creation cannot be the children of the creator. From this we also learn we are not the creator of our deeds. Allah Almighty is the creator of those deeds, we are only their doers.

102. This is Allah, your Lord. None is to be worshipped except He, the Creator of everything [224]. Then worship Him only. And He is the Guardian over everything [225].

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَیْءٍ فَاعْبُدُوْهُ ۚ وَ هُوَ عَلٰى كُلِّ شَیْءٍ وَّكِيْلٌ ﴿۱۰۲﴾

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224. Everybody's sustenance, death, action, term of life are all in His care. Despite this we are ordered by *'Take precaution*" (S4:V71) i.e. adopt ways and means to safeguard yourself from the infidels. In times of difficulties go to the relevant authorities or physicians as they are the natural phenomenons of Allah Almighty's custody and care. Likewise in times of need it is important to seek the help of saints and Prophets for the fulfilment of our desires, which is not going contrary to the concept of Trust in Allah Almighty.

225. By this is meant none in this world can see Allah Almighty with his naked eye; he can see the Almighty in his dream because this seeing is not with his physical eyes. Regarding Mer'aj Allah Almighty says: "*And indeed he saw that Splendid sight twice.*" (S53:V13) and regarding vision of Allah Almighty in paradise it is said: "*Some faces on that day will be fresh, looking towards their Lord.*" (S75:V2223)

لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَ هُوَ يُدْرِكُ الْاَبْصَارَ ۚ وَ هُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿۱۰۳﴾

103. Eyes cannot comprehend [226]. Him and all the eyes are under His comprehension. And it is He Who is the Innermost, All Aware.

226. By this is meant within the confines of knowledge, because physical enclosure and encircling is not possible for Allah Almighty. He is totally pure and free of this type of act. Only he can encircle physically who is physical in body eg, the wall encircles things with its confines, the container encircles the water in it, the boundary of the city encircles the houses within it, etc. Thus this type of thing is an absurdity for Allah Almighty.

قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَ مَنْ عَمِیَ فَعَلَیْهَا ؕ وَمَآ اَنَا عَلَیْكُمْ بِحَفِیْظٍ ﴿۱۰۴﴾

104. Indeed, there have come to you eyeopener arguments [227]. from your Lord. Then whosoever saw it, it is for his own good, and whosoever became blind, then it is for his own harm. And I am not a guardian over you [228].

227. By this is meant the miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the verses of the Holy Quraan. In fact the Holy Prophet صلی اللہ علیہ وآلہ وسلم is himself a shining proof of Allah Almighty. Says Allah Almighty: "*Undoubtedly a manifest argument has come to you from your Lord.*" (S4:V175)

228. From this emerge two issues:

1. The Holy QUR'AAN portrays guidance and faith as true sight and vision and light and infidelity and misguidance as darkness and blindness.

2. A prophet is not responsible for anybody. If the entire world remains without guidance it will in no way harm the prophet. Likewise, if the entire world becomes believers it will not increase the power of his prophethood. Will rejection of the sun in any way decrease its light, nor will it increase it by accepting it. Therefore we are totally dependent on the Holy Prophet صلی اللہ علیہ وآلہ وسلم, while besides Allah Almighty, the Holy Prophet صلی اللہ علیہ وآلہ وسلم does not depend on anyone.

وَكَذٰلِكَ نُصَرِّفُ الْاٰیٰتِ وَلِیَقُوْلُوْا دَرَسْتَ وَلِنُبَیِّنَهٗ لِقَوْمٍ یَّعْلَمُوْنَ ﴿۱۰۵﴾

105. And thus We variedly explain the signs that they (the infidels) may say: "You have studied" [229], and that We may make it clear over the people who have knowledge.

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229. By this is meant that there are two types of wisdoms about the revelation of the QUR'AANic verses:
1. That fortunate people would receive guidance through them.
2. The unfortunate wretches will say from who do you learn the QUR'AAN to teach it to us?
The infidels would therefore say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم would learn the Holy QUR'AAN from Hazrat Jabeer and Yasser then recite it to them. It should be remembered in the word *LAYAQOOLOO*,the letter laam is sequential not to cause a change i.e. this would be the sequence of the revelation of these verses. (*Tafseer Khazain, Baidzawi*, etc) From this we learn that sometimes the verses of the QUR'AAN become the means of the infidels going astray just as sometimes trees become dry despite the rain.

106. Follow you what has been revealed to you [230]. from your Lord. None is to be worshipped except Him, and turn your face away from the polytheists [231].

اِتَّبِعْ مَاۤ اُوْحِیَ اِلَیْكَ مِنْ رَّبِّكَ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ وَ اَعْرِضْ عَنِ الْمُشْرِكِیْنَ ﴿۱۰۶﴾

230. Even if it is evident and clear revelation like the Holy QUR'AAN or concealed revelation like Hadith Shareef because both the Holy QUR'AAN and Hadith are revelations. Thus this verse cannot serve as a proof for the Chakraldwies to substantiate their claim.
231. By this is meant that for the time being continue with the refutation of the polytheists, but do not be hard on them. When the verses of Jihaad (Holy War) would be revealed then wage war against them. Hence, this verse is abrogated by the verse concerning Jihad (*Khazin, Baidzawi*). Or it could also mean that Oh my Beloved Prophet صلی اللہ علیہ وآلہ وسلم do not accept what the polytheists are saying. Thus this verse is firm and lasting.

107. And had Allah willed, they would not have committed polytheism[232]. And We have not made you a custodian over them, nor are you an advocate over them [233].

وَ لَوْ شَآءَ اللّٰهُ مَاۤ اَشْرَكُوْا ؕ وَ مَا جَعَلْنٰكَ عَلَیْهِمْ حَفِیْظًا ۚ وَ مَاۤ اَنْتَ عَلَیْهِمْ بِوَكِیْلٍ ﴿۱۰۷﴾

232. From this we learn that infidelity of the infidels is due to Allah's intention but not according to his desire. There is a big difference between intention and desire.

233. By this is meant as you are not responsible for them, as such Oh Prophet صلی اللہ علیہ وآلہ وسلم you will not be failure to accept faith.

108. And do not abuse whom they worship besides Allah, because they will abuse your Lord out of spite through their excessiveness and ignorance [234]. Thus, We have made fair the deeds of every Ummah in their eyes. Then they have to return back towards their Lord, and He will tell them what they used to do.

وَ لَا تَسُبُّوا الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَیَسُبُّوا اللّٰهَ عَدْوًۢا بِغَیْرِ عِلْمٍ ؕ كَذٰلِكَ زَیَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۪ ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ فَیُنَبِّئُهُمْ بِمَا كَانُوْا یَعْمَلُوْنَ ﴿۱۰۸﴾

234. Muslims would talk ill about the idols of the disbelievers. They in retaliation began to do likewise about Allah Almighty. At this point in time this verse was revealed telling the Muslims not to talk evil about the idols in the presence of idol worshippers. Ibn Amhbari

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ess, you should forgo that worship, because rebuking the idols is an act of worship;

2. The lecturers and the learned should not deliver such lectures which will make people so antagonistic that they would resort to violence;

3. If there is a strong fear that giving good advice to a person will result in having an opposite effect then one should refrain from it.

4. Sometimes one can lose one's faith due to one's stubborness because the infidels of Makkah believed in Allah Almighty but due to their stubborn and antagonistic attitude towards the Holy Prophet صلی اللہ علیہ وآلہ وسلم they would talk in insulting terms regarding Allah Almighty.

states that this verse is abrogated from the verses of Holy War (Jihad). When Muslims had gained sufficient strength to stop the idol worshippers from talking ill about Allah Almighty then permission for Jihad was granted (*Khazin, Khazainul Irfaan*). Thus the QUR'AAN itself is full of verses rebuking the devil, the idols and leaders of the Quraish. Says Allah Almighty: "*Verily you and that which you worship*" (S37:V161) and further it is said: "*Illmannered, and moreover, his birth is faulty.*" (S68:V13)From this verse emerge a few issues:

1. If non essential worship becomes a means of a rebellion which would be unable to suppr

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ وَمَا يُشْعِرُكُمْ ۙ اَنَّهَآ اِذَا جَآءَتْ لَا يُؤْمِنُوْنَ ﴿۱۰۹﴾

109. And they swear by Allah their oath [235], with utmost earnest that if there comes to them any signs then they would surely believe therein. Please declare: "The signs are with Allah" and what will make you realize is that when these signs would come, they will not believe therein [236].

235. From this we learn that taking frequent oaths is the way of the disbelievers. Satan too had taken an oath in the presence of Hazrat Adam (On whom be peace): "*And he swore to them both that I am a wellwisher of you both.*" (S7:V21)

236. Reason for its revelation:

The infidels of Makkah once said to the Holy Prophet صلی اللہ علیہ وآلہ وسلم that though you inform us about the miracles of Hazrat Moosa, Hazrat Isa and Hazrat Saleh (On whom be peace) we will bring faith in you if you would show us those miraculous signs that we desire to see. To this they were told what do you desire. They said if you could change Mt Safa into gold, or if some of our dead come alive and testify to your Prophethood, or if Angels can appear before us. The Holy Prophet صلی اللہ علیہ وآلہ وسلم told them that if I show you some of these miracles would you accept Islam. They took an oath to do so. The Holy Prophet صلی اللہ علیہ وآلہ وسلم then intended to offer a dua for the fulfilment of this. Just then Hazrat Jibraeel (On whom be peace) came and said: "*Oh beloved of Allah! Whatever dua you shall offer would be accepted. But, if these people fail to accept Islam after what they see they would be destroyed instantly, and if they were to remain alive then perhaps some amongst them would accept Islam.*" Hearing this the Holy Prophet صلی اللہ علیہ وآلہ وسلم changed the intention of making the dua. On that occasion this verse was revealed. (*Tafseer Khazin, Tafseer Ruhul Bayaan, etc.*)

وَنُقَلِّبُ اَفْئِدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖٓ اَوَّلَ مَرَّةٍ وَّ نَذَرُهُمْ فِيْ

110. And We shall keep confounded their hearts and their eyes as they did not believe therein at the first

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طُغۡيَانِهِمۡ يَعۡمَهُوۡنَ ﴿۱۱۰﴾

time [237]. And We leave them to wander about blindly in their transgression.

237. By this is meant that after seeing the miracles of splitting of the the moon, and returning of sun they did not declare their faith, what faith will they bring now. All these are their false promises.

SECTION 14

وَ لَوۡ اَنَّنَا نَزَّلۡنَاۤ اِلَيۡهِمُ الۡمَلٰٓئِكَةَ وَ كَلَّمَهُمُ الۡمَوۡتٰى وَحَشَرۡنَا عَلَيۡهِمۡ كُلَّ شَىۡءٍ قُبُلًا مَّا كَانُوۡا لِيُؤۡمِنُوۡۤا اِلَّاۤ اَنۡ يَّشَآءَ اللّٰهُ وَ لٰـكِنَّ اَكۡثَرَهُمۡ يَجۡهَلُوۡنَ ﴿۱۱۱﴾

111. nd if We had sent down [238]. angels towards them and the dead had spoken to them. And We had brought together all things before them, even then they would not believe [239]. But, if Allah would have willed [240]. But most of them are totally ignorant [241].

238. By this is meant that these infidels desired to see the angels in their external form, otherwise, the noble Companions had seen the angels in human form on numerous occassions.

239. Reason for its revelation:
The infidels would mockingly say to the Holy Prophet صلى الله عليه وآله وسلم that if you are a true Prophet then bring our previous dead to life who would testify to your prophethood, or bring angels who would talk to us about veracity of your prophethood. As a reply to these infidels this verse was revealed in which it is declared that even if these demands of the infidels are satisfied they would not accept Islam. They would reject these miracles by referring to their performance as an act of magic. Otherwise even the stones and sticks bore testimony about the Holy Prophet's صلى الله عليه وآله وسلم prophethood which was heard by the infidels yet they did not accept Islam.

240. From this we learn that propogation and miracles are not permanent guides Guidance is obtained through the grace of Allah Almighty. These things are a means to obtaining guidance e.g. use of medicines to ward of sickness. Medicine must be used but reliance for cure must be on Allah Almighty.

241. When the infidels had asked for the above mentioned miracles some Muslims too had said that the Holy Prophet صلى الله عليه وآله وسلم should show them these miracles that these infidels may accept Islam. Allah Almighty here is explaining these Muslims that Faith is not obtained through miracles but through the grace of Allah Almighty. Observe, the Holy Prophet صلى الله عليه وآله وسلم had made the pebbles, stones, sticks, etc to recite the Kalimah, had brought back the sun that had already set, split the moon; despite these miracles many of those infidels had not accepted Islam. So why are you now so eagerley avid about their faith. The word *'most'* is used to show that some of the infidels were the victims of misunderstanding and later became Muslims.

وَ كَذٰلِكَ جَعَلۡنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيٰطِيۡنَ الۡاِنۡسِ وَ الۡجِنِّ يُوۡحِىۡ بَعۡضُهُمۡ اِلٰى بَعۡضٍ زُخۡرُفَ الۡقَوۡلِ

112. And in the like manner We have made for every Prophet an enemy, devils from among men and jinns [242], that in them one inspires the other secretly with fabricated discourse

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غُرُوۡرًا ؕ وَ لَوۡ شَآءَ رَبُّكَ مَا فَعَلُوۡهُ فَذَرۡهُمۡ وَ مَا یَفۡتَرُوۡنَ ﴿۱۱۲﴾

in order to deceive [243]. And had your Lord wished, they would not have done so. Therefore, leave them alone with their fabrications [244].

242. From this verse there is a hint that besides man and jinn every creation of Allah Almighty is subservient and obedient to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and worshippers of Allah Almighty. None from them is a disbeliever or enemy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In the Holy Prophet's صلی اللہ علیہ وآلہ وسلم saying the mountains keep enmity with us. The non mountains here refer to the Jewish citizens of that place viz Madina, and not the stones of that place.

243. From this we learn that any misguided person who tries to create in a person a desire for anything contrary to religion is a devil, even if he may be from one's relatives or in the garb of a learned man.

244. From this we learn that just as all the prophets had enemies so, there will be enemies of Ulama and the Saints. Any Alim who does not have any irreligious people as his enemies, is himself irreligious as he is being kind and polite to them. The Divine wisdom in this enmity is that until you don't encounter opposition you won't know your true strength. If there was no darkness nobody would have appreciated the sun. If one is not thirsty one will not appreciate water.

وَ لِتَصۡغٰۤی اِلَیۡهِ اَفۡـِٕدَةُ الَّذِیۡنَ لَا یُؤۡمِنُوۡنَ بِالۡاٰخِرَةِ وَ لِیَرۡضَوۡهُ وَ لِیَقۡتَرِفُوۡا مَا هُمۡ مُّقۡتَرِفُوۡنَ ﴿۱۱۳﴾

113. And because that the hearts [245], of those who do not believe in the Hereafter may incline towards it, and that they may like it, and may earn sin that they are to earn [246]. (by such deeds).

245. By this is meant only those people would show inclination to those demands of the infidels whose faith is defective.They will tend to support them. From this we learn everyone's heart inclines in respect towards his own kind.

246. From this we learn that to support a sin is in itself an act of sin. To conceal stolen goods, to sell these, are all criminal acts.

اَفَغَیۡرَ اللّٰهِ اَبۡتَغِیۡ حَكَمًا وَّ هُوَ الَّذِیۡۤ اَنۡزَلَ اِلَیۡكُمُ الۡكِتٰبَ مُفَصَّلًا ؕ وَ الَّذِیۡنَ اٰتَیۡنٰهُمُ الۡكِتٰبَ یَعۡلَمُوۡنَ اَنَّهٗ مُنَزَّلٌ مِّنۡ رَّبِّكَ بِالۡحَقِّ فَلَا تَكُوۡنَنَّ مِنَ الۡمُمۡتَرِیۡنَ ﴿۱۱۴﴾

114. Then shall I seek the judgement [247], of someone other than Allah, when it is He Who has revealed towards you this detailed Book? [248], And those whom We have given the Book [249], know that it is revealed by your Lord in truth. So (O listener) then never be of those who doubt [250].

247. He makes it clear that in respect of religious orders no advise should be sought nor make anyone an arbiter. Counselling and arbitration is necessary in those matters which are not decided by religious decrees. You can seek advice and counselling in matters of your children's marriage but not in matters of Salaah and Fasting.

248. Reason for its Revelation:
The infidels of Makka had suggested to the Holy Prophet صلی اللہ علیہ وآلہ وسلم that we should accept the Christian and Jewish priests as our arbiters who would decide who from us is on the path of truth. Their aim was to bribe these priests to give their decision in their favour. This verse was revealed on this occasion. From

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this we learn that it is correct to say that Oh infidels! the Holy Quraan had come to you as well, because it has come for their guidance as well.

249. By this is meant that Allah Almighty had given them the true understanding of the Heavenly Books such as people like Hazrat Abdullah ibn Salaam,etc. Or it could also mean that all the learned Alims of the People of the Book accept the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a true Prophet but due to some ulterior motives do not publically acknowledge this.

250. The truth of the matter is that those popes and priests whom these infidels are desiring to be their arbitrators are themselves accepting the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a true Prophet in their hearts, though outwardly they are engaged in opposing him, or may oppose him in the future.

115. And complete is the word of your Lord in veracity and justice [251]. There is no one to change His words[252]. And He is the All Hearing, All Knowing.

وَ تَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّ عَدْلًا ؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۱۱۵﴾

251. By '*word of your Lord*' is either meant that decision of Allah Almighty which was made between the Muslims and infidels, or it could refer to all the heavenly revealed Books or the Holy QURAAN. Whatever is meant by it, its intention is clear.

252. By this is meant the Glorious Quraan is a true Book and no one has the power to alter it untill the Day of Judgement. This verse is not connected with abrogation, because in the case of abrogation no person has the authority to change the verse but in such a case Allah Almighty Himself revokes the period of that decree, just as an experienced doctor continues to change the prescription on diagnosing the difference in the medical condition of his patient. If the patient himself changes the prescription or the dosage by himself he will be committing a criminal act.

116. And (O listener) there are majority of those on earth that if you follow their sayings, they would mislead you [253]. from the way of Allah. They are only behind their imaginations [254], and they are in mere conjecture [255].

وَ اِنْ تُطِعْ اَكْثَرَ مَنْ فِي الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿۱۱۶﴾

253. In religious matters follow Allah and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم only. Do not follow anyone else contrary to them. To follow the learned and the jurists (Imaams) is in reality following Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم because they are guiding the people on Divine decrees.

254. From this we learn to follow our ancestors is in opposition to the laws of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم and is the way of life of the polytheists. By this word "imaginations" is meant their distrust This has nothing to do with the Qiyaas (conjecture) of the jurists. Hence, the non conformists cannot obtain any proof from it for their claim.

255. By this is meant that they are through their speculation declaring things lawful or unlawful, although lawful is that which is declared such by Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم and unlawful is that which is declared unlawful by Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم.

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117. Your Lord knows well [256]. who has gone astray from His way. And He knows well the guided ones.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۱۱۷﴾

256. Through the information and blessings of Allah Almighty some of His beloved servants too possess the knowledge of these unseen matters just as the Holy QUR'AAN speaks of the martyrs:
"*And they are rejoicing for their successors who have not yet joined them.*" (S3:V170) or as it is reported in the Hadith the Hooris of Jannat proclaim that this person would be returning to us; or as the Holy Prophet said that Hazrat Abu Bakr (May Allah be pleased with him) is the inmate of Para dise. Hence, it becomes clear that the Hoori of Paradise as well as the Holy Prophet صلى الله عليه وآله وسلم are fully aware of the destiny of people, ie what end they will achieve.

118. Then eat of that on which the name of Allah has been pronounced [257], if you believe in His signs [258].

فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ إِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ﴿۱۱۸﴾

257. If at the time of slaughtering the animal it was slaughtered by reciting *BISMILLAH, ALLAHO AKBAR*. In the name of Allah, who is the Greatest. In addition this is also a condition that the person slaughtering should be a Muslim, or from the People of the Book. However if a polytheist or an apostate were to slaughter even by reciting BISMILLAH, the animal would not become lawful for the believers.

258. Reason for its revelation:
The polytheists were blabbing that the Muslims regard animals slaughtered by them as lawful yet they regard those animals as unlawful which are slaughtered for our gods (idols). In reply to their babbling this verse was revealed. in which Allah Almighty states that any animal that is slaughtered in Allah's name is lawful,and that which is not slaughterd in His name is unlawful. From this we learn that to regard lawful animals as unlawful is infidelity.

119. And what had happened to you that you should not eat [259]. out of that on which the name of Allah has been pronounced. He has explained to you in detail [260]. what is forbidden to you. But when you are compelled [261]. to it. And surely many mislead others by their own desires without knowing [262]. Surely, your Lord knows well the transgressors [263].

وَمَا لَكُمْ أَلَّا تَأْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِأَهْوَآئِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِيْنَ ﴿۱۱۹﴾

259. It is evident that if Baheerah and Saaibah are slaughtered in the name of Allah Almighty they are lawful. Similar is the case with the calves of the Hindus which are set aside on the names of the idols. Thus the cow which is slaughtered on the occasion of Giyarwie Shareef too is lawful and sacred because it is slaughterd in the name of Allah Almighty.

260. From this we learn that according to the law unlawful matters are always described in detail, and that which is not declared unlawful is lawful. Says Allah Almighty: "*Say you, I find not in what has been revealed to me any meal forbidden.*" (S6:V145)

261. It becomes evident that if there is a danger of losing one's life it is lawful to eat unlawful

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meat as is absolutely neccessary for this purpose.

262. By *'without knowing'* is meant that those people regard Baheera and Saaibah, animals which are left aside on the names of the idols, as unlawful but those animals which are slaughtered in the name of those besides Allah Almighty or those arrivals which die a natural death as lawful. Yet the actual position is the opposite. Thus do not pay heed to these ignorant people.

263. In this verse those people are dreadfully warned who are giving wrong verdicts on matters concerning lawful and the unlawful due to their lack of knowledge or their own opinions. Molvi Rashid Ahmed Gangohi has stated that the Sharbet drinking water provided for people in the month of Muharram for the sake of Hazrat Imaam Hussain (May Allah be pleased with him) as unlawful, yet he has declared the Diwali sweet meats of the Hindus as lawful. This verse is thus a warning to such misguided Ulama.

120.And leave the apparent and secret sins [264]. Those who commit sins, soon they will get punishment for what they are earning [265].

وَ ذَرُوْا ظَاهِرَ الْاِثْمِ وَ بَاطِنَهٗ ؕ اِنَّ الَّذِیْنَ یَكْسِبُوْنَ الْاِثْمَ سَیُجْزَوْنَ بِمَا كَانُوْا یَقْتَرِفُوْنَ ﴿۱۲۰﴾

264. By this is meant do not commit a sin publically or in private. Fear Allah under every condition and situation. It can also mean do not commit physical sins, nor of the mind, intention or desire.

265. By *'soon get punishment'* is meant punishment on the battlefield of Badr, or at the time of death, or on the Day of Judgement.

121. And eat not that over which the name of Allah has not been pronounced [266], for surely that is disobedience. And indeed the devils [267], inspire their friends that they may quarrel [268]. with you. And if you obey them, then indeed you are polytheists[269].

وَ لَا تَاْكُلُوْا مِمَّا لَمْ یُذْكَرِ اسْمُ اللّٰهِ عَلَیْهِ وَ اِنَّهٗ لَفِسْقٌ ؕ وَ اِنَّ الشَّیٰطِیْنَ لَیُوْحُوْنَ اِلٰۤى اَوْلِیٰٓـِٕهِمْ لِیُجَادِلُوْكُمْ ۚ وَ اِنْ اَطَعْتُمُوْهُمْ اِنَّكُمْ لَمُشْرِكُوْنَ ﴿۱۲۱﴾

ع ۱۴

266. From this it becomes evident if a Muslim genuinely forgets to recite Bismillah at the time of slaughtering, the animal will be lawful to eat because the words used here are "*not pronounced*" which signify intentionally forgetting to pronounce the name of Allah Almighty. Both of those would render the animal unlawful.

267. To slaughter an animal in the name of anyone besides Allah Almighty is indeed disobedience, or to regard an animal slaughtered in Allah's name as unlawful is transgression and obedience of Satan which can take you to polytheism.

268. This makes it evident that to enter into an argument on religious matters without possessing knowledge, or to enter into a debate with the intention of picking up quarrel is the work of Satanic people. However, debating for the pupose of establishing the truth is an act of worship.Says Allah Almighty: "*And argue with them in a way that is best.*" (S16:V125)

269. He who commits polytheism is a polytheist and those who keep ties with them on a basis of religion are polytheists, while those who bear religious enmity with Muslims are also polytheists and infidels.

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SECTION 15

122. And will he who was dead, then We gave him life and made for him a light [270], by which he walks among mankind, become like that who is in darkness [271], from which he is not to come out. Thus, in the eyes of the infidels their deeds have been made fair looking [272].

اَوَ مَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ وَ جَعَلْنَا لَهٗ نُوْرًا يَّمْشِيْ بِهٖ فِي النَّاسِ كَمَنْ مَّثَلُهٗ فِي الظُّلُمٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ؕ كَذٰلِكَ زُيِّنَ لِلْكٰفِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۲۲﴾

270. This makes it clear that Faith is life and infidelity is death as this renders the soul dead. Hence, in the verse: "*Therefore you make not the deaf to hear*" (S30:V52) reference is made to the infidels.

271. Light is described in the singular and darkness in the plural to show that guidance is one but infidelity is of diverse types. The reason of revelation of this complete verse is : Once Abu Jahal threw dust on the Holy Prophet صلی اللہ علیہ وآلہ وسلم which caused discomfort to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Hazrat Hamzah had gone out hunting. On returning when he heard of this he angrily went upto Abu Jahal to punish him. As he was to tear Abu Jahal's gullet with his bow. Abu Jahal pleadingly said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is constantly deriding our idols, yet you are maintaining silence. Hazrat Hamzah replied who is more foolish than you who makes deities from stones then worship his own creation. Saying this Hazrat Hamzah went to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and accepted Islam. On that occassion this verse was revealed.

272. From this we learn that the sinful believer always despises the sin and this conviction keeps him as a believer. On the other hand an infidel becomes happy at his evil deeds and is proud about them as a result of which he is not worthy of forgiveness. Reason for its revelation: This verse was revealed concerning Hazrat Hamza and Abu Jahal. Ameer Hamza had accepted Islam but Abu Jahal remained an infidel. Hence, the two are not equal. The same is the opinion of Hazrat Abdullah Ibn Abbas (May Allah be pleased with them).

123. And thus We have made in each town the leaders of the guilty [273], so that they may devise a plot therein. And they plot not but against their own souls, and they perceive not [274].

وَ كَذٰلِكَ جَعَلْنَا فِيْ كُلِّ قَرْيَةٍ اَكٰبِرَ مُجْرِمِيْهَا لِيَمْكُرُوْا فِيْهَا ؕ وَمَا يَمْكُرُوْنَ اِلَّا بِاَنْفُسِهِمْ وَ مَا يَشْعُرُوْنَ ﴿۱۲۳﴾

273. From this is understood that the misguidance of the leaders can cause destruction of their people. Says Allah Almighty: "*And when We intend to destroy any town.... We destroy it with complete ruination.*" (S17:V16) Likewise the reformation of it's leaders can reform the people. Furthermore, the poor are more inclined towards religion, while the wealthy are usually more engrossed in sinful activities.

274. The infidels of Makkah guarded all four roads of the city to prevent any person from coming to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Despite their effort and explanation uninformed people would come to know about the Holy Prophet صلی اللہ علیہ وآلہ وسلم and were happily becoming Muslims. Mention is made about such people in this verse, that despite the

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deception of these wicked people of preventing innocent people from coming in contact with the Holy Prophet صلى الله عليه وآله وسلم they were not succeeding in stopping the spreading of Islam. It was beyond them to understand that their effort was giving greater impetus to the cause of Islam.

124. And when any sign comes to them, then they say: "We shall never believe unless we receive the like of what has been given to the Messengers of Allah [275]. Allah knows well where to place His Messengers" [276]. Soon the guilty ones will receive humiliation before Allah and a severe punishment for their plotting [277].

وَ اِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِیَ رُسُلُ اللّٰهِ ؔ اَللّٰهُ اَعْلَمُ حَیْثُ یَجْعَلُ رِسَالَتَهٗ ؕ سَیُصِیْبُ الَّذِیْنَ اَجْرَمُوْا صَغَارٌ عِنْدَ اللّٰهِ وَ عَذَابٌ شَدِیْدٌۢ بِمَا كَانُوْا یَمْكُرُوْنَ ﴿۱۲۴﴾

وقف لازم
وقف منزل

275. From this we learn selection for the prophethood is from Allah Almigty and is not obtained from one's deeds, strength or wealth. Just as there is a special box to keep a jewel so is there a specially chosen chest for prophethood. Furthermore, one learns that it is forbidden to offer prayer or desire for prophethood because there should be no dua made for something impossible to obtain. Now for any one to become a prophet is just as impossible for anyone to become partner with Allah. The last brick of the palace of prophethood is already placed in position.

276. Reason for its revelation: Walied bin Mughiera claimed that if prophethood is true then I am its worthy candidate because in age and wealth I am more superior to the Holy Prophet . In reply Allah Almighty revealed this verse. " *What has been given*" refers to the Divine Revelation and miracles i.e. prophethood.

277. It becomes clear that those who plot against the prophets themselves become disgraced and destroyed. This has been and is being experienced. The Wahabis should take a lesson from this. Similarily service to Allah's Religion is a means of obtaining respect in this world and in the Hereafter.

125. And whomsoever Allah wishes to show the way, He opens his heart for Islam [278], and whomsoever wishes to lose his way, He makes his heart narrow, straitened. Well as if he is climbing up into the sky [279], forced by someone else. And thus Allah inflicts punishment on those who do not believe [280].

فَمَنْ یُّرِدِ اللّٰهُ اَنْ یَّهْدِیَهٗ یَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ ۚ وَ مَنْ یُّرِدْ اَنْ یُّضِلَّهٗ یَجْعَلْ صَدْرَهٗ ضَیِّقًا حَرَجًا كَاَنَّمَا یَصَّعَّدُ فِی السَّمَآءِ ؕ كَذٰلِكَ یَجْعَلُ اللّٰهُ الرِّجْسَ عَلَى الَّذِیْنَ لَا یُؤْمِنُوْنَ ﴿۱۲۵﴾

278. It is reported in the Hadith that by opening the breast is meant that Light(Noor) which is placed in the breast of the believer which enables the heart to be receptive for Faith. There are three signs of those: Dislike for the world, inclination towards the Hereafter, preparation for death before it comes (May Allah Almighty grant us this). From this one learns that Faith is obtained through Divine guidance.

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279. From this one learns that religious work seems burdensome while worldly affairs feel light and easy. Tightness is the sign of the chest and a tight chest means causes of infidelity begin to gather in it, and it is unable to provide motives for faith. May Allah Almighty protect us from this. Upon some, faith becomes unbearable. Remember that this does not necessarily mean a person is compelled to commit infidelity, but whatever infidelity and transgression he commits is done by his own will. This condition is inculcated in his heart due to his transgression and evil habits. An example of this is destruction of the iron caused by rust.

280. From this one learns that the severity of the heart is a punishment of Allah Almighty which results from one's evil deeds. The punishment of the Hereafter would be as a result of this.

وَ هٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيْمًا ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ﴿۱۲۶﴾

126. And this is the Straight Path [281]. of your Lord. We have explained the signs in detail for the people accepting admonition.

281. By *'Straight Path of Your Lord'* is either meant the Holy QUR'AAN or the teachings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. It is that path which will take you to Allah Almighty with ease, just as a straight road will take you to your destination. Hence, this is called Shariat or a broad and straight path which everyone can tread without any difficulty. *TAREEQAT* Mystic way of life, too is the path towards Allah Almighty, but this is so narrow and intricate that only he can tread upon it who has the knowledge about it. Shariat, *'outward law'* is the general road while *'TAREEQAT'* is its alleys and side streets; that through Shariat one obtains his goal slowly but with Tareeqat the goal is achieved speedily. However Shariat is for the common people while Tareeqat is for the selected people.

لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۲۷﴾

127. For them is the home of peace (safety) with their Lord. And He is their Protector. This is the fruit of their good doings [282].

282. From this emerge a few issues:

1. The inmates of Paradise are owners of their Paradise, and not mere visitors therein as is indicated by the preposition *'for'* in the word *'for them'*.
2. Their ownership is for today and eternally thereafter as indicated by the entire content.
3. All forms of peace and security will be provided in Paradise. Illness, death, fear of anyone will not be experienced therein. For this reason it is referred to as Place of Safety.
4. Good deeds are a means of obtaining Paradise as is indicated by the preposition *'with'* in the word *'with which.'* However this is the normal order. Otherwise a demented person, a minor and a new convert to Islam who dies immediately after accepting Islam will enter Paradise without having performed any good deeds, on the other hand, we sinners have a share in the pure and pious deeds of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In the wealth of a generous person is a share for the beggars. Says Allah Almighty:"*And those in whose wealth there is a known right for one who asks....*" (S70:V24 & 25)

وَ يَوْمَ يَحْشُرُهُمْ جَمِيْعًا ۚ يٰمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ ۚ وَ قَالَ

128. And the day He will raise all of them [283] and will say: "O company of

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اَوْلِيٰٓـؤُهُمْ مِّنَ الْاِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَّبَلَغْنَآ اَجَلَنَا الَّذِیْٓ اَجَّلْتَ لَنَا ؕ قَالَ النَّارُ مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ اِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿۱۲۸﴾

jinn [284]! You have gathered many men". And their associates among them will say: "O our Lord! We made use of one another [285], and we have reached the term You have determined [286]. for us". He will say: "Fire is your abode, abide therein forever, but as Allah wills" [287]. O Beloved Prophet! Surely your Lord is All Wise, All Knowing.

283. On the Day of Judgement all will first be raised together, thus it is called *YAUMUL HASHR* or Day of Resurrection; then the good will be gleaned and pruned from the evil, thus it is called *YAUMUL FASL* or Day of Reckoning. By raising everybody means Allah will raise the believers and non believers together, or man and jinn together or the good and wicked together.
284. This is addressed to those rebellious jinns who had misled and deceived human beings. The believing jinns will be mercy from Allah Almighty. From this we learn that jinns create evil ventures and hazards in the hearts of man, guide them towards evil, especially the devil and his progeny.
285. By this is meant man derived benefits from jinns i.e. these jinns showed the evil path and made their deception easier for the evil doers to follow and jinns derived benefit from the human beings, in that man worshipped them. Thus by benefit is meant benefit of this world which in reality is ruination.
286. The word '*term*' refers to death or Qiyamah. Time for every individuals death is determined separately, while Qiyamah signifies everybody's time. Hence, the use of 'for us' is most appropriate.
287. By this is meant those infidels whose faith has come within the ambit of Divine Will will not go to Jahannam because they will die as believers. This does not in any way mean that some infidels will after being placed into Hell be taken out of it.

وَكَذٰلِكَ نُوَلِّیْ بَعْضَ الظّٰلِمِيْنَ بَعْضًۢا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۱۲۹﴾ ع

129. And thus We set the cruel one against the other in lieu of what they have done [288].

288. From this emerge a few issues:
1. The appointment or establishment of a cruel ruler is a punishment of Allah Almighty. Yazid did not conquer Imaam Husain (May Allah be pleased with him) but it was the other way round. The government of the evil Yazid was cut to shreds; just as Hazrat Moosa (On whom be peace) overpowered the Pharoah and Hazrat Ebrahim (On whom be peace) overpowered Namrood.
2. The tyrannical ruler comes into power because of our evil doings.
3. If you desire good rulers then do good deeds.

SECTION 16

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِیْ وَيُنْذِرُوْنَكُمْ

130. O company of jinns and men! Did not the Messengers come to you from amongst

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لِقَآءَ يَوۡمِكُمۡ هٰذَا ؕ قَالُوۡا شَهِدۡنَا عَلٰٓى اَنۡفُسِنَا وَ غَرَّتۡهُمُ الۡحَيٰوةُ الدُّنۡيَا وَ شَهِدُوۡا عَلٰٓى اَنۡفُسِهِمۡ اَنَّهُمۡ كَانُوۡا كٰفِرِيۡنَ ﴿۱۳۰﴾

yourselves 289, reciting My Verses to you, and warning you of seeing this day of yours? They will say: "We bear witness against our souls". And the worldly life deceived them, and they will themselves bear witness against 290, their souls that they were infidels.

289. Only human beings are prophets. Says Allah Almighty: "*And We sent not before you any but men to whom we reveal.*" (S16:V43)Because both humans and jinns are being addressed here the words *'From you'* refers to human beings to show this domination of man over jinn, like Allah Almighty says in the QUR'AAN: "*There comes out from them pearl and the coral.*" (S55:V22) although pearls and coral come from salty oceans. However, this does not prove that prophets had come from jinns but from humans. From this we learn that previous prophets were for jinns as well but our Holy Prophet is a prophet for all the jinns.

290. The infidels will in the first instance deny the propagation of the prophets but after the testimony of their own limbs regarding the matter they will have no option but to accept it, Hence, there is no inconsistency in the verse.

ذٰلِكَ اَنۡ لَّمۡ يَكُنۡ رَّبُّكَ مُهۡلِكَ الۡقُرٰى بِظُلۡمٍ وَّاَهۡلُهَا غٰفِلُوۡنَ ﴿۱۳۱﴾

131. This is so because your Lord destroys not the town unjustly 291, while their people are unaware 292.

291. The accountability from man on the Day of Judgement will take place not because Allah Almighty is not aware about the deeds of man, but just as punishment in the world does not come on the ignorant, in the Hereafter too the criminals and sinners will be proven guilty of their crimes and sins and then punished.

292. In this verse two issues are dealt with:

1. Allah Almighty does not send down punishment without evil doings of man.
2. No person will be punished for evil doings if propagation of prophets had not reached him. Thus the deceased minor children of the polytheists will not be sent into Hell. Similarly the Holy Prophet's صلى الله عليه وآله وسلم parents and those who died on the Unity of Allah Almighty prior to the propagation of Islam will not be sent into Hell. This is the established law for the punishment in this world and for the Hereafter. Calamities are not a punishment for children and pious people but a mercy of Allah.

وَ لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوۡا ؕ وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا يَعۡمَلُوۡنَ ﴿۱۳۲﴾

132. And for one there are degrees in accordance with their deeds 293. And your Lord is not unaware of their actions.

293. By this is meant the inmates of Paradise will be rewarded with different ranks in Paradise according to their deeds.

The same is the case with the inmates of Hell. This could also mean the rewards of good deeds are varied. One type of deed is a source of obtaining added rewards for one and less for the other. It is reported in the Hadith that on the Day of Qiyamah man will be rewarded for his good deeds in accordance with the capacity

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of one's itelligence. Thus thousands of issues can be extracted and deduced from this verse. The rewards, place, time, opportunity, need are varied in accordance with the nature of the need. Where there are more Masjids and less wells, the more effective and beneficial thing would be to provide more wells.

133.And (O Beloved Prophet) Your Lord is SelfSufficient, Merciful. O mankind! If He wills, He may take you away and bring some others whom He wills in your place, just as He created you from the offspring of other people [294].

وَ رَبُّكَ الْغَنِیُّ ذُوالرَّحْمَةِ ؕ اِنْ یَّشَاْ یُذْهِبْكُمْ وَ یَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَّا یَشَآءُ كَمَاۤ اَنْشَاَكُمْ مِّنْ ذُرِّیَّةِ قَوْمٍ اٰخَرِیْنَ ﴿۱۳۳﴾

294. By *'He may take you away'* is meant He could send down punishment on you to destroy you and bring others to own your land. Observe, Abu Jahl was destroyed and owner-ship of his land was given to others. This could also mean you would die on the completion of your time and you would be replaced by your offspring. The fact of the matter is the world and its possessions are transitory and one should not depend on them.

134.Undoubtedly, what is promised to you [295] is sure to come and you cannot get frustrated.

اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّ مَاۤ اَنْتُمْ بِمُعْجِزِیْنَ ﴿۱۳۴﴾

295. Death, Qiyamah or that punishment which is prophesised by the Holy Prophet صلی اللہ علیہ وآلہ وسلم will most certainly take place, but on their prescribed time. Do not be misled in their delay, instead acquire means to protect yourselves from them, because Allah Almighty is neither helpless nor does He give false information, nor is man powerful to enter into confrontation with Allah Almighty to save himself from Him. Therefore avoid confron-tation and fear Allah.

135.Please declare: "O my people! You continue doing your business in your places. I will do my work" [296]. Now, you wish to know who has the ultimate abode [297]? Surely, the unjust do not prosper.

قُلْ یٰقَوْمِ اعْمَلُوْا عَلٰی مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا یُفْلِحُ الظّٰلِمُوْنَ ﴿۱۳۵﴾

296. In this there is no permission for infidelity or sin, instead this is used for an expression of wrath. Says Allah Almigthy: "*Then whoso will, let him believe, and whoso will, let him disbelieve.*"(S18:V29).

297. Even today too the decision is that a believer is an inmate of Paradise and the infidel is an inmate of Hell, but the practical translation of this decision will take place on the Day of Judgement or at the time of any coming punishment. The latter is meant here.

136. And whatever Allah has produced from the crops by tillage and created cattle, they

وَ جَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَ الْاَنْعَامِ نَصِیْبًا فَقَالُوْا هٰذَا لِلّٰهِ

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بِزَعۡمِهِمۡ وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمۡ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَ مَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَآئِهِمۡ ؕ سَآءَ مَا يَحۡكُمُوۡنَ ﴿۱۳۶﴾

say: "This is for Allah, according to their fancy, and this is for our associates [298]". Then that which is of their associates does not reach God [299], and that which is for God reaches their associates. What an evil judgement they assign [300].

298. In this there is a hint that whatever offering the polytheists make in the name of their idols is null and void, and their condition of offering is unsound and unacceptable because the Holy Quraan has declared all of them in "*according to their fancies*" and therefore nullified them.

299. Here the evil doings of the infidels are being mentioned. Firstly whatever charities they took out from their produce they would take one portion for Allah and the other for their idols; secondly while dividing if any part fell in the portion of the idols they would not remove it. The Arab infidels would spend the portion taken out in Allah's name on visitors and beggars, and the portion of the idols was spent on themselves and their slaves. This type of charity and decision of the infidels was a senseless exercise. Remember, that to take out a portion of your wealth for the purpose of *Giyarwie Shareef, Khatam Shareef* etc is not included in the above because all this charity is for Allah and a means of conveying rewards to those souls. This is proven from the Quraan and Hadith.Says Allah Almighty: "*And regard what they spend as approaches to Allah and a means of taking blessings of the Messenger*. (S9:V99). Hazrat Said (may Allah be pleased with him) had dug a well in his mother's name and called it "Well of Said's mother". It is polytheism to take out wealth in the name of idols because this leads to equality with Allah Almighty. However you can do this in the name of the pious sages of Allah as this is a charity in the name of Allah Almighty. Further, remember, that the infidels of Arabia worshipped Allah as a bigger deity and the idols as smaller deities, both physically and materially. In this verse material worship of theirs is being mentioned with regard to their produce. It should also be remembered that the wheat and other grain which is set aside in the name of the idols will not become unlawful because only that animal will become unlawful which is slaughtered on any other name besides the name of Allah Almighty. Thus whatever possession of the infidels which were taken as war booty by the Noble Companions were put to use by them without distinguishing which of these were set aside in the name of idols.

300. Here, Allah Almighty has expressed displeasure at their above deeds but did not declare these things as unlawful. From this we learn that the portion of the produce which these infidels had taken out in the name of the idols did not become unlawful, but their act of doing this is polytheism though the thing used for it is lawful e.g. the setting aside of Baheera, Saaibah animals is polytheism but those animals are lawful. They can be consumed by slaughtering them in the name of Allah Almighty

وَ كَذٰلِكَ زَيَّنَ لِكَثِيۡرٍ مِّنَ الۡمُشۡرِكِيۡنَ قَتۡلَ اَوۡلَادِهِمۡ شُرَكَآؤُهُمۡ لِيُرۡدُوۡهُمۡ وَ لِيَلۡبِسُوۡا عَلَيۡهِمۡ دِيۡنَهُمۡ ؕ وَ لَوۡ شَآءَ اللّٰهُ مَا فَعَلُوۡهُ فَذَرۡهُمۡ وَمَا يَفۡتَرُوۡنَ ﴿۱۳۷﴾

137. And thus their associates have made to appear fair the killing of their offspring [301], in the eyes of many polytheists, so that they may kill them and may confuse them in their religion[302]. And had Allah willed, they would not have done so. Therefore, you leave them, for they are [303], with their fabrications [304].

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301. These infidels had maintained their decision with their children as well by preserving their sons and burying their daughters alive. All this was done due to the misguidance of their leaders. In addition, these people would take a vow of slaughtering some of their children, just as Hazrat Abdul Muttalib had taken a vow of slaughtering Hazrat Abdullah.

302. By this is meant they were first steadfast on the Religion of Hazrat Ismail (on whom be peace). Then Satan led them astray from it and they became engrossed in polytheism, thinking that this was the Religion of Hazrat Ismail (on whom be peace).

303. Here the word 'willed' signifies intended and not desired. To desire is called RAZA or approval. Remember, that whatever is happening in the world is happening through the will of Allah Almighty, but He is only pleased with the piety and not with the evil. Thus there is no inconsistency in the verse.

304. This does not mean that you should not propogate to them. Propogation will be made till the very end. What it means that you should not be saddened by their infidelity and polytheism. Do not be disheartened by their action. It could also mean that you should not do what they are doing. In that case the verse would be addressed to general Muslims, because the Holy Prohet صلی اللہ علیہ وآلہ وسلم had always their action from the beginning.

138. And they said: "This cattle and crops are forbidden [305], only those could cut them whom We accept". So they have false notions [306]. And there are some cattle over which riding is forbidden [307], and some cattle over which they do not pronounce the name of Allah at the time of slaughtering. This is all to assert a lie against [308]. Allah. Soon, He will give the award for their fabrication.

وَ قَالُوْا هٰذِهٖۤ اَنْعَامٌ وَّ حَرْثٌ حِجْرٌ لَّا يَطْعَمُهَاۤ اِلَّا مَنْ نَّشَآءُ بِزَعْمِهِمْ وَ اَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَ اَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ ﴿۱۳۸﴾

305. From this we learn that what the infidels had said, did not make their produce fields unlawful. In fact whatever produce they had set aside for their idols too remained lawful. Otherwise such anger would not have been expressed on them in this verse.

306. Thus from whatever produced they had dedicated to their idols, they were distributing to worshippers and workers of their idol temple.

307. Such animals were called by these idolators as *BAAHERAH*, *SAAIBAH,HAAMI* which they would set free in the name of their idols as Hindus abandon their bulls and some of the present day Rafzis abandon their horses which they would not use for riding or for any other purpose. Presently this sickness is spreading in the Gujrat district where some ignorant people are abandoning a horse in the name of Hazrat Imam Hussain (may Allah be pleased with him) which is only used in the month of Muharram for the purpose of procession and at the time of beating and pounding the chest.

308. In this, some evil acts of the infidels are being mentioned:

1.1 To endow or dedicate their produce fields to their idols;

1.2 To feed their produce to males and not for females;

1.3 Only the caretakers of their idols were permitted to eat this income;

2. To abandon and set aside animals in the name of their idols, e.g. *BAAHERAH*, *SAAIBAH*,etc, not to use them for any work nor remove them from the fields. Both these

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are polytheism but to eat these was not forbidden., therefore the Companions on the Battlefields would capture these and make use of them. 3.Slaughter animals in the name of their idols. This too is an act of idolatry, and eating such animals is totally forbidden because it is part of "*animal that has been slaughtered by calling a name other than Allah*"(S2:V173).

وَقَالُوْا مَا فِیْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰۤی اَزْوَاجِنَا ۚ وَ اِنْ یَّكُنْ مَّیْتَةً فَهُمْ فِیْهِ شُرَكَآءُ ؕ سَیَجْزِیْهِمْ وَصْفَهُمْ ؕ اِنَّهٗ حَكِیْمٌ عَلِیْمٌ ﴿۱۳۹﴾

139. And they say: "Whatever is in the bellies of these cattle solely belongs to our males and is forbidden to our females. And if it were born dead, then all of them are partners therein [309]. Soon Allah will award them for their actions. Surely, He is Most Wise, All Knowing.

309. The infidels of Arabia believed that if the baby of BAHEERA, SAIBAH, she camel, was born alive it should be eaten by men only, but if it was still born it could be eaten by both men and women. This evil belief of theirs is being mentioned in this verse for which they are sternly reprimanded.

قَدْ خَسِرَ الَّذِیْنَ قَتَلُوْۤا اَوْلَادَهُمْ سَفَهًۢا بِغَیْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَآءً عَلَى اللّٰهِ ؕ قَدْ ضَلُّوْا وَمَا كَانُوْا مُهْتَدِیْنَ ﴿۱۴۰﴾

140. Undoubtedly, those who kill their offspring [310], by their foolishness and ignorance [311], are ruined [312], and make unlawful what Allah has provided for them, forging a lie against Allah [313]. Indeed, they have strayed and have not adopted the correct way [314].

310. Reason for its revelation:
It was a common practice of the Rabeeah and Muzir tribes to kill their girls and preserve their boys. Other tribes would kill their boys as well. This verse was revealed regarding them. Such barbaric practice is a means of destruction of this world and the Hereafter. How foolish: that cats and dogs were kept in their care but their own children were being destroyed.

311. From this we learn once life is bequeathed in the foetus it is forbidden to abort it, as this too is infanticide. Prior to this stage it is permitted out of necessity.(*RADDUL MUKHTAR)*

312. From this we learn that the original in every instance serves as a permission because Allah Almighty has created everything as a means of sustenance for us. From these those which he declared as unlawful are forbidden and those which He declared as lawful or maintained silence over them are lawful. Says Allah Almighty: "*He created for you all that is in the earth.*" (S2:V29)

313. It is thus evident that to regard the produce fields and animals left in the name of the idols is false and a slander against Allah Almighty. They are lawful because to regard them as forbidden is declared by Allah Almighty as "*forging a lie against Allah*".

314. By this is meant those faithless people who regard their sins as caused by Divine approval and infidelity and idolatary as a means of success cannot come towards guidance. Guidance is obtained through fear of Allah Almighty. Instead of fear they are hoping for success in these matters.

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SECTION 17

141. And it is He Who has produced gardens [315], with creepers intercropssing, trimmed and untrimmed, and date palms and crops, which are various kinds of food and olives and pomegranates similar in some respects and dissimilar in other respects. Eat of their fruits [316], when such fruit are plucked, and pay their dues on the day of harvesting [317]. And spend not wastefully. Surely, those who spend wastefully are not liked by Him [318].

وَ هُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّ غَيْرَ مَعْرُوْشٰتٍ وَّ النَّخْلَ وَ الزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَ الزَّيْتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَّ غَيْرَ مُتَشَابِهٍ ؕ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَ اٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۫ۖ وَ لَا تُسْرِفُوْا ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿۱۴۱﴾

315. By this is meant some are creeping plants and some trees e.g. muskmelons, watermelons, etc or mango trees, tangerine trees etc. Among them some bear similarity with others in colour and smell e.g. pomergranate and olive, others have no similarities or resemblance.

316. By this is meant due to your foolishness do not regard their fruit as forbidden as they are lawful. It could also mean that it is not piety to make tasty juicy fruit which is lawful as unlawful unto oneself, true piety is abstention from that which is forbidden.

317. This verse is a strong proof of Hazrat Imaam Abu Hanifa (May Allah be pleased with him) that there is Zakaat on every produce, whether it be more or less, whether their fruit, remain for a year or not because Allah Almighty has mentioned this without any limitation. Through the words "*pay the due on the day of harvesting*" Allah Almighty has made it clear that unlike gold and silver, the produce for the purpose of Zakaat need not to be in possession of the owner for a year. Immediately on harvesting payment for Zakaat becomes obligatory. It should be remembered that grain from the fields can remain for a year but the fruit from the gardens will not. Here it is collectively stated to pay Zakaat on the produce.

318. Spending on unlawful things is included in improper and wasteful expenditure. Therefore washing the parts four times in wudhu instead of thrice would be regarded as wasted action.

142. And of the cattle, some are for carrying the burden and some are for lying on earth (too small) [319]. Eat of what Allah has provided for you and do not follow the footsteps of the devil [320]. Surely, he is your open enemy.

وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّ فَرْشًا ؕ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ وَ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۱۴۲﴾

319. Goods are loaded on cattle, while chicken, goats, sheep are lying on earth both of them are lawful for consumption.

320 .From this we learn that to regard some animals as unlawful for consumption without any proof is following the devil. Those which Allah Almighty has not made forbidden are lawful. Thus if animals and produce fields left aside in the name of idols came into Muslim hands through lawful means are lawful for

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idols of the polytheists, then how would their connection to these make them forbidden.

eating. If the water of the Ganges and the flesh of the cow is not forbidden, though they are

ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ نَبِّـُٔوْنِيْ بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ۙ﴿۱۴۳﴾

143. He has created eight males and females [321]: one pair of sheep and one pair of goats. Please declare: "Has He made both males unlawful, or both females [322], or that which the wombs of two females contain? Inform by any knowledge [323], if you are truthful 324".

321. Of the offspring of camels, sheep, cattle, goats which are in pairs would you regard the male unlawful, their female lawful or are both unlawful. If so what proof do you have for such claim. Mention of them is being made in the next verse.

322. This means that Allah Almighty has neither made the male nor the female offspring of sheep and goats as unlawful. It is you who at times make these unlawful at different times. This is mischiemongering on your part.

323. Here by knowledge is meant knowledge based on absolute certainty which is opposite to conjecture and doubt. Thus we learn that for unlawfulness conjecture is not sufficient, certainty is required.

324. This means that if you accept these animals to be unlawful and if you are true in your claim then produce a conclusive and categorical proof to substantiate its unlawfulness. Thus the plaintiff will not be required to produce proof of its lawfulness but it would be incumbent upon the claimant to substantiate the proof for its unlawfulness. Today the Wahabis demand of us to produce a proof for the lawfulness of what we believe to be lawful while they themselves fail to substantiate any proof for the unlawfulness of these things. This is against the principles of the Holy QUR'AAN. Observe, Allah Almighty demanded proof for accepting those animals as unlawful.

وَ مِنَ الْاِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۴۴﴾ ع

144. And a pair of camels and a pair of cattle. Please declare: "Has He made both males unlawful or both females (unlawful) or that which the wombs [325], of both females contain? Were you present when Allah gave you the order [326]?" Then who is more unjust than one who forges a lie against Allah that he may misguide the people with his ignorance? Surely, Allah does not show the path to the unjust [327].

325. Reason for its revelation:
Once Malik bin Auf Jashamy came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and said that it has come to my notice that you are prohibiting from doing things which our forefathers had done. In reply the Holy Prophet صلی اللہ علیہ وآلہ وسلم

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said that Allah Almighty had created eight types of male and female species lawful for man to eat from which you have declared some to be unlawful without any proof. The Holy Prophet صلی اللہ علیہ وآلہ وسلم further asked whether the species which are regarded as unlawful are on account of their being male or female! Malik Bin Auf was taken aback as he had no reply to this question. This verse was revealed in its corroboration.(*Khazainul Irfaan*)

326. This means that since Allah Almighty did not give a direct command, nor has its unlawfulness been informed through any prophet, then what other proof is there by you to declare those animals as unlawful? Hence, this claim of yours is totally false and baseless, anyone who makes false accusations against Allah Almighty he is the biggest tyrant, misleading the innocent people. The Wahabies should take a lesson from these verses who are declaring lawful things as unlawful without any proof.

327. This means that as long as the wicked person remains wicked Allah Almighty will not guide him on the Straight Path. But when the time of his guidance would come he will no longer remain wicked. Or it could also mean an infidel does not obtain guidance to rectify his evil deeds. The path of righteousness will only come after acceptance of faith.

SECTION 18

145. Please declare: "I do not find in what has been revealed to me any food has been made forbidden [328], to any eater, except that it be of a dead body [329], or flowing blood [330], or the flesh of forbidden swine [331], for that is dirty, or an animal of disobedience in slaughtering on which the name other than Allah has been pronounced [332]. Then whoso is driven by necessity neither willing himself nor exceeding beyond the necessity. Then, undoubtedly, Allah is Most Forgiving, Ever Merciful [333].

قُلْ لَّآ اَجِدُ فِیْ مَآ اُوْحِیَ اِلَیَّ مُحَرَّمًا عَلٰی طَاعِمٍ یَّطْعَمُهٗۤ اِلَّاۤ اَنْ یَّكُوْنَ مَیْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِیْرٍ فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَیْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَیْرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ رَبَّكَ غَفُوْرٌ رَّحِیْمٌ ﴿۱۴۵﴾

328. From this we learn that anything which is not declared unlawful in Shariah through a clear proof, it will be regarded as lawful. There is no proof required for a thing to be lawful, because these people had used the proof of legality to declare these things unlawful. Since there was no Divine revelation to declare these things unlawful, they are perfectly lawful.

329. The word '*but*' is a relative conjunction used for taking into account animals related to the decree of unlawfulness i.e. only animals which are dead are unlawful not those that are left in the name of the idols. In Islam only those animals are unlawful which die before being slaughtered in the name of Allah. Thus the animals which are left aside in the name of the idols are not in this category as they are not slaughtered in the name of these idols. Therefore it cannot be necessarily deduced from this that dogs and cats would become lawful for eating.

330. This means that congealed blood ie spleen, liver, etc are lawful for eating because this is not flowing blood. It should be remembered that even when flowing blood becomes congealed it will become unlawful because it is after all flowing blood though it is temporarily congealed.

331. From this emerge three issues:
1.Every impure thing is forbidden, though every forbidden thing is not impure;
2.Every part of the swine is forbidden eg it's skin etc.because eveything of it is part of positive impurity.3.Nothing of the swine will become pure through cooking or slaughtering

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2. To slaughter animals in the name of idols is disobedience of belief or infidelity, Hence, the word '*disobedience*' is used here.

333. This would be so because due to his necessity these unlawful things will become lawful for him, or if due to incorrect estimation he eats a few morsels more than necessary then Allah Almighty out of His infinite mercy will not hold him responsible for this.

just as excreta cannot become clean under any circumstances.

332. From this emerges two issues:

1. Regarding the animal, calling it on anyone's name in its life time will not be given any credence. The actual credence will be given to what is recited at the time of slaughtering it, because the word 'prounounced' is used and not '*prayed*'.

وَ عَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا كُلَّ ذِيْ ظُفُرٍ ۚ وَمِنَ الْبَقَرِ وَ الْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُوْمَهُمَاۤ اِلَّا مَا حَمَلَتْ ظُهُوْرُهُمَاۤ اَوِ الْحَوَايَاۤ اَوْ مَا اخْتَلَطَ بِعَظْمٍ ؕ ذٰلِكَ جَزَيْنٰهُمْ بِبَغْيِهِمْ ۫ۖ وَ اِنَّا لَصٰدِقُوْنَ ﴿۱۴۶﴾

146. And for the Jews We forbade every animal having hoofs [334]. and the fat of oxen and sheep. We forbade them but what is carried by their backs or intestines or what is attached to their bones [335]. We penalized them for their contumacy[336]. And, undoubtedly, We are Most Truthful.

334. Here nail refers to the finger or paws, no matter whether these are broken up like those of dogs and other animals of prey or otherwise, in the form of a hoof like that of a camel, duck, guinea fowl etc. In our Shariah guinea fowls, camels etc are lawful for eating.

335. This means that due to their rebelliousness the meat of cows, sheep, etc was lawful for the Jews but their fat was unlawful.

336. This means that those decrees of punishment which were established in the previous Ummahs are no longer incumbent upon us even if they are mentioned in a categorical Quranic verse because we are the followers of the Holy Prophet صلى الله عليه وآله وسلم and as such the previous Ummahs are no longer applicable to us. Observe, Allah Almighty has deprived the rebellious Jews of the fats of camels, guinea fowls, ducks, cows, goats, etc .which are lawful for us to eat. there is a consensus of the entire Ummah on this.

فَاِنْ كَذَّبُوْكَ فَقُلْ رَّبُّكُمْ ذُوْ رَحْمَةٍ وَّاسِعَةٍ ۚ وَ لَا يُرَدُّ بَاْسُهٗ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ﴿۱۴۷﴾

147. Again, if they belie you, please declare: "Your Lord has unlimited Mercy [337] and His Wrath will not be set aside from the guilty people".

337. This means to belie a Prophet is a cause of Divine punishment. But the delay in the coming of this punishment is because this Prophet صلى الله عليه وآله وسلم is Prophet of mercy. Allah Almighty is Merciful, one should not be deceived by His tolerance.

سَيَقُوْلُ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَاۤ اَشْرَكْنَا وَ لَاۤ اٰبَآؤُنَا وَ لَا حَرَّمْنَا مِنْ

148. Now, the polytheists say: "If Allah had willed, we would not have committed

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شَيْءٍ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ حَتّٰى ذَاقُوْا بَاْسَنَا ؕ قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا ؕ اِنْ تَتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ اَنْتُمْ اِلَّا تَخْرُصُوْنَ۝

polytheism [338], neither our forefathers". Nor had We forbidden anything [339]. In the same manner, belied those who were before them, until they tasted Our torment [340]. Please declare: "Have you any knowledge that [341], you bring it forth to Us [342]? You are only behind your conjecture and without anything you estimate" [343].

338. In this verse there is a prophecy i.e. whatever the polytheists were about to say in the future was being foretold.

339. In this verse fate or Divine will means. approval. Thus they have been refuted. Otherwise eveything good and evil in this world is in accordance with the Divine will. These infidels were wagging their tongues that Allah Almighty approves of their infidelity. Hence. they were liars.The infidels were unable to distinguish between fate and approval. because fate in reality is one thing while approval is something else. Everything in this world and all our work takes place due to the will and the intention of Allah Almighty. though everything is certainly not in accordance with this expressed desire.

340. This means that to endeavour proving permissibility of sins results in severe punishment of Allah. Those Arabs committed infidelity then tried to prove that this was approved by Allah Almighty. Hence. they were entitled to and deserving of severe Divine punishment.

341. It should be remembered that the approval and the desire of Allah Almighty is that which is conveyed through the Prophets. However. Prophets are not sent to reveal fate. If Allah Almighty had approved of it. He would have proclaimed this through His Prophets. Thus there is a big difference between fate and desire.

342. From this we learn that to seek proof from the liar. to prove his lies is permissible. Thus to demand miracles from false prophet so as to prove that he is an imposter: and to ask fortunetellers about things of the unseen in an effort to disgrace them are not only permissible but an act of reward. However if this is done as a means of acceptance thereof. or on the basis of doubt. it is an act of infidelity. Hence. the meaning of this Quraanic verse is quite clear. and the verdicts of the jurists against this is not incorrect.

343. From this we learn conjecture. analogy. gives work. etc are not sufficient for beliefs they have to be based on concluse religious proofs.

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ۝

149. Please declare: "Then the argument of Allah is conclusive [344]. So, if He had wished, then He would have guided you all" [345].

344. The concrete knowledge of the Prophets which is made known in the world cannot be disapproved through mere assumptions. conjectures. and suspicions. To believe in this is an act of infidelity.

345. If He had so desired He could have given you the help to accept faith. Here the word guidance does not mean to show the Straight Path. That has been given to all.

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قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَ لَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَ هُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ﴿۱۵۰﴾

150. Please declare: "Bring your witnesses who testify that Allah has forbidden this [346]". Then, if they testify, then you (O listener) be not witnesses [347], with them and follow not the desires of those who belie Our signs [348]. And who believes not in the Hereafter, and they ascribe equals to their Lord [349].

346. From this one learns that if a thing is not made unlawful, then it is lawful. Here witness refers to the verses of Allah's Book, or the sayings of His Prophets; not their own babblings, as is expressed in the following verse.

347. From this one learns that to verify a liar, to take his part, to approve his work, to express joy at what he has done, to nod your head in approval to what he says, are all forbidden as this is equal to testifying on his behalf. Lending assistance to the sinful is in itself an act of sin.

348. From this we learn that it is forbidden to elect infidels to postion of leadership and to follow and to obey them, *but out of necessity*. Likewise, it is forbidden to act upon their evil laws. To accept laws which are contrary to Islam without any legal excuse is infidelity. Law of Islam regarding a thief is to cut off his hands, the law of the infidels is to imprison the thief. If any Muslim regards imprisonment superior to cutting of the hands, is an infidel.

349. From this we learn that the desires of the infidels are sensual and therefore forbidden to follow them. The desires of the Prophets are Divine and as such following them at times is commendable and at times incumbent and thus cannot be called desires. Says Allah Almighty *"And he speaks not of his own desire. That is not but a revelation revealed to him."* (S53:V34)

SECTION 19

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّ بِالْوَالِدَيْنِ اِحْسَانًا ۚ وَ لَا تَقْتُلُوْۤا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُكُمْ وَ اِيَّاهُمْ ۚ وَ لَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ ۚ وَ لَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۱۵۱﴾

151. Please declare: "Come, I shall read out to you what your Lord has forbidden to you [350], that you will not associate anyone with Him, and that you do good to parents [351], and that you kill not your children because of poverty [352]. We shall provide for you and for them [353], and that you approach not shameful deeds, whatever is in the open and whatever is hidden [354]; and slay not unjustly [355] the life which Allah has made sacred. This has He ordered that you may understand".

350. In Taurat and Injeel. From this we learn that our Holy Prophet صلی اللہ علیہ وآلہ وسلم knew the contents of the previous books as taught by Allah Almighty. Or in the Holy QUR'AAN. From this is understood that the infidels are entrusted with the responsibility of

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beliefs and some actions. Hence, they cannot be granted permission for infanticide, burning of women after the death of the husband, adultery, gambling etc.

351. This means that even if ones parents are nonbelievers it is incumbent to grant them their parental right. The word *'good'* is all comprehensive and includes all types of good treatment e.g. their respect and honour, to spend on their material needs, to hold gatherings of Fateha, QUR'AANIC recitation for conveying rewards of these to their souls after their death, etc.

352. This verse is addressed to those people who were killing their boys and girls due to poverty. Those wealthy people who were involved in the killing of their daughters only are mentioned in another verse. Thus the stipulation *'due to poverty'* is for describing a happening, not for abstinence or evasion.

353. This means you and your offspring are Our Servants. We are responsible for their sustenance, so why are you taking their lives ?

354. From this we learn that doing good in the open and and sinning in private is not piety, but hypocrisy. True piety is to fear Allah Almighty at all times and under all circumstances. A hypocrite is more dangerous than the known sinner. At least the sinner does not deceive you with false piety. May Allah Almighty bless us with sincere and true piety.

355. Any Muslim who becomes deserving of death, like an apostate, an adulterer, a murderer, is entitled to be killed. But only the person in authority is entitled to mete out this punishment, every Muslim cannot do this.

152. And do not approach the property of the orphans, but in the best way, until he reaches [356]. maturity. And maintain the measure and the weight justly [357]. with equilibrium. We burden no soul to its capacity [358]. And when you speak, observe justice even though it may be a matter of your relative [359]. And fulfill your covenant with Allah [360]. That is what He has enjoined upon you strictly that perhaps you may accept admonition [361].

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ
اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَ اَوْفُوا
الْكَيْلَ وَ الْمِيْزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ
نَفْسًا اِلَّا وُسْعَهَا ۚ وَ اِذَا قُلْتُمْ فَاعْدِلُوْا
وَ لَوْ كَانَ ذَا قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ؕ
ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ۙ﴿۱۵۲﴾

356. From this verse emerge few issues:

1.Only a minor child can be called an orphan, not an adult as is ascertained from *"until he reaches"*.

2.An orphan among the humans is that child whose father is deceased; in the animal kingdom the offspring which has lost its mother would be regarded as an orphan; a pearl will be called an orphan which is all by itself in the oyster.

3.The guardian of the orphan can spend the wealth of the orphan from which profit can accrue to him, but cannot spend the orphan's wealth which will be a loss to him. From this thousands of issues can be deduced. There is no zakaat on the wealth of the orphan.

357. By this is meant do not weigh less. When giving weigh more and when taking weigh less, as this is not prohibited. In these matters do not cause harm or loss to the next person. To sustain loss to yourself is at times a praiseworthy quality.

358. By this is meant if there is a discrepancy in weight and measurement which is unintentional, or if wealth of the orphan has come in your use unintentionally, it would be forgiven. If done intentionally it would become a heavy burden which would be beyond the capacity of man to bear. Intention plays an important part in the reward and punishment of deeds.

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359. Whether you testify, give a written verdict or give a judgement from position of authority, it should be done justly. Family relation or position of status should not influence this judgement. Allah be praised! The Holy Prophet's صلی اللہ علیہ وآلہ وسلم life and that of the Four Righteous Caliphs is the living commentary of this blessed verse. This is the scale of justice and impartiality which had distinguished the believers but which we have lost today. In short, justice is something else, and social treatment and behaviour is something else.

360. Whether one takes an oath in Allah Almighty, or in His name makes a solemn promise with the Holy Prophet صلی اللہ علیہ وآلہ وسلم or your Sheikh (Religious guide), or with any other person, is incumbent to fulfil it. It is for this reason that the bride and bridegroom at the time of nikah are made to recite the Kalimahs or Codes of Covenant, so that their promise becomes the Covenant of Allah Almighty.

361. Will or testament are those words of the dying person which are connected with matters after his death. Because the Arabs fulfilled these wills with great enthusiasm and earnestness, all emphatic and urgent instructions are being declared as will or testament. Otherwise Allah Almighty is pure and beyond the literal meaning of a will as He is pure and beyond death. Thus this means that this is such an urgent instruction, just like you regard a will.

وَ اَنَّ هٰذَا صِرَاطِیْ مُسْتَقِیْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِیْلِهٖ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۵۳﴾

153. And this is My Straight Path. So, follow it [362]. And follow not other paths, for they will deviate you from [363]. His path. This He has ordered you that perhaps you may be self restrained.

362. From this we learn that rectification of beliefs, performance of worship, purity in dealings and granting of people's rights is the Straight Path. Any one who neglects any of these, he is not on the straight path. Acts of worship and social and business matters are two indivisible sides. One cannot make any headway in life without the other.

363. The pious Saints of Allah Almighty say that the corruption in social and business matters can lead to the ruination of one's acts of worship, while defects in worship can sometimes become the cause of evil beliefs. Omission of Mustahab or desirable acts, becomes the means of the omission of acts of Sunnah, and omission of Sunnah can become the means of omission of obligatory acts. Apprehend the burglar at the doorstep! This verse indicates the above.

ثُمَّ اٰتَیْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِیْۤ اَحْسَنَ وَ تَفْصِیْلًا لِّكُلِّ شَیْءٍ وَّ هُدًى وَّ رَحْمَةً لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ یُؤْمِنُوْنَ ﴿۱۵۴﴾

154. Again We gave the Book [364] to Musa for doing full favour upon him who is righteous. And the details [365] of everything, and a guidance and mercy so that they may believe in the meeting of their Lord.

364. By this is meant the Taurah was the first Divine Book revealed to Hazrat Moosa (On whom be peace). Prior to this the Prophets were given scrolls (Sahifa). Here the word '*then*' is used for narrational sequence i.e. and then remember this, that before you the

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Israelites were given the Taurah for such guidance, so that those who acted upon these, Allah's complete bounty would have been bestowed upon them.

365. It should be remembered, that at first the Taurah contained full details about everything. Later when Hazrat Moosa (On whom be peace) angrily threw down the tablets (slates) much of it was taken away. Now only the commandments remained, the details were removed. Says Allah Almighty: "*He took up the tablets, and in their writing there is guidance and mercy.*" (S7:V154) Here mention is not being made of detail. Hence, there is no inconsistency in the two verses. Our Holy QUR'AAN is revealed giving details of everything and is preserved for eternity.

SECTION 20

155. And this blessed Book We have sent down [366]. So, follow it and be pious, so that you may receive mercy [367].

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَ اتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ۙ﴿۱۵۵﴾

366. The Holy QUR'AAN is sacred because it was brought down by a sacred angel in the sacred month of Ramadaan and revealed to a sacred being. It is a mediator between the Sustainer (Rab) and the Sustained (Marboob) i.e. between Allah Almighty and we, His Creation. On whatever His sacred verses are recited it will become blessed.

367. By this is meant that if you desire the mercy of your Lord, then rectify both the heart and its mould or structure. The structure will be rectified through following the QUR'AAN and the heart through piety and fear of Allah. It should be remembered that obeying the Ahadith and the learned Ulama is indirectly obeying Allah Almighty: "*Obey Allah and obey the Messenger, and those who have power of command amongst you*" (S4:V59). Hence, there is no inconsistency in the verse. Also remember Shariat constitutes of four things: the Holy QUR'AAN, Ahadith Nabawi, Consensus of Ummah and Analogy of Jurists.

156. Lest you should say: "The Book was revealed to two groups of people before us, and we were unaware of their reading and teaching "[368].

اَنْ تَقُوْلُوْۤا اِنَّمَاۤ اُنْزِلَ الْكِتٰبُ عَلٰى طَآىٕفَتَیْنِ مِنْ قَبْلِنَا ۪ وَ اِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغٰفِلِیْنَ ۙ﴿۱۵۶﴾

368. By this is meant the Holy QUR'AAN is revealed in Arabic so you will not have the chance of saying that no prophet had come to Arabia. The previous revealed books, the Taurah and Injeel were in Hebrew which you were unable to understand. Hence, how would you have obtained guidance. Now that the guidance has come to you in Arabic you will have no excuse. Further, you would not be dependant on the Jews and Christians for Divine Guidance.

157. Or, lest you should say: "If the Book had been revealed to us, then We would have been better guided [369] than them".

اَوْ تَقُوْلُوْا لَوْ اَنَّاۤ اُنْزِلَ عَلَیْنَا الْكِتٰبُ لَكُنَّاۤ اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَیِّنَةٌ

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مِّنْ رَّبِّكُمْ وَهُدًى وَّ رَحْمَةٌ ۚ فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَصَدَفَ عَنْهَا ؕ سَنَجْزِي الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ﴿۱۵۷﴾

So, there has come to you a luminous argument from your Lord, and guidance and a mercy [370]. Who is then more unjust [371], than he who belies the signs of Allah and turns his face [372]. from them? Soon We shall punish those with great torment [373], who turn away their faces from Our signs, the recompense for turning away their faces.

369. Reason for Revelation:
One group from the infidels of Arabia had said that Taurah and Injeel were revealed to the Jews and Christians respectively, but these foolish people were unable to obtain guidance through them. If a Divine Book had been revealed to us we would have greatly benefitted from it because we are not foolish like them. This verse was revealed as a reply to them (*Khazainul Irfaan*). From this we learn that one should not rely too much on ones intelligence. It is absolutely important to trust and rely on Allah Almighty. These infidels who were boasting of their intelligence gained nothing from it as they did not accept Islam and remained infidels.

370. From this emerge a few issues:
1. The Holy QUR'AAN is a clear proof, a source of guidance and a mercy just as the Holy Prophet is bestowed with all these qualities.
2. The Holy QUR'AAN is sent to all and for all, likewise the Holy Prophet صلی اللہ علیہ وآلہ وسلم is sent as a Messenger unto entire mankind.

371. By this is meant the biggest tyrant is he who rejects the miracles of the Prophets and their books, because he is really speaking causing injury to himself which would be a means of his eternal punishment. This means infidelity is the gravest of all sins.

372. By *'belies the signs'* means not accepting them. This means that one who belies the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the one who rejects him are equal in infidelity. By falsifying means to say that he is false, while not accepting means he neither calls him false nor true, but refrains from obeying him. Thus both are infidels.

373. By great torment either means punishment in this world e.g. the defeat in the Battle of Badr, etc or punishment in the grave or the punishment in the Hereafter.

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ؕ يَوْمَ يَاْتِيْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ؕ قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ﴿۱۵۸﴾

158. Are they waiting for the angels to come to them, or the torment of your Lord [374], should come, or a sign of your Lord would come? The day when that one sign of your Lord will come, believing will not profit [375], any soul that did not believe before or had not earned any good in its [376]. belief. Then please declare: "Wait, we also wait" [377].

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374. Here '*angels*' refer to angel of death who appears before the deceased at the time of death. The '*signs*' refers to the rising of the sun from the west. At that point in time everybody will declare their faith but their faith at that time will not be accepted.

375. By this is meant the person who had remained an infidel but now brings faith at seeing the sun rising from the west, his faith will not be reliable. Otherwise the faith of all his children who are to be born after this incident should be given credibility and their faith should be worthy of trust. In some traditions it is reported that after this incident there will be no birth, and women would become barren. In the light of this no objection can be raised about this verse.

376. This means after seeing this sign the infidel will not benefit by declaring faith or doing good deeds like offering repentance, etc. But those who had been believers prior to this event will benefit from their good deeds. (*Tafseer Ruhul Bayaan*)

377. This means Oh infidels await our destruction. We are waiting for the punishment to come to you. Time will tell whose expectation was true and whose was false. Thus through the Grace of Allah Almighty the infidels were destroyed and Muslims were victorious.

159. Surely, those who have created separate paths in their religion [378], and have become different sects [379], O Beloved Prophet! You have no concern at all with them [380]. He will inform them what they used to do.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

378. This means that they abandoned the path of the Holy Prophet صلى الله عليه وآله وسلم and invented new ways in religion according to their fancy. From this we learn that to innovate new beliefs and regard them as Islamic is a serious form of faithlessness.

379. The Jews were divided into seventy one sects, the Christians into seventy two but the Muslims would be divided into seventy three sects. Only one of them will be entering Paradise and the rest would be the inmates of Hell, as is reported in the Hadith Shareef. The Holy Prophet صلى الله عليه وآله وسلم is totally disgusted with all these condemned sects. It is for this reason that no saint is born from them. Any branch which is not connected with the root will not bear any flowers or fruit. The sect which would gain salvation is connected with the Holy Prophet صلى الله عليه وآله وسلم and Saints of Allah would continue to be born from them.

380. This means that the Holy Prophet صلى الله عليه وآله وسلم is also disgusted with those Jews and Christians who had brought up these different sects in religion and as such they too are going to be the inmates of Hell, with the exception of those who had chosen the path of the Holy Prophet صلى الله عليه وآله وسلم by becoming true Muslims.

160. Whoso brings one virtue, then for him there are [381]. ten credits. And whoso brings an evil, he shall not be recompensed but to its equal [382]. And they shall not be wronged [383].

مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

381.The reward of ten for one good deed is the law, but rewarding same innumerable times is the Bounty of Allah Almighty. Thus there is no inconsistency in the verse.

382.It should be remembered that the sin of the one who leads others astray is being equal to those who are led astray, is an example of his crime. An example is that which is accepted as such by law. Hence, there is no

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inconsistency in the verse.

383. By unjust means giving them punishment in excess of their crime, or punish them when they are innocent. From this we learn that the minor children of the infidels who die in their infancy will not be sent to Hell because they had not sinned. There are two meanings of unjust acts:

1. To use a thing belonging to someone else without his permission.
2. To punish an innocent person or to take out work from a person without paying for his labour. However in verses of this type the word unjust has other meanings too. It is stated in a Hadith that if Allah Almighty sends all creations into Hell He will not be called unjust. There the first meaning will be applicable, i.e. Allah Almighty will not wrong the innocent by sending them into Hell.

161. Please declare: "Surely, My Lord has shown me the Straight Path [384], a true religion, the creed of Ebrahim, who was aloof from every falsehood and he was not a polytheist[385].

قُلْ اِنَّنِیْ هَدٰىنِیْ رَبِّیْۤ اِلٰى صِرَاطٍ مُّسْتَقِیْمٍ ۚ۬ دِیْنًا قِیَمًا مِّلَّةَ اِبْرٰهِیْمَ حَنِیْفًا ۚ وَ مَا كَانَ مِنَ الْمُشْرِكِیْنَ ﴿۱۶۱﴾

384. From this two issues emerge:

1. Allah Almighty bestowed guidance on the Holy Prophet صلی اللہ علیہ وآلہ وسلم directly, of beliefs, of deeds, etc.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم was on the path of guidance at all times. Not even for a second was he away from guidance. If anybody believes the Holy Prophet was slightly away from guidance is denying the veracity of this verse. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is everyones guide and nobody's follower.

385. From this we learn that to remove the accusations of the infidels from the Prophets is the way of Allah Almighty. Those who shower their wealth, their lives, their writings and their speech to uphold the respect, dignity and greatness of the Prophets are indeed held in high esteem by Allah Almighty. Allah Almighty absolved Hazrat Ebrahim (On whom be peace) from the taunting of the infidels that the great Prophet of Allah (May Allah forbid) was a polytheist.

162. Please declare: "Surely, My prayer and my sacrifice [386], and my living and my dying are all for Allah Who is the Lord of all the worlds" [387].

قُلْ اِنَّ صَلَاتِیْ وَ نُسُكِیْ وَ مَحْیَایَ وَ مَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۱۶۲﴾ۙ

386. This means that physical worships like Salaah, are superior to monetary worships. Thus Allah Almighty has mentioned Salaah before sacrifice.

387. This means my life is not a worldly life but a religious life. Worldly life is that which makes you unmindful from the remembrance of Allah Almighty and keeps you engrossed in material and commercial matters. Life dedicated to Allah Almighty is that which is set aside for Allah's works. You live in service of religion and remembrance of Allah Almighty,and die serving Allah Almighty.From this emerge two issues:

1. To reveal your purity and piety to people is no hypocricy. In fact it is important to declare this.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had full knowledge about future life and death, and who would be on truth. This is from the five knowledge's of the unseen.

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163. There is none associated to Him, so I have been commanded so. And I am (Muhammad) the first Muslim[388].

لَا شَرِيْكَ لَهٗ ۚ وَ بِذٰلِكَ اُمِرْتُ وَ اَنَا اَوَّلُ الْمُسْلِمِيْنَ ﴿۱۶۳﴾

388. We learn that our Holy Prophet is the very first testifier of Truth in the entire creation of Allah Almighty. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم was not only a worshipper but in fact a Prophet before Hazrat Jibraeel and Hazrat Mikaeel. In response to Divine question, "*Am I not your Lord?*" it was our Holy Prophet who replied: "*Indeed,*" then by other Prophets and then the rest of the people.

164. Please declare: "Shall I seek a lord other than Allah [389], while He is the Lord of everything? And whatever a person earns, it is on his own account [390]. And no bearer of burden will bear the burden of another [391]. Then, you have to return to your Lord. He will inform you of that in which you used to differ" [392].

قُلْ اَغَيْرَ اللّٰهِ اَبْغِيْ رَبًّا وَّ هُوَ رَبُّ كُلِّ شَيْءٍ ؕ وَ لَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَيْهَا ۚ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۚ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۱۶۴﴾

389. Reason for its revelation:
Waleed Bin Mugheerah asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم to come into the fold of the religion of their forefathers. If this instituted a sin he would be responsible for it, and you would be free of its responsibility. In reply to this the above verse was revealed.

390. This means that it is forbidden to convey the punishment of your evil doings to others. This cannot be assumed with piety. To convey the rewards of good deeds is not only lawful but is Sunnat to do so.

391. By this is meant by making the criminal free of his crime, otherwise the transgressor will be held guilty with the transgressors. Says Allah Almighty: "*And undoubtedly, they shall surely bear their burdens....*" (S29:V13).But that would be his own burden for committing the transgression, not of others. Likewise the perpetrator of crime will be punished with the rest of the criminals, but that punishment too would be as a result of his crime. It could also mean that no person would be happy to accept the burden of sins of others. This would be placed upon him from Allah Almighty. Thus there is no inconsistency between these verses, nor between the verses and Ahadith.

392. Allah's practical judgement will take place on the Day of Judgement, His verbal judgement has already taken place in this world.

165. And it is He Who has made you vicegerents in the earth [393], and has raised one over the other in degrees among you [394]. that He may try you in what He has given you. Undoubtedly, your Lord is quick in tormenting [395], and He is surely, Forgiving and Merciful.

وَ هُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ وَ رَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَبْلُوَكُمْ فِيْ مَاۤ اٰتٰىكُمْ ؕ اِنَّ رَبَّكَ سَرِيْعُ الْعِقَابِ ۖ وَ اِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۶۵﴾

393. This means that since you come after all the previous Ummahs you are the final Ummah (People). You are the leaders of all the people, they are not appointed as your leaders.

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394. This means that from the point of religion and the world man is not equal, they differ from one another. Though man, the prophets, saints and ordinary people are not the same. To believe in these distinctions of man is one of the conditions of faith. Says Allah Almighty: "*These are Messengers, that in them We have caused one to excell upon the other.*" (S2:V253)

395. This is the description of His Power, while delaying and not sending punishment despite man's sins is His Mercy. Power is something else and Mercy is something else. Hence, there is no inconsistency in the verses. Says Allah Almighty: "*And Allah is not one to chastise them till (O Beloved Prophet) you are in their midst.*"(S8:V33).

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آیاتها ۲۰۶ ﴿ ۷ سُوْرَةُ الْاَعْرَافِ مَكِّيَّةٌ ۳۹ ﴾ رکوعاتها ۲۴

SURAH AL-A'RAAF (THE HEIGHTS) (MAKKAN)
Revealed Before Hijrah
206 VERSES, 24 SECTIONS, 3325 Words , 14010 Letters

1I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. (O Beloved Prophet) Alif, Laam, Meem Saad.

الٓمّٓصٓ ۚ﴿۱﴾

2. (O Beloved Prophet) A Book has been revealed to you, so let there be no impediment in your heart[1] because of it, so that you may warn therewith, and an admonition to the Muslims [2]

كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِیْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَ ذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿۲﴾

1. By "no impediment" is meant not to waver in its propagation or worry about the opposition of the infidels. Outwardly this too is addressed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم but, in truth, it is addressed to all the propagationists of the Ummah, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the matters of propagation did not worry about anybody. His dignity is too lofty and exalted. Those on whom he bestows grace become independent and unconcerned about this world.

2. By this is meant the Holy QUR`AAN only exhorts the Muslims towards good deeds. The infidels are not entrusted with this. Or, it means only Muslims would benefit from its exhortation. Hence, there is no inconsistency in the verse. Its guidance is there for the entire universe.

3.Follow what has been revealed to you from your Lord, and do not follow other masters [3], leaving Him. Verily, there is very little that you understand.

اِتَّبِعُوْا مَاۤ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَ لَا تَتَّبِعُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿۳﴾

3. The commentary of this verse is the following verse: "*The supporters of infidels are devils*". (S2 : V257) By this is meant Satan is a friend from those besides Allah Almighty. It is open infidelity to accept him as a friend or guardian, while not making the Friends of Allah Almighty as your guardians, is an act of faithlessness. Allah Almighty states in Hadith-e-Qudsi; "*He who harbours enmity against My friends (the saints of Allah) I declare war on him*". In another place Allah Almighty states: "*Undoubtedly, We have made the devils friends of those who do not believe*". (S7:V27) In any case the devil is the guardian of the infidels besides Allah Almighty. In most places the meaning of those besides Allah Almighty is what is referred above. In a third place it is stated: "*They have taken the devils as guardians leaving Allah.*"(S7:V30)

4. And many a town We have destroyed. Then Our punishment came upon them by night [4], or while they slept at noon [5].

وَ كَمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا فَجَآءَهَا بَاْسُنَا بَيَاتًا اَوْ هُمْ قَآئِلُوْنَ ﴿۴﴾

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4. This is during the last portion of the night, just before dawn when everybody is in deep slumber when people are unable to escape. From this we learn that the last portion of the night is a time of obtaining Divine Mercy for those engrossed in the remembrance of Allah Almighty, and for the negligent the descent of Divine punishment. It is for this reason that the performance of Tahajjud Prayer is most appropriate with which to extinguish the fire of Divine wrath.

5. In short, punishment was sent upon them at such a time when they had least suspected it. On most it came during the last portion of the night and on some during their afternoon rest time. There was not a slightest sign of the impending punishment. It would come suddenly and unexpectedly. Otherwise they would not have been resting.

5. Then nothing came out from their mouths when Our punishment came upon them, but they said: "We were unjust people" [6].

فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ ﴿۵﴾

6. From this we learn that repentance and Faith would not be accepted at the coming of punishment. Faith of despondency is not accepted, but to repent with regret at one's sins is accepted.

6. Then, most certainly We shall question those to whom Messengers were sent, and surely, We shall question [7] the Messengers as well (about the transmission of their mission).

فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَ لَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ ﴿۶﴾

7. By this is meant that these peoples would be asked whether these Prophets had preached to them the Religion of Allah Almighty or not, and the Prophets would be asked the reply of the people. However, this question and answer will not be put to our Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: "*You shall not be questioned about the inmates of Hell.*" (S2:V118) Neither will any evil minded infidel be able to say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not preach Islam to them.

7. Then, surely We shall tell them with Our Knowledge and We were never absent (in their life span) [8].

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَّ مَا كُنَّا غَآئِبِيْنَ ﴿۷﴾

8. By this is meant Allah Almighty's interrogation of the infidels and the Prophet on the Day of Judgement is for the purpose of conducting a legal procedure not because Allah Almighty is unaware of the truth of the matter. From this we learn that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم investigation concerning the allegation against Hazrat Aisha Sidiqqa (May Allah be pleased with her) was a legal procedure to educate the Ummah.

8. And the weighing [9] on that day is certain. Then those whose scales are heavy [10], they are to attain their goal.

وَ الْوَزْنُ يَوْمَئِذِ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۸﴾

9. Good and evil deeds are going to be weighed. There would be pearls and rubies there. Or, the bundles of deeds would be weighed. In any case there is no inconsistency in the verse. Remember, one's deep passion and love for Allah Almighty and the Beloved Prophet صلی اللہ علیہ وآلہ وسلم will not be weighed. These are not deeds but the devotional nature

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of one's heart. Similarly, the deeds of the Holy Prophet صلى الله عليه وآله وسلم will not be weighed because no scale can ever weigh the Holy Prophet's صلى الله عليه وآله وسلم deeds, just as the scales of the world cannot weigh the waters of the oceans nor winds. The blessed name of the Holy Prophet صلى الله عليه وآله وسلم will carry so much weight that it would, with the permission of Allah Almighty, neutralise the weight of the bundles of sins of millions of sinners like myself.

10. On the Day of Judgement the going up of the scale will signify its heaviness while going down will be due to the lightness of the weight of the deeds. This is because generally material things fall downwards while auspicious and saintly things moves upwards. Say Allah Almighty: "*Towards Him ascends all pure words.*" (S35:V9)

9. And as for those whose scales are light, then they are the persons who have put their souls at loss [11]. The recompense for those excesses which they did with Our signs [12].

وَ مَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ﴿۹﴾

11. Some Ulema say that only their deeds will be weighed who have good deeds as well as sins. In such cases deeds will be weighed with deeds. Hence, there is no weighing of deeds for the infidels. Says Allah Almighty: "*And We shall not establish any weight for them on the Day of Judgement* " (S18:V105) Similarly, there is no weighing of deeds for the Prophets and all the selected pious persons.
Says Allah Almighty: "*They shall enter Paradise and they shall be provided there in without count.*" (S40:V39) This is so because the infidels will have no good deeds while these pious persons will have no sins. One narration has it that the deeds of the infidels will be weighed. The present verse is a proof for this. Hence, in the pan of pious deeds of the infidels will be placed their charities, but they will have no weight because the weight of piety comes from faith and sinceroty.

12. In that they deny the recompense of these excesses.

10. And verily, We established you in the earth [13] and have provided therein the means of your livelihood [14]. But, you are seldom thankful.

وَ لَقَدْ مَكَّنّٰكُمْ فِي الْاَرْضِ وَ جَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿۱۰﴾ ع

13. From this we learn that man's abode is the earth, man's flying in the air for a little while, or the Holy Prophet's صلى الله عليه وآله وسلم ascension to Heaven, or Hazrat Isa's (On whom be peace) staying in the Fourth Heaven, are all temporary in nature. Hence, from this verse one cannot reject Hazrat Isa's (On whom be peace) going to the heavens because his staying in the heavens is just as temporary as a person who stays for a few days at sea or when travelling by air.

14. Oh man We have provided nourishment, water, air, sunlight on the earth so that you don't have to go to the heaven or in the sea for them.

SECTION 2

11.And undoubtedly, We created you, and then made your shapes [15]. Then We said to the angels: "Prostrate before Adam " [16].

وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ ۖ فَسَجَدُوْٓا

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إِلَّآ إِبْلِيسَ ۖ لَمْ يَكُن مِّنَ السّٰجِدِينَ ﴿۱۱﴾

Then all of them prostrated except Iblis (Shaitaan). He was not of those who prostrated [17].

15. From this we learn that the deeds of pious persons are deeds of Allah Almighty. To form the foetus in the mother's womb is done by the angels, but Allah Almighty refers to it as My work. If this is taken to mean Hazrat Adam (On whom be peace) as can be understood from the discussion which follows, then this is the direct work of Allah Almighty because Allah Almighty designed Hazrat Adam (On whom be peace) with His Providential Power. Hence, he called him human - a creation designed through His Providential Power

16. Thus, one learns that this prostration (SAJDAH) was a prostration of respect, limited to Hazrat Adam (On whom be peace) only. If this prostration was for Allah Almighty and Hazrat Adam (On whom be peace) was the direction, then the word used would have been "*To Adam*" (On whom be peace). Hence, prostration of respect is not polytheism. However, now, this if forbidden.

17. By this is meant he did not stand in the group of angels who offered prostration because he did not regard this prostration incumbent. Thus, one learns that a person does not leave the fold of the Muslims by not reading Salaah, yes, if he rejects the obligation of Salaah he will be out of the fold of Islam.

قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ؕ قَالَ اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِىْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ ﴿۱۲﴾

12. He said: "What prevented you (O Shaitaan) that you did not fall in prostration when I commanded you". Said he: "I am better than him. You created me of fire and made him of clay" [18].

18. By this is meant fire is superior to sand and that which is born from the superior thing will be regarded superior. Both these assumptions are incorrect, i.e. neither is fire superior, nor a thing made of a superior thing is superior. Thus, it is clear that to give conjecture priority over a categorical order is the work of the Devil.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ﴿۱۳﴾

13. He (Allah) said: "Get you down [19] from here. It is not for you that you may behave proudly [20] living here. Get out, you are amongst the degraded ones" [21].

19. "From here' is meant from Paradise. From this we learn that Paradise is there from before. Also that Paradise is above or in the upper region and not below the earth, because one comes down from the upper region. Remember that from the time when he refused to prostrate Satan has been expelled out of Paradise though he would secretly try to go there. After the blessed coming of our Holy Prophet صلى الله عليه وآله وسلم Satan is completely stopped from going to Paradise.

20. From this we learn that before Satan became accursed he was dwelling in Paradise, otherwise what does it mean to be expelled from it. In addition, he was given respect as well, otherwise what meaning does disgrace have regarding him. It is well known that he was the teacher of the angels, therefore he is called *MUALLIMUL MALAKOOT*. Allah Almighty and His Beloved صلى الله عليه وآله وسلم know best.

21. From this we learn that an answer

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should not be given to every word and every proof provided by the opponent! Allah Almighty did not give reply to the proofs of Satan but declared him accursed and expelled him from Paradise. The end result of pride is disgrace.

14.He (Shaitaan) said: "Give me time till the day they (mankind) are raised up" 22.

قَالَ اَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝١٤

22. Until the blowing of the second trumpet, i.e. until the Day of Qiyamah, so that I (Satan) do not experience death, as that would not be time of death at all.

15.He (Allah) said: "You are given time" 23.

قَالَ اِنَّكَ مِنَ الْمُنْظَرِيْنَ ۝١٥

23. By this is meant you (Satan) have respite until the blowing of the first trumpet. When the first trumpet would be blown you would be destroyed with the rest of creation. Allah Almighty accepted the prayer of Satan with some modification. From this emerge two issues: 1. Some prayers of the infidels are accepted. Observe, Satan's prayer was accepted, though with some modification.

2. Prayer increases one's span of life. If an accursed Satan's life was increased through prayer, then is it any wonder if the prayers of Prophet's and Saints and some good deeds can lengthen one's period of life?. For greater detail on the subject as well as for change in predestination (*TAQDEER*) consult the books *ASRARUL AHKAAM and TAFSEER NAEEMI.*

16. He (Shaitaan) said: "I swear that because you seduced 24 me, I shall necessarily sit to block them from Your Straight Path in wait for them" 25.

قَالَ فَبِمَآ اَغْوَيْتَنِيْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ۝١٦

24. From this we learn that sometimes speaking the truth results in infidelity. Allah Almighty causes this misguidance, but to say this, is infidelity and disrespectful. Satan became more accursed because of this. When Hazrat Adam (On whom be peace) said: "*O our Lord, we have wronged ourselves,*" (S7:V22) he has been pardoned.

25. By this is meant by taking revenge on the children for the deeds of the father, I will place temptations and lurking fears in their hearts. I will incline them towards sin and stop them from doing good deeds. I will make some into infidels and polytheists so that I do not have to go alone into Hell, but in a big group. From this, two issues emerge:

1. Show of false piety is so disgraceful that even Satan did not profane this in the presence of Allah Almighty. Whatever he wanted to do he said it openly.

2. Satan is, in reality, an enemy of man and those jinns who would bring faith, because they too have declared faith like man. He is not the enemy of angels and Hoories, Hence, the use of "for them."

17."Then, surely I will come near them, from before them and from behind them, and from their right and from their left 26. And You will not find most of them, thankful" 27.

ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَ مِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ وَ لَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ۝١٧

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26. Here, mention is not made of before and behind because an oncomer can only come through these four sides.
27. From this we learn that Satan too has been given knowledge of the unseen. Hence, most pupils are ungrateful. Says Allah Almighty: "*And there are few in my bondsmen that are thankful*" (S34:V13). Satan is a disease, and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the cure. If the disease is so strong the+n the knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم should be far stronger.

18. He (Allah) said: "Get out from here, rejected and banished [28]. Surely, those who follow you, I will fill Hell with them" [29].

قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًا ؕ لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَئَنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ ﴿۱۸﴾

28. Today you are disgraced in the presence of the angels, in future you will be disgraced everywhere as you will be struck severely through the curses of people. This shows that the enmity of Prophet's are greater than every form of infidelity. Despite being so pious and learned, why was Satan so disgraced? Simply because of his enmity for Hazrat Adam (On whom be peace). Those who utter words of insult regarding the Holy Prophet صلی اللہ علیہ وآلہ وسلم should take lessons from this.
29. From this we learn that Satan as well as some jinns and some human beings would go into Hell. Those jinns would feel the pain from fire just as human beings feel the pain after being hit by lumps of sand and bricks. Paradise is only for human beings according to the narration of Hazrat Imam Abu Hanifah (May Allah be pleased with him)

19."And O Adam! Dwell you and your wife in Paradise [30], then eat there from whenever you will [31] and approach not this tree [32]. Otherwise, you will be among the transgressors" [33].

وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿۱۹﴾

30. By 'stay' is meant stay temporarily because he was created for the vicegerency of the earth. He was kept in Paradise for giving him training so that he should set out everything in the world as per what he sees in Paradise, and teach and train his progeny to do likewise.
31. One thus learns that the fruits of Paradise are already created, and some devotees of Allah Almighty have already tasted them e.g. Hazrat Mariam (On whom be peace) ate them while living in this world
32. By "this tree" is meant wheat or another type of tree which is best known to Allah Almighty.
33. Here the word 'trangressors' does not mean infidels because infidelity is brought about through the influence of evil beliefs.

20.Then the devil put evil suggestions in their hearts [34] so that he may open to them the things of their shame [35] which were hidden from them and said: "Your Lord has

فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَاوٗرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ

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تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ ﴿۲۰﴾

forbidden you from this tree only because you may not become two angels or become immortals [36].

34. From this we learn that no person is safe from the temptations of the devil at any place. Hazrat Adam (On whom be peace) was the true devotee of Allah Almighty, and Paradise was indeed a safe and secure place, yet even there Satan succeeded in misleading Hazrat Adam and Bibi Hawa (May Allah be pleased with them). Thus, do not frequent any evil places, and constantly seek refuge from the devil from Allah Almighty. Never ever think yourself safe from Satan. From this one learns that even Prophets can become victims of temptation, but they do not commit sins or acquire evil faith. Thus, there is no inconsistency in this verse.

35. From this we learn that up to that point Hazrat Adam and Bibi Hawwa (May Allah be pleased with them) had nor seen one another exposed. From this we learn that it is better for a husband and the wife not to expose their nakedness to one another.

36. By this is meant that one of the peculiarities of this tree was that whoever ate its fruit would become an angel, and remain protected from death. When you Oh Adam (On whom be peace) were born you did not possess the capacity to eat its fruit Hence, you were stopped from doing so. That prohibition was of a temporary nature, it is no longer applicable. Now you have the capacity to digest it. Hence, there is no inconsistency in the verse that Hazrat Adam (On whom be peace) had harboured mistrust regarding Allah Almighty, that he was deliberately kept away from something which was good.

وَقَاسَمَهُمَآ اِنِّیْ لَكُمَا لَمِنَ النّٰصِحِیْنَ ﴿۲۱﴾

21.And he swore to them both that I wish well for both of you [37].

37. From this we learn that the very first pretentious piety was shown by Satan because though he inwardly had enmity for Hazrat Adam (On whom be peace), outwardly he feigned friendship.

فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ طَفِقَا یَخْصِفٰنِ عَلَیْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ؕ وَ نَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَ اَقُلْ لَّكُمَآ اِنَّ الشَّیْطٰنَ لَكُمَا عَدُوٌّ مُّبِیْنٌ ﴿۲۲﴾

22.Then he caused them to fall with delusion [38]. Then when they tasted the tree, the things of their shame became manifest [39] to them. And they began to cover themselves with leaves of Paradise on their bodies [40]. And their Lord said to them: "Did I not forbid you from that tree [41] and tell you that the devil is your open enemy [42]?

38. This shows that Hazrat Adam (On whom be peace) did not commit a sin. For sin, intention is necessary. Whatever happened was due to an error, therefore Satan was held reponsible for it. Thus, if anyone regards Hazrat Adam (On whom be peace) a sinner, he has gone astray.

39. Hazrat Adam (On whom be peace) did not even suspect that any servant of Allah Almighty can swear a false oath on Him. Nevertheless, he did not eat the wheat or whatever it was, but merely tasted a little at which he was stripped of his heavenly clothes.

40. Prior to this, his entire body was

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covered in a dress of nails, but due to this error those nails shrunk from the entire body and remain on the tips of the fingers (*TAFSEER ROOHUL BAYAAN*). Thereafter this pious pair covered their bodies with fig leaves. From this we learn that even from the time of Hazrat Adam (On whom be peace) the act of undressing is regarded indecent. Human intelligence regards it as shameless. Otherwise, laws concerning covering of the privacy had not been revealed on Hazrat Adam (On whom be peace) at that time. However, those people who do not regard nakedness as a shameful act are indeed rebelling against human nature. It should be remembered that there is no veil or privacy from the angels, but there is modesty and shame from Allah Almighty.

41. The coming of the prohibition after tasting the wheat and not before it, is based on Divine wisdom which appears after him.

42. But you forgot and could not make the distinction between the friend and an enemy. From this we learn only that person would remain successful who can make the distinction between friend and foe.

23.Both of them submitted: "O our Lord, We have wronged ourselves. If you forgive us not, and have not mercy on us, then certainly we will be among the losers [43]".

قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ٚ وَ اِنْ لَّمْ تَغْفِرْلَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿۲۳﴾

43. From this two issues come to light:
1. Repentance and seeking forgiveness is the inheritance of our forefather Hazrat Adam (On whom be peace) and as such we should practice them in our daily lives.
2. Error and transgression should be linked with the devil, while piety and good deeds should be linked to Allah Almighty. This is the Sunnah or way of the Holy Prophet صلى الله عليه وآله وسلم. Satan linked his heresy and misguidance to Allah Almighty by saying: "You have misguided me", and thus, became a heretic.

24.He (Allah) said: "Get down [44], in you one is the enemy [45] of the other, and you are to stay on earth till a fixed time and there is provision for a time [46].

قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَ لَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَّ مَتَاعٌ اِلٰى حِيْنٍ ﴿۲۴﴾

44. From this we learn that both Hazrat Adam and Bibi Hawa (May Allah be pleased with them) had offered this dua "*Oh our Lord, we have wronged ourselves...*" (S7:V23) while they were in Paradise. Then, after being sent in the world they cried with remorse for hundreds of years. Thereafter they received some inspirational words of Prayer from Allah Almighty through which their repentance was accepted. These words of prayer were those sought through the intercession of the Holy Prophet صلى الله عليه وآله وسلم which is being mentioned in this verse: "*Then Adam (On whom be peace) learnt certain words from his Lord, so Allah Almighty accepted penitence*" (S2:V37) Those who deduce these words to mean: "*Oh our Lord, we have wronged,*" are in opposition to the above verse i.e. (S2:V37), because these words of prayer were offered by both of them while still in Paradise.

45. The devil is to man, or man is to the devil, an open enemy, or some human beings are enemies of others, or the believers are enemies of the infidels or vice versa.

46. By this is meant the place of abode of man and the devils is the earth, but of a temporary nature. Then after death the permanent place of abode of the devils and their followers would be Hell. The permanent place of abode of the believers would be Paradise.

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25.He (also) said: "You will live in it and you will die in it, and there from you will be raised" 47.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَ مِنْهَا تُخْرَجُونَ ﴿٢٥﴾

47. Raising mankind from the earth is the Divine principle which would be effected on the Day of Qiyamah. However, this, too, is Allah Almighty's Power that some would not be raised from the earth on the day like Hazrat Idrees (On whom be peace) who is already taken to Paradise after his wordly demise and is now physically alive there and will not be taken out of it. Says Allah Almighty: "*And We have raised him up to a lofty place.*" (S19:V57) Hence, there is no inconsistency in the verse. You should further remember that Hazrat Isa's (On whom be peace) dwelling in the heaven is of a temporary nature. He will return to the earth, will experience demise on it and will be raised from it on the Day of Judgement.

SECTION 3

26.O Children of Adam! Undoubtedly, We have sent down to you a dress that may cover your shameful parts and that may be an adornment 48 to you. And the dress of righteousness, which is the best 49. This is one of Allah's signs, that they may be admonished.

يٰبَنِىٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِىْ سَوْاٰتِكُمْ وَرِيْشًا ؕ وَ لِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿٢٦﴾

48. From this we learn that dressing or clothes are made for humans only. Angels and other creation of Allah Almighty are excluded from it. If jinns are wearing clothes it is due to man. Further, we learn that it is obligatory to wear clothes for the sake of covering one's privacy, while wearing clothes for the sake of elegance and beauty is desirable.

49. By this is meant Allah Almighty sent down three types of dress, two are physical and one is spiritual. In the physical dress some are to cover one's privacy while others are for elegance and beauty, both of these are acceptable. The spiritual dress includes faith, piety and good deeds. All these dresses have been sent down from heaven. Wool, cotton, silk etc. are produced due to rain which comes down from the sky. Piety is bestowed through the grace of Revelation which too comes from the heaven.

27.O Children of Adam 50! Beware! Let not the devil tempt you, as he brought your parents out from paradise, stripping them of their dress that they may see their shameful parts 51. Surely, he and his tribe see you 52, where, you see them not. Certainly, We have made the devils friends 53 of those who do not believe 54.

يٰبَنِىٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَآ اَخْرَجَ اَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا ؕ اِنَّهٗ يَرٰىكُمْ هُوَ وَ قَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ؕ اِنَّا جَعَلْنَا الشَّيٰطِيْنَ اَوْلِيَآءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾

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50. In here, the believer, the infidel, the learned, the pious, all are being addressed, none must ever regard himself protected from the guiles of the devil.
51. By this is meant the privacy of Hazrat Adam and Bibi Hawwa (On them be peace) was seen by one another without any covering. From this two issues emerge:
1. There is no veil or covering from angels and jinns. Veil or covering is from human beings.
2. Husband and wife too should not expose themselves freely in the presence of one another. Even when one is alone one should keep oneself covered to be shy of Allah Almighty.
52. By this is meant Satan and his progeny can see all the people of the world, but people cannot see them. Wherever anyone intends doing good deeds, Satan becomes aware of his intention and immediately tries to mislead him. If Allah Almighty has granted so much knowledge to one that is gone astray by being omnipresent and omniscient, then He has blessed the Holy Prophet صلی اللہ علیہ وآلہ وسلم, the absolute guide of the entire universe, with these qualities, too, so that the cure should not be weaker than the ailment. It is a shame on those people who are prepared to accept the extent of knowledge and vision of Satan, but denying the same when it comes to the Holy Prophet صلی اللہ علیہ وآلہ وسلم.
53. From this one learns that Satan is from friends other than those of Allah Almighty. Wherever wickedness or evil is mentioned of friends from those other than godly persons, reference is made to Satan, and not the true friends of Allah Almighty. These verses are a commentary of those verses wherein the above is discussed.
54. By this it means the devil is only an outward friend of the infidels, while the infidels are true friends of the devil. Otherwise, truly speaking Satan is not really a friend of the infidels, as he is an enemy of every human being. Thus, this verse is not opposing that verse in which Satan is declared an open enemy of man. There the true nature of the devil is being described, here his outward condition is being mentioned.

28.And when they commit any indecency [55], they say: "We found our forefathers [56] on it and Allah commanded us to do so" [57]. Then please declare: "Allah does not enjoin indecency. Do you say against Allah what you do not know?"

وَ اِذَا فَعَلُوْا فَاحِشَةً قَالُوْا وَجَدْنَا عَلَیْهَاۤ اٰبَآءَنَا وَ اللّٰهُ اَمَرَنَا بِهَاؕ قُلْ اِنَّ اللّٰهَ لَا یَاْمُرُ بِالْفَحْشَآءِؕ اَتَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ۝۲۸

55. Like making tawaaf in a state of nakedness by men and women, or indulging in immoral and indecent deeds in public.
56. From this we learn that to emulate an ignorant or immoral person is the work of the infidels. Emulation of the pious Ulema is the work of the believer.
57. This is their obvious and blatant deception because since the polytheists of Makkah did not believe in any prophet or revealed Book how did the Commandments of Allah Almighty reach them? Mention of this is being made in the verse that follows.

29. Please declare: "My Lord has commanded justice [58] and set your face aright at the time of each prayer, and worship Him being exclusively [59] His bondsmen. As He originated you, so will you return" [60].

قُلْ اَمَرَ رَبِّیْ بِالْقِسْطِ وَ اَقِیْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّ ادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ كَمَا بَدَاَكُمْ تَعُوْدُوْنَؕ۝۲۹

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58. The term justice refers to condition of moderation which is in between maximum and minimum. This term includes all affairs concerning beliefs, deeds as well as affairs of personal and national nature. Thus, description of worship follows this. The word Mosque is the noun of infinitive acts denoting SAJDAH. The word Sajdah denotes Salaah while by 'Pray to Him' means to worship Him. From this we learn that facing the Ka'abah in Salaah is obligatory. The word Mosque could mean Mosque in the physical sense. In that case this would mean the Mosque is the best place for congregational prayers. Congregation is obligatory for Fard prayers, while offering it in the Mosque is sometimes obligatory, at times not (*TAFSEER ROOHUL BAYAAN*).

59. In this word 'call upon him' does not only mean to pray but it means worship. Thus, it means worship Allah Almighty alone.

60. Like you were first non-existent, then He brought you into existence. Similarly, He will once again make you non-existent then bring you back into existence. The purpose of this is since you have to return to your Lord, you should always worship Him. It could also mean that just as you came into this world naked and un-circumsized, so will you be raised on the Day of Judgement.

30.Some of them He has guided to the Right Path and some others He had left in proven 61 error. They have taken the devil as guardians leaving 62 Allah and they think that they are guided.

فَرِيْقًا هَدٰى وَ فَرِيْقًا حَقَّ عَلَيْهِمُ الضَّلٰلَةُ ؕ اِنَّهُمُ اتَّخَذُوا الشَّيٰطِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ اللّٰهِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿۳۰﴾

61. This means everyone will not become believers, some will remain infidels. Those whose infidelity is in Divine intent, how will they become believers?

62. This verse is the distribution of "guardians besides Allah". In most instances where a guardian besides Allah Almighty is used, Satan is signified. There is a big difference between friends of Allah and friends besides those connected to Allah Almighty. Friends of Allah Almighty are true, while friends besides those connected with Allah Almighty are false. To believe that friends of Allah Almighty are His sons is believing in friends other than Allah Almighty.

31. O Children of Adam! Take your adornment whenever you go to the mosque 63 and eat and drink and do not cross the limit 64. Surely, the sons crossing the limits are not liked by Him.

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّ كُلُوْا وَ اشْرَبُوْا وَ لَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿۳۱﴾ ع

63. From this we learn that as far as possible perform your Salaah in good clothes and come to the Mosque in a neat and tidy manner. Do not come to the Mosque with stenched clothes and an offensive mouth odour. Similarly, do not enter the mosque without covering the body as per the laws of Shariah.

64. During the period of Hajj the infidels of Makkah did not have meat. In addition, they would eat simple food of minimum quantity. The Muslims too sought permission to do the same. As a reply to their question this verse was revealed. From this one learns that to forsake the world is no act of worship, but refraining from sins is true worship. Many things are included in "Do not cross the limit", e.g. eating in excess of one's appetite, spending wealth without any reason, to regard a lawful thing as unlawful, are all part of abuse of or extravagance. (*KHAZAINUL IRFAAN*)

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SECTION 4

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ وَ الطَّيِّبٰتِ مِنَ الرِّزْقِ ؕ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿۳۲﴾

32. Please declare: "Who has prohibited you from wearing the beautiful adornment of Allah which He brought forth for His bondsmen[65] and the pure foods "66. Please declare: "That is for the believers [67] in the life of this world and is exclusively for them on the Day of Resurrection" [68]. Thus, We explain fully the signs for the people who have knowledge.

65. From this we learn that a thing which is not declared unlawful by Shariah is lawful. Proof is required for prohibition, but not for its lawfulness.

66. From this it is understood that piety does not mean that one should give up eating tasty and lawful things. Abstention from unlawful things is true piety. Eat wholesome and lawful things to your heart's delight, but at the same time keep away from the prohibited things.

67. This makes it clear that Allah Almighty has created the many good things for the benefit of the believer. The infidels are getting these for the sake of the believers. Thus, if anyone says that poverty and saintliness lies in abstention from good food, good clothes, etc. he is a liar. In contrast, one should eat good food, wear good clothes and do good deeds. Says Allah Almighty: "*Eat pure things and do good deeds*." (S23:V51)

68.This means that although the infidels are enjoying good things in this world for the sake of the believers, in the Hereafter they will not receive anything

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ الْاِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ وَ اَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّ اَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۳۳﴾

33.Please declare: "My Lord has forbidden indecencies [69] which are open and which are hidden [70]. And sins, and unjust excesses, and that you associate with Allah that for which He has not sent down any warrant [71], and that you say of Allah what you know not [72].

69. In this verse, too, those polytheists of Arabia are being addressed who would circumambulate the Ka'bah (TAWAAF) in the nude and were making the Bounties of Allah Almighty unlawful for themselves.

70. Indecencies, is the plural of indecency. Obscenity is that sin which is deplored by the mind, and its depravity reaches extreme proportion, like polytheism, infidelity, adultery, etc. To practise these openly is indecency in its most apparent form e.g. the infidelity of the infidels, and doing these secretly is concealed indecency e.g. adultery. Besides these other prohibited things too are included in the word 'Sin' be they major or minor. Hence, there is no inconsistency in the verses.

71. Allah Almighty has not revealed permissibility concerning any form of polytheism. Hence, all forms of polytheism and infidelity are included herein. This is not an evasion of restriction but a description of fact.

72. From this we understand that to explain an

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issue without having knowledge about it, to deliver a lecture and accept any beliefs without having knowledge are strictly forbidden. This would be equal to slander and false accusation in respect of Allah Almighty. This verse includes all the above.

34.And for every nation there is a promise of a (fixed) term [73]. Then when their turn will come, they cannot remain behind for a moment, nor can they get ahead of it [74].

وَ لِكُلِّ اُمَّةٍ اَجَلٌ ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا يَسْتَقْدِمُوْنَ ﴿۳۴﴾

73. The promise of their punishment or their respite. Before this they had not been destroyed. Hence, there is a time set for the destruction of the infidels of Makkah.

74. In this verse mention is made of an ordinance, while in the verse about change of faith Allah Almighty's power is mentioned. Says Allah Almighty: "*And Allah establishes what He pleases, and the real writing is with Him.*" (S13:V39) Thus, through the dua of Hazrat Adam (On whom be peace) Hazrat Dawood's (On whom be peace) life increased by forty years. Thus, these incidents are in no contradiction to this verse. Through Satan's prayer his life span was increased. Says Allah Almighty: "*You are among those who is given time.*" (S15:V37) If life span can be increased through the dua or prayer of a reprobate like Satan, then certainly through the prayer or good deeds of the pious life spans can also increase, and the unfavourable fates of people can also change.

35.O Children of Adam! If the Messengers come to you [75] from amongst you, reciting to you My signs, then whoso refrains [76] from evil and amends, on them there is neither fear nor any grief.

يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَ اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۳۵﴾

75. By Messenger is meant the Holy Prophet صلى الله عليه وآله وسلم because he is the Prophet of not only the humans but the entire creation of Allah Almighty. Hence, the plural form of the word is used for reverence. Or, by prophets would mean all the Prophets of Allah. In any case in this verse reference is being made to the pledges and assurances of the Day of the Convenant in which Allah Almighty took the pledge from all regarding the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم just as he took the declaration from all about his Godhead.

76. By piety is meant inculcating pious deeds, while by correction is meant abstention from evil deeds. Or, piety could also mean doing good deeds in the future and correction and reformation means to give compensation for sins to obtain rectification of oneself. Hence, there is no repetition here.

36.And those who have belied Our signs and become arrogant against them [77], they are the people of Hell wherein they will remain forever.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۳۶﴾

77. It should be remembered that to assume pride as an opposition to the infidels is an act of worship, but as an opposition to the Holy Prophet صلى الله عليه وآله وسلم it is infidelity. Here, a third type of arrogance is purported, which was practised by Satan and

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le of Hell in which they would abide. Both of these are the particular condition of the infidels.

everyone is aware of its consequences. Hence, those who practise this evil are declared as peo-

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اُولٰٓئِكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ ؕ حَتّٰۤى اِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ قَالُوْۤا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا وَشَهِدُوْا عَلٰۤى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿۳۷﴾

37.Then who is more unjust than him who has forged a lie against Allah or has belied His signs? They will receive what is written in their lot [78] till when Our Messengers (angels) come to them for taking away their souls [79]. Then they say to them: "Where are those whom you used to worship besides Allah? " [80]. They say: "They are lost from us". And they bear witness against their own souls that they were infidels [81].

78. By this is meant whatever sentence and age is written for them in the Tablet of Destiny and Fate, will be given to them. Then punisment would follow. By this is meant the original or actual sustenance and age. Otherwise, evil deeds cause the decrease of age and sustenance, just as good deeds cause age and sustenance to increase. Hence, there is no contradiction in the verse and the Hadith of the Holy Prophet صلى الله عليه وآله وسلم.

79. From this, two issues emerge:

1. That not only Hazrat Israael (On whom be peace) comes to take out the soul, other angels who are under him, come as well. The coming of the Angel of Death is being mentioned in this verse: *Say you, the angel of death who has been appointed over causes you to die.*" (S32:V11). While coming of those is being mentioned in the verse under discussion.

2. The second issue is that if the angels of death can come on time at all places to take out the souls of these people, then the pious sages of Allah Almighty can be present at several places through His permission. The same is the position of those angels who are appointed to question the people in the womb of mothers. Hence, being omnipresent and omniscient is the peculiar quality of certain servants of Allah Almighty.

80. This question would be put to the polytheists regarding their idols, while believers at the time of death are most certainly given help. For this reason the last part of the verse is "they were infidels". Muslims are ordered to sit with the dying person and recite the Kalima so that he can recite it before he dies. This is the believers' help. Thus, this verse is in no way connected with the believers or the friends of Allah Almighty. In any case, the deprivation of assistance of the infidels at their time of death or after it is their Divine punishment.

81. This acceptance will be at a separate time, and the rejection of their infidelity will be at another time. Hence, there is no inconsistency in this verse and the following verse: "*By Allah, our Lord, we were not polytheists.*" (S6:V23)

قَالَ ادْخُلُوْا فِيْۤ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِّنَ الْجِنِّ وَ الْاِنْسِ فِي النَّارِ ؕ كُلَّمَا دَخَلَتْ اُمَّةٌ لَّعَنَتْ اُخْتَهَا ؕ

38.He (Allah) will say to them, enter the same fire where other communities (Ummahs) went [82] before you. When a community enters it, it curses [83] the other until

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when all have arrived therein, the last will say to the first [84]: "O our Lord! These led us astray. Award them double punishment of the Fire" [85]. He will say: "All have double [86], but you know not [87].

حَتّٰۤى اِذَا ادَّارَكُوْا فِيْهَا جَمِيْعًا ۙ قَالَتْ اُخْرٰىهُمْ لِاُوْلٰىهُمْ رَبَّنَا هٰۤؤُلَآءِ اَضَلُّوْنَا فَاٰتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ۬ؕ قَالَ لِكُلٍّ ضِعْفٌ وَّ لٰكِنْ لَّا تَعْلَمُوْنَ ﴿۳۸﴾

82. From this we learn that on the Day of Judgement everyone will be with the one with whom his heart was connected, irrespective of the difference in place and time.

83. By this is meant every type of infidel would be cursing an infidel of his kind, i.e. a Hindu will be cursing a Hindu, a Christian another Christian, a Jew another Jew etc. From this we also learn the Muslims would be protected from this cursing as they would be under a cover.

84. By first and last is meant the off-spring of their ancestors, or the followers of their leaders. From this we learn that one form of the punishment of Hell is the disunity amongst its inmates, just as love and unity is one of the rewards amongst the inmates of Paradise. Those homes of believers in which there is unity, are heavenly homes

85. Because we committed only one sin, viz. our infidelity. They have committed two sins; they themselves had gone astray and they led us astray. Thus, let the punishment of their double sin be such that we are able to see it.

86. Because all of you are misguided and heretical. Every misguided person leads his wife, children and friends astray. Thus, the same degree and intensity of punishment which you desire for others will be exacted to you.

87. That you will not know the persons and the extent of their punishment. From this we learn that every inmate of Hell is caught up in such a form of punishment that he thinks that his form is worse than the rest.

39.And the first will say to the last: "You have then not been better than us [88]. Taste therefore the punishment in return for what you did [89]".

وَ قَالَتْ اُوْلٰىهُمْ لِاُخْرٰىهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿۳۹﴾ ع

88. By this is meant in this world, because if we had in us infidelity, wickedness and heresy then you had infidelity and the emulation of the infidels. Thus, you had been responsible for leading your children to infidelity. Hence, in crime we were both equal. This verse does not refute the following verse: "*And undoubtedly, they shall surely bear their burdens*" (S29:V13).

89. By this is meant you should taste the fruit of your actions, and we of our actions, in infidelity, evil deeds, insulting and scorning the Prophets, ill-treating the Muslims, both of us were guilty. From this we learn that the minor children of the infidels who died in this condition would not be sent to Hell because they did not commit any evil.

SECTION 5

40.Those who belied Our signs and become arrogant against them, the gates of heaven will not be opened for them [90],

اِنَّ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ وَ لَا يَدْخُلُوْنَ

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الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ ؕ وَكَذٰلِكَ نَجْزِى الْمُجْرِمِيْنَ ﴿۴۰﴾

nor will they enter Paradise until the camel enters through the eye of a needle [91]. And thus, We punish the guilty.

90. By "not be opened" is meant their good deeds during their life do not reach Allah Almighty because they are non-acceptable to Him, at their time of death the door of heaven does not open for their souls. For a believer his good deeds reach Allah Almighty in his life and after death the door of heaven opens to welcome his soul as is reported in the Hadith Shareef.

91. And this is impossible, as here is a combination or co-existence for it. And of that which is dependent on an impossibility too becomes impossible. The camel is big, but the eye of the needle is small, then it is impossible for the camel to pass through it. However, if the eye of the needle is enlarged or the camel is decreased in size, then it is another matter. Hence, there is nothing objectionable in the verse.

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَّ مِنْ فَوْقِهِمْ غَوَاشٍ ؕ وَكَذٰلِكَ نَجْزِى الظّٰلِمِيْنَ ﴿۴۱﴾

41.To them, Fire will be the bed and Fire will be the covering [92]. And Thus, We punish the unjust [93].

92. Mention is being made here regarding the position of the fire e.g. up or down, because right and left is self-understood, viz. the fire will not be covering from all sides.

93. One thus understands that the covering by fire in Hell from all sides is for the infidels. Although sinful Muslims will be placed in Hell, it will be for a little while, and it will not cover them from all sides. Hazrat Abu Talib, too, is exempted from this four sided covering of Hell, as outlined in a Hadith.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَاۤ ۫ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۴۲﴾

42.And those who believe and do good [94] deeds, We do not burden anybody beyond his strength [95]. They are Companions of Paradise wherein they are to live forever.

94. From this emerge a few issues:

1. Faith supercedes deeds. First become a true believer, then do good deeds.

2. No one is exempted from doing good deeds. No matter from whatever category or group he may be.

95. By this is meant every Muslim who does good deeds according to his capacity would become deserving of Paradise. A wealthy believer will enter Paradise through his charities, while a poor believer will enter Paradise through his acceptance of pious, wholesome charities. None who enter Paradise will be taken out of it as is understood from 'abide therein'

وَ نَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۫ وَ مَا كُنَّا لِنَهْتَدِيَ

43.And We have taken out the rancour from their breasts [96]. Beneath them will flow rivers and they will say: "All praise belongs to Allah Who has guided us to this [97] and we could not have found the way

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if Allah had not guided us to that. Undoubtedly, the Messengers of our Lord brought the Truth "[98]. And it was proclaimed that: " This is the Paradise you have inherited [99] as the rewards of your deeds".

لَوْ لَآ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ؕ وَ نُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۴۳﴾

الثلث

96. Reason for its Revelation:
It is reported in SAWAIQE MUHARRIQAH that this verse was revealed in favour of Hazrat Abu Bakr Siddiq (May Allah be pleased with him). Allah Almighty had cleansed his heart from malice towards anyone. Hazrat Alli Murtaza (May Allah be pleased with) says that this verse was revealed concerning those who participated in the Battle of Badr which included Hazrat Abu Bakr, Hazrat Uthman, Hazrat Talha (May Allah be pleased with them). In any case, it cuts off the root of the Rafzi sect.

97. By this is meant Allah Almighty gave us guidance to hold such good beliefs and do such good deeds in the world which has blessed us to this position. From this we learn that opportunity to express gratitude to Allah Almighty and singing His praises would be provided in Paradise as well. But other acts of worship like Salaah, Saum, Hajj, Zakaat, Jihad, etc. would have ceased by then. We further know guidance is not received due to one's strength, knowledge or worships. This is a special Bounty bestowed upon a person. If worship is a criterion for this, then Satan would have been a staunch believer, because all those qualities were present in him.

98. The believers had accepted guidance after listening to its verification from Allah Almighty's Prophet, while the observation of Paradise they would make through their visual confirmation.

99. Paradise has been declared one's legacy or property for two reasons:

1. They will inherit Paradise which would have been the property of the infidels, just as Hell would become the property of the infidels which would have been the legacy of the believers.
2. Paradise would be obtained through the Bounty and Blessing of Allah Almighty and not through one's personal ability. Just as one inherits wealth through blood relations, good deeds too became a means of inheriting Paradise.

44. And the companions of Paradise will call the companions of Hell [100]: "We have surely achieved what our Lord had promised us to be true. Then, have you, too, found what your Lord promised you [101] to be true?" They will say: "Yes". And in between them an announcer will announce: "The curse of Allah be upon the unjust" [102].

وَ نَادٰٓى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ اَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا ؕ قَالُوْا نَعَمْ ۚ فَاَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ﴿۴۴﴾

100. Here, inmates of Hell refer to infidels who are condemned to Hell, and not sinful believers because the Muslim in Paradise will not taunt the sinners but through their intercession take them out of Hell, as is reported in the Hadith Shareef.

101. By this is meant your and our Lord had promised Paradise for doing good deeds and warned you of being sent to Hell for disobedience and rebellion. Has this promise been made good? From this we learn that to put fear is being equated with promises i.e.

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threat is being interpreted as promise. Furthermore, we learn that the warnings and promises of the Prophets are warnings and promises of Allah Almighty, because it was the Prophet who had directly communicated with them.

102. The caller will be Hazrat Israfeel (On whom be peace) or another angel who will be given this duty, while the unjust are the infidels as is being ascertained from the next verse.

45. Who hinder (people) from the Path of Allah and desire to make it crooked [103] and (who) disbelieve in the Hereafter [104].

الَّذِیْنَ یَصُدُّوْنَ عَنْ سَبِیْلِ اللّٰهِ وَ یَبْغُوْنَهَا عِوَجًا ۚ وَ هُمْ بِالْاٰخِرَةِ كٰفِرُوْنَ ۝۴۵

103. Although to bar from the path had taken place in this world, and since the result of it is being revealed today, it is being explained in the present, as if they are doing the same on the Day of Judgement.

104.From this we learn that the reason of all types of infidelity, enmity and evil deeds is the rejection of the Day of Judgement. If a person has fear of Qiyamah in his heart he will not have the strength to do evil.

46. And between the two (Heaven and Hell) there shall be a veil [105] and on the Heights [106] there shall be some men who will recognize both groups by their foreheads [107] and they will call the people of Paradise (saying): "Peace be upon you" [108]. They shall not have entered (Paradise) but are greedy for it [109].

وَ بَیْنَهُمَا حِجَابٌ ۚ وَ عَلَى الْاَعْرَافِ رِجَالٌ یَّعْرِفُوْنَ كُلًّا بِسِیْمٰىهُمْ ۚ وَ نَادَوْا اَصْحٰبَ الْجَنَّةِ اَنْ سَلٰمٌ عَلَیْكُمْ ۫ لَمْ یَدْخُلُوْهَا وَ هُمْ یَطْمَعُوْنَ ۝۴۶

105. So that the effect of Hell will not be felt in Paradise and that of Paradise will not be felt in Hell. The truth of the matter is that this veil or covering is A'RAAF -Heights. Because this veil will be very high, it is called A'RAAF. Only men will be here who have reached the age of puberty as is deduced from the word 'MEN'.

106. Tha'lbi has narrated from Hazrat ibn Abbas (May Allah be pleased with him) that the men of Araaf are Hazrat Abbas, Hazrat Hamzah, and Hazrat Ali ibn Abi Talib (May Allah be pleased with them) who will recognise the devotees from the whiteness on their faces and the foes from the blackness on their faces (*SAWA-IQ*). Some have said that these men will be the Prophets of Allah, while others have said that these are people whose good and evil deeds would be equal. There are some other sayings in this matter as well.

107.By this is meant they will recognize one another before entering Paradise and Hell, Hence, the Holy Prophet صلی اللہ علیہ وآلہ وسلم too will be able to recognize the fortunate and the wretched.

108. From this we understand the saintly and refulgent creation can hear ordinary sound emanating from millions of miles because paradise is much brighter than the skies, while Hell is intensely deep. In spite of this, the inmates of Paradise would be hearing the wailing and screams of the inmates of Hell. Similarly, such saintly people in the world too listen to the calls of people who are far away from them. Hazrat Sulaiman (On whom be peace) from far listened to the conversation of ants. Says Allah Almighty: "*There upon he smilingly laughed at her work and said.*" (S27:V19). Likewise, people of Araaf would see the condition of people and listen to the talk

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of people far away from them.
109. From this we learn that the inmates of Araaf will be having lesser status than the inmates of Paradise, or else what is their purpose of greed? Hence, the tradition which states that these are people whose good and evil deeds are equal lends more strength to the argument.

47. And when their eyes will turn towards the people of Hell, they will say: "O our Lord! Keep us not with the unjust people" 110.

وَ اِذَا صُرِفَتْ اَبْصَارُهُمْ تِلْقَآءَ اَصْحٰبِ النَّارِ ۙ قَالُوْا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ ۝

110. By this is meant "Oh our Lord do not make us from the inmates of Hell". This prayer will be merely for blessing, because that is not the place for offering prayer. Prayer and worships are offered in the world.

SECTION 6

48. And the people of the Heights will call out to certain men whom they will recognize by their foreheads 111 and will say to them: "What did your multitude benefit you and that in which you took pride?"

وَ نَادٰۤى اَصْحٰبُ الْاَعْرَافِ رِجَالًا يَّعْرِفُوْنَهُمْ بِسِيْمٰهُمْ قَالُوْا مَاۤ اَغْنٰى عَنْكُمْ جَمْعُكُمْ وَ مَا كُنْتُمْ تَسْتَكْبِرُوْنَ ۝

111. From this is understood the infidels and the criminals would be recognized from a symbol, enquiry from anyone for this purpose would not be necessary. In terms of this how is it possible that the Holy Prophet would not be distinguishing the hypocrites from the believers on the Day of Qiyamah?

49. Are these the people 112 on whom you would swear that Allah would not bestow His Mercy on the least on them? 113 They were rather told: "Enter Paradise. No fear will be upon you, nor shall you grieve" 114.

اَهٰۤؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ ؕ اُدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَاۤ اَنْتُمْ تَحْزَنُوْنَ ۝

112. This question will be asked for the purpose of reproof and displeasure and not for enquiry.
113. By 'on whom you used to swear' means that in the world you would swear at the poverty of these inmates of Paradise that even in the Hereafter they would be deprived of the mercy and blessings of Allah Almighty. Look ! in what comfort and luxury they are today and see in what pain and grief you find yourself. This tells us that one should not be deceived by the poverty of the believer and wealth of the infidel in this world
114. In Paradise there will be no fear of the future nor grief of the past. There will be no illness nor hardship, no fear nor disunity, no enmity nor hatred for one another. In this one sentence negation is made of things that cause hardship and difficulties.

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وَ نَادٰۤی اَصۡحٰبُ النَّارِ اَصۡحٰبَ الۡجَنَّۃِ اَنۡ اَفِیۡضُوۡا عَلَیۡنَا مِنَ الۡمَآءِ اَوۡ مِمَّا رَزَقَکُمُ اللّٰہُ ؕ قَالُوۡۤا اِنَّ اللّٰہَ حَرَّمَہُمَا عَلَی الۡکٰفِرِیۡنَ ﴿ۙ۵۰﴾

50.And the inmates of Hell will call upon the dwellers of Paradise to pour to them some benefit of the water [115] of Paradise or of that which Allah has provided for you as food. They will say: "Surely, Allah has forbidden both of these to the infidels" [116].

115. When the inmates of Hell would see the people of A'RAAF entering Paradise they will ask Allah Almighty for permission to see some of their relatives who are in Paradise and talk to them. Their request would be granted. The inmates of Hell would be able to recognise the inmates of Paradise but the inmates of Paradise will not be able to recognise the inmates of Hell because their faces would have been totally disfigured. These inmates of Hell would be calling out to the inmates of Paradise by their names and begging them for water and food, to pour water on their burnt forms. The reply to this by the inmates of Paradise follows in the next verse. From this it is understood that Paradise is in the upper region and Hell is below, because the word 'some benefit' is derived from 'to benefit' which means to be shifted from top to below.

116. From this we learn that the believer from Paradise will have no love or regard for the infidel of Hell, nor will he have mercy on him even though he may be his father, son or friend. Because they would refuse to pour water on them despite their begging. It should be remembered that by unlawful, here, is meant things which are unlawful, in Islam because no Islamic laws would be promulgated there. In unlawful, here, means total deprivation. Says Allah Almighty: "*And it is forbidden to a town which we have destroyed that they return*" (S21:V95). In this verse too, unlawful signifies deprivation.

الَّذِیۡنَ اتَّخَذُوۡا دِیۡنَہُمۡ لَہۡوًا وَّ لَعِبًا وَّ غَرَّتۡہُمُ الۡحَیٰوۃُ الدُّنۡیَا ۚ فَالۡیَوۡمَ نَنۡسٰہُمۡ کَمَا نَسُوۡا لِقَآءَ یَوۡمِہِمۡ ہٰذَا ۙ وَ مَا کَانُوۡا بِاٰیٰتِنَا یَجۡحَدُوۡنَ ﴿۵۱﴾

51.Those who made their religion as an object of play and amusement [117] and the life of the world has deceived them [118]. Therefore, today We shall leave them as they had left the concept of meeting this Day and as they used to deny Our signs [120].

117. By 'play and amusement' means these infidels took things they fancied to be lawful and those they did not like, regarded them forbidden, and made fun of the believers.

118. They became totally engrossed in the delights of the world and forgot the Hereafter, and due to this love they could not establish contact with the Beloved of Allah Almighty.

119. By this is meant leaning in respect of Hell or punishment, or Allah Almighty will show no mercy on them. It does not mean that this reprieve is absolute, because they will be eternally in the clutches of Divine punishment without any reprieve. Further, it is apparent that the word forgetfulness is not used literally, because this is not possible with Allah Almighty.

120. By this is meant they wilfully and intentionally rejected the Day of Judgement. Here, the word forgetfulness does not mean to forget but meaning related to forgetfulness, because the infidels were deliberately rejecting the Day of Qiyamah.

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52. And certainly We have bestowed upon them a Book[121], which We have enriched with great knowledge[122], a guidance and mercy for the people who believe [123].

وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٥٢﴾

121. By this is meant the Holy QUR'AAN which was revealed in their own language and in their own land, through which great respect was bestowed upon them, so much so, that the entire world became dependent on them. This tells us the Holy QUR'AAN is a great bounty to all in general, and to the Arabs in particular.

122. From this we learn that every knowledge is described in detail in the Holy QUR'AAN. Those whom Allah Almighty has blessed with heavenly powers can obtain all types of knowledge from it.

123. The general mercy of the Holy Prophet صلى الله عليه وآله وسلم and the Holy QUR'AAN is there for the whole world. Due to their blessings all outward punishment has been stoppped from befalling mankind, etc. However, special and distinctive mercy and guidance is set aside for the believers only. Hence, there is no inconsistency in the verses. Says Allah Almighty regarding the Holy Prophet صلى الله عليه وآله وسلم: *"Mercy unto the worlds" as well as "To the believers he is most kind and Merciful"*. (S9:V128).

53. Do they look [124] for the fulfilment of the interpretations thereof? On the day when the foretold results will occur [125]. Those who had forgotten before will say: "Surely the Messengers of our Lord had brought the truth [126]. Then is there any intercessor for us who could intercede on our behalf? [127] Or, could we be sent back so that we might do deeds other than we did before? [128] Surely, they put their souls at a loss [129], and have been lost from those who used to calumniate [130].

هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ؕ يَوْمَ يَاْتِيْ تَاْوِيْلُهٗ يَقُوْلُ الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ اَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ؕ قَدْ خَسِرُوْٓا اَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٥٣﴾

124. From this we learn if anyone does not receive faith through the Holy Prophet صلى الله عليه وآله وسلم he will most certainly not receive it from any other source. The Holy Prophet صلى الله عليه وآله وسلم is the final source of guidance. Now, no other prophet would come after our Beloved Prophet صلى الله عليه وآله وسلم.

125. By 'the day' is meant the day of their death on which they will say this at seeing the angels. It can also mean the Day of Qiyamah. But the second probability is more weighty and in accordance with the subject that follows.

126. The coming of the Holy Prophet صلى الله عليه وآله وسلم is equal to coming of all the Prophets. Observe, no prophets came to Arabia since Hazrat Ismail (On whom be peace) besides our Holy Prophet صلى الله عليه وآله وسلم. Nonetheless the plural form being used here.

127. When the infidels would see on the Day of Judgement that Prophet's Saints, the learned Ulema infants, Ramadaan, the Holy Ka'bah, etc. have interceded for the believers,

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they will express regret and out of bitter disappoint utter these words. From this emerge a few issues:

1. Muslims would receive intercession.
2. The infidels would not receive intercession
3. There would be many intercessors. Hence, they would be speaking in the plural form. However, at the beginning of the Day of Judgement when everyone would be helpless no one would be interceding besides the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Hence, the title given to the Messenger of Allah Almighty is "Intercessor of the sinners". The major intercession will be that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The door of intercession will be opened by the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Hence, there is no inconsistency in this verse.

128. By this is meant they should adopt faith and good deeds and abstain from infidelity and evil deeds. From this is learnt Faith itself is from action i.e. the action of the heart. Wherever action is mentioned with faith there physical actions are meant.

129. By this is meant they wasted the opportunity of declaring faith and doing good deeds and have regretted thereafter.

130. It is thus, understood that therein false gods would be forsaking them, while the Beloveds of Allah Almighty would not be abandoning us. If they were to abandon than what difference would there be between their position and our position?

SECTION 7

54.Surely, your Lord is Allah, Who created the heavens and earth within six days [131], then established Himself on the Throne befitting to His Dignity. He covers the night and day by each other [132] following it swiftly [133]. And He made the sun and moon and stars subservient to His command. Behold! His is the creation and command [134]. Blessed is Allah, the Lord of the worlds [135].

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ قف یُغْشِی الَّیْلَ النَّهَارَ یَطْلُبُهٗ حَثِیْثًا لا وَّ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُوْمَ مُسَخَّرٰتٍۭ بِاَمْرِهٖ ط اَلَا لَهُ الْخَلْقُ وَ الْاَمْرُ ط تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ﴿۵۴﴾

131. So that the servants are not hasty in the performance of their duties but do these slowly. By six days is meant the period of six days because during the time the phenomenon of day and night did not exist, and the sun was not in existence.

132. Here the word 'to cover' means make it vanish i.e. the darkness of the night makes the light of the day to vanish, thereafter light of the day causes the darkness of the night to disappear. Here, the formal meaning of covering of the outline is not intended i.e. it would be there but concealed in a cover. Just as there is no night during the day, there is no day during the night. Otherwise this would lead to the co-existence of two opposite things which is not possible.

133. The phenomenon of day and night is established in such a way that there is no inconsistency in it. The sun and the moon too will neither be stationary nor experience any defect that they should be sent to some factory for any repairs. Man can change his own things but not those belonging to Allah Almighty.

134. This could also mean that to Allah Almighty belongs the world of creation and the world of command. In the world of command are all those things which came into being through the command of "Be!" e.g. angels, souls, etc. while the world of creation constitutes of things which are created through matter e.g. the

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physical world and world of bodies which are created from clay, water, etc. The world of command is also known as angelic world, while the world of matter is called physical world. It is for this reason that Allah Almighty is called Lord of the Dominions and Angelic world.

135. A world is that besides Allah Almighty. Sometimes every species is referred to as useparate world, e.g. human world, animal world, plant world, etc. Due to this the world is represented as a plural entity, like knowledge (singular) and Uloom (plural of knowledge). Knowledge is a thing or material but due to differing types and differing nature it is used in the plural.

55.Call on your Lord in humility and secretly [136]. Undoubtedly, He likes not [137] those who cross the limit [138].

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّ خُفْيَةً ؕ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۚ﴿۵۵﴾

136. It is understood that DUA (Prayer) and Zikr as a matter of fact, should be recited silently. Everyone accepts that both these can be offered and recited silently or vocally, but there is a difference in opinion as to which form is superior. The truth of the matter is that if reciting vocally it would lead to show, then it is better to recite them silently, but if the object of the exercise is to create a desire for dua and Zikr in others then they should be recited vocally. Says Allah Almighty: "*If you give charity openly, then what a good thing it is*" (S2:V271) The QUR'AAN further states: "*So Remember Allah Almighty as you used to remember your father*" (S2:V200). If vocal remembrance of Allah Almighty was prohibited then Azaan, Talbiya of Hajj, recitation of Qirat aloud in audible Salaahs like Fajr, Maghrib, Jumuah, Eid, etc. reciting Takbeer-e-Tashreek would not have been recited aloud. For further information on the subject refer to *JAA-AL HAQ*.

137. From this there is a hint that even in the audible Zikr one should not keep the recitaion very loud as this is undesirable. For this reason the jurists have stated that not to recite the Qira't in Salaah louder than necessary. Thus, Salaah on loudspeakers is not recommended because this leads to loud sound than is unnecessary. These issues are extracted from this verse. Says Allah Almighty: "*And neither offer your prayer with loud voices nor with too low a voice and seek a way in between.*" (S17:V110).

138. There are many ways of exceeding the limits to seek dua for forbidden things e.g. Oh Allah Almighty make me a Prophet; or death must not come to me at all, to recite dua or zikr aloud where it is better to recite them silently like during Jihaad, etc. When a secret attack on the enemy is intended; to bring about undue restrictions in due like Oh Allah Almighty grant me a white palace in Paradise in which there are fifty grape vines, etc.

56.And do not spread mischief on the earth [139] after it has been set right [140] and call on Him fearing and longing [141]. Surely, the Mercy of Allah is nearest to the good-doers [142].

وَ لَا تُفْسِدُوْا فِی الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ؕ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ﴿۵۶﴾

139. Do not commit infidelity, impiety and sins as these cause the calamities of the world to descend upon you, lead to wide spread mischief. Drought is caused because of miserliness, pestilence and epidemics are caused due to adultery.

140. This means that since there is faith, piety, justice and fair play are established in the world due to the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم You should now abstain from infidelity, polytheism, tyranny, oppression and injustice. Thus, we learn that though spreading mischief is evil under all conditions, but spreading this wherever reformation has taken place is wickedness of the highest order.

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141. This tells us that Dua (Prayer) and worships should reflect both fear and hope, then if Allah Almighty wills, they will be accepted without delay.

142. Like Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم, too, is Mercy of Allah Almighty, and very close to the good doers. Says Allah Almighty: "*And We sent you not but as a mercy for all the worlds*." (S21:V107).

57.It is He Who sets forth winds[143] bearing good tidings of His Mercy till they have carried heavy clouds[144]. We drive it towards any dead land[145], then send down water therewith, then cause varied fruit[146] to grow therewith. Thus, shall We bring forth the dead[147], so that perhaps you may accept admonition.

وَ هُوَ الَّذِیْ یُرْسِلُ الرِّیٰحَ بُشْرًۢا بَیْنَ یَدَیْ رَحْمَتِهٖؕ حَتّٰۤى اِذَاۤ اَقَلَّتْ سَحَابًا ثِقَالًا سُقْنٰهُ لِبَلَدٍ مَّیِّتٍ فَاَنْزَلْنَا بِهِ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ كُلِّ الثَّمَرٰتِؕ كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ تَذَكَّرُوْنَ۝۵۷

143. The Holy QUR'AAN refers to wind of mercy and benefit as *RIYAH* and that which causes calamities as *Reeh*.

144. From the ocean. From this we learn that the wind itself does not change into clouds, but the water of the oceans change into vapour and reaches the atmospheric regions. Then from here it is carried to other places by the wind. From this we also learn vapour has weight because clouds is a name given to condensed vapour. Thus, the Holy QUR'AAN refers to it as a substance of weight.

145. This means those places where rain had not been falling over a lengthy period the ground would become dry. This tells us that different things experience different types of death.

146. This means that there will be no fruit or flowers without rain water. Water of the wells or seas cannot be used as substitutes for rain water.

147. By this is meant just as dry wood becomes green and laden with flowers due to the blessing of the rain, in a like manner, Allah Almighty will bring dead bodies to life with the sound of the trumpet.

58. And the land which is fertile, its vegetation comes out with the permission of its Lord, but that which is saline produces nothing but hardly[148] very little. Thus, We explain signs variedly for those who are grateful[149].

وَ الْبَلَدُ الطَّیِّبُ یَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖۚ وَ الَّذِیْ خَبُثَ لَا یَخْرُجُ اِلَّا نَكِدًاؕ كَذٰلِكَ نُصَرِّفُ الْاٰیٰتِ لِقَوْمٍ یَّشْكُرُوْنَ۝۵۸

148. This means just as rain does not change the earth or the seeds sown in it, the Holy QUR'AAN too does not change ones nature. Some become ever faithful while others become heretics through it.

149. From this one learns that those with lesser ability and intelligence become misguided and heretics due to their misinterpretation of the QUR'AAN and Hadith: Says Allah Almighty: "*And guides many by it*" (S2:V26). The neglectful and unmindful do not derive any benefit from it, because the Holy QUR'AAN is a spiritual rain.

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SECTION 8

59.Undoubtedly, We sent [150] Nuh towards his people. Then he said: "O my people! Worship Allah [151]. You have no god to worship besides Him. Surely, I fear for you the punishment of the Mighty Day".

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ عَظِیْمٍ ﴿۵۹﴾

150. Hazrat Nuh's (On whom be peace) name is Yashkar or Abdul Ghaffar ibn al Malik ibn Mutawaslikh ibn Akhnooq. The name of Hazrat Idrees (On whom be peace) is Akhnooq. Hazrat Nuh's (On whom be peace) age was approximately fifteen hundred years. Because he was always weeping and lamenting due to the fear of Allah Almighty he was given the title Nuh or one who laments. It was during his period that marriage between brother and sister became forbidden.

151. First declare Faith then perform your worship. The reason being worship is not obligatory upon an infidel.

60.The leaders of his people said: "Undoubtedly, we see you in apparent error" [152].

قَالَ الْمَلَاُ مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۶۰﴾

152. From this emerges two issues:

1. It is mostly the poor and destitute who become obedient followers of the Prophets while the wealthy and the leaders become their opponents. In contrast, the followers of Mirza Ghulam Qadiyani were all the rich and influential people. The poor remained away from him.

2. To say that the Prophets are gone astray is the way of the polytheists.

61.He (Nuh) said: "O my people! There is no misguidance [153] in me, I am but a Messenger of the Lord of the worlds"[154].

قَالَ یٰقَوْمِ لَیْسَ بِیْ ضَلٰلَةٌ وَّ لٰكِنِّیْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِیْنَ ﴿۶۱﴾

153. From this we learn that Prophethood and misguidance cannot be together, and no Prophet can ever go astray for even a moment, because if a statement is separated by a conjunction but, what is to follow after it will not be included with what is said before it. Thus, if the Prophets themselves go astray then who would give them guidance.

154. If the kings of the world do not appoint ministers and governors who are incapable, uneducated and unintelligent then how would it be possible for Allah Almighty, the Lord of the Worlds , to appoint anyone to the position of prophethood who is gone astray or is uneducated? This would be an insult to Allah Almighty, that His choice of persons is wrong and inappropriate.

62. I deliver to you the Messages of my Lord and wish you good. And I know that from Allah, which you know not [155].

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّیْ وَ اَنْصَحُ لَكُمْ وَ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۶۲﴾

155. From this we learn that the status of the prophets is not that of a mere postman of just delivering the messages, but their purpose is to convey the message, they establish and promulgate them among people and get them accepted to the people in accordane with

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prophetic advice. They are also sent with special knowledge from their Lord which is not given to ordinary people. The plural use of prophethood indicates that these Prophets convey all issues pertaining to beliefs, deeds and mysticism e.g. Shariah, Tareeqat, etc.

63.And has this surprised you that an admonition has come to you from your Lord through a man from amongst [156] you, so that he may warn you and you may become God-fearing, and thus, you may be shown mercy [157].

أَوَ عَجِبْتُمْ أَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ﴿٦٣﴾

156. This tells us that Prophethood is restricted to males alone. No woman was appointed to the position of prophethood. Says Allah Almighty: "*And We sent not before you any but men to whom We revealed.*" (S16:V43) Also, Prophethood is given to humans and not jinns or angels. Futhermore, we learn that Prophethood has always been granted to superior people from most dignified families so. that no one can look down upon them in any way. Thus, Allah Almighty sent seven years of drought to cleanse from His beloved Yusuf (On whom be peace) the stain of slavery and made the entire world his slaves. For the sake of dignity and respect of one prophet He plunged the entire world into difficulty.

157. From this we learn that the coming of the Prophet to man is undoubtedly Allah Almighty's special favour and blessings upon man of which mankind would always be proud.

64.Then they belied him, so We delivered him and those with him in the Ark and drowned [158] those who belied Our signs. Certainly that was a blind group [159].

فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ﴿٦٤﴾

158. From this we learn that the enemies of Allah Almighty are not plunged into punishment until they do not begin to disobey the Prophet. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger* (S16:V15). There were forty males and females in the ark of Hazrat Nuh (On whom be peace), but besides his own children there were no off-spring from any others. It is for this reason that Hazrat Nuh (On whom be peace) is known as Hazrat Adam II (On whom be peace)

159. By this is meant they did not possess the eye with which they could see the position of prophethood . Their hearts were dead although their eyes were open. It is for this reason that many blind people became Companions and many having sight did not become believers after seeing the Holy Prophet صلی اللہ علیہ وآلہ وسلم let alone being listed among his Companions.

SECTION 9

65.And to Aad [160] (We) sent Hud from their brethren. He said: "O my people! Worship Allah [161]. You have no god other than Him". Then do you not fear?

وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿٦٥﴾

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160. The people of Aad are divided into two Aad I whose Prophet was Hazrat Hud (On whom be peace) and were inhabitants of Yemen and Aad II are known as Thamud. Their Prophet was Hazrat Saleh (On whom be peace). There is a difference of one hundred years between these two. Aad I are the descendants of Aad ibn Iram ibn Saam ibn Nuh (On whom be peace). The geneology of Hazrat Hud (On whom be peace) was Hud ibn Abdullah ibn Rabah ibn Khalood ibn Aad ibn Aus ibn Iram ibn Saam ibn Nuh (On whom be peace) (Tafseer Roohul Bayaan).

161. By worship here is meant to declare Faith as this is the origin of every form of worship.

66. The leaders of his people said: "Surely, we find you foolish [162], and we surely take you to be one of the liars".

قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ فِيْ سَفَاهَةٍ وَّ اِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ﴿٦٦﴾

162. Anyone who believes a prophet to be less in intelligence and knowledge is an infidel. The Prophets are pinnacles of knowledge and intelligence. The description of the infidelity of the people of Aad is that they regarded themselves more intelligent than Hazrat Hud (On whom be peace).

67. He (Nuh) said: "O my people! There is no concern of foolishness with me. I am indeed a Messenger from the Lord of the worlds" [163].

قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّ لٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٦٧﴾

163. From this we learn that prophethood and foolishness cannot come under one banner. Accomplished Prophets are intelligent people and always on the path of guidance. They are never unmindful of their Lord for even a second, otherwise the meaning of the conjunction 'but' would not be accurate. It should be remembered that the intelligence of the entire world in comparison to the Prophets is like that of a drop in comparison to the ocean. Likewise, the intelligence of all the Prophets in comparison to our Holy Prophet صلی اللہ علیہ وآلہ وسلم too, is like a drop in the ocean.

68. "I deliver to you the messages of my Lord and I am your trusted well-wisher" [164].

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَ اَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ﴿٦٨﴾

164. From this emerge two issues:

1. To exercise patience at the insolence of the ignorant people is the way of life of the Prophets. Observe, Hazrat Hud (On whom be peace) did not answer the offensive and insulting conversation of these ignorant people in the same manner, but he was civil and tolerant towards them.

2. To describe your own good qualities for the sake of propagation and for seeking the pleasure of Allah Almighty is also the way of the Prophets. However, to do this out of pride is forbidden

69. And has this surprised you that an admonition has come to you from your Lord through a man from amongst you, so that he may warn you. And remember [165] when He appointed you successors of the

اَوَ عَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ ؕ وَ اذْكُرُوْۤا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ

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قَوۡمِ نُوۡحٍ وَّ زَادَكُمۡ فِی الۡخَلۡقِ بَصۜۡطَةً ۚ فَاذۡكُرُوۡۤا اٰلَآءَ اللّٰهِ لَعَلَّكُمۡ تُفۡلِحُوۡنَ ﴿۶۹﴾

people of Nuh and increased the stature of your body 166. Then remember the bounties of Allah, that you may fare well 167.

165. From this we learn that knowledge of History is also good to have, provided it is authentic, and its purpose is to take lessons from the lives of the previous people. Also, to ponder and reflect on the Bounties of Allah Almighty is an act of worship and means of deriving admonition.

166. Allah Almighty had granted them kingdom and a strong physique. Thus, the huge King Shaddad ibn Aad was born from them. A small sized person among them was sixty feet tall and a big sized person was a hundred feet tall. They were all very strong and powerful. Their heads were as big as a tent and their eyes like the nests of the birds.

167. From this we learn that to remember the Bounties of Allah Almighty at all times is an act of worship. Holding Meelad Shareef is included in it as in it the blessed events of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are being discussed, and the blessed birth of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the greatest Bounty of Allah Almighty.

قَالُوۡۤا اَجِئۡتَنَا لِنَعۡبُدَ اللّٰهَ وَحۡدَهٗ وَ نَذَرَ مَا كَانَ یَعۡبُدُ اٰبَآؤُنَا ۚ فَاۡتِنَا بِمَا تَعِدُنَاۤ اِنۡ كُنۡتَ مِنَ الصّٰدِقِیۡنَ ﴿۷۰﴾

70.They said: 'Have you come to us that 168 we should worship Allah alone and leave what our fathers 169 used to worship. Then bring you that which you are promising for us, if you are truthful 170.

168. Hazrat Hud (On whom be peace) would go out of the village to worship Allah Almighty. Whenever he received a propagational revelation he would come to the village to preach it to the people. On hearing it, this would be the reply of the people. Thus, 'coming here' meant coming from the jungle to the village.

169. By 'them' is meant idols. From this we learn that to adhere to the evil customs and traditions of your ancestors in opposition to the teachings of the Prophets is the way of life of the polytheists. Every person of the world is insignificant in opposition to the commands of the Prophets. Prophets are all true and majority of opinion does not hold true in front of them.

170. By this is meant that we will not accept you as a true Prophet by seeing your pious character and mannerism and your miracles, but by seeing the Divine punishment. It is true that when Allah Almighty takes your religion, He seizes your intelligence as well.

قَالَ قَدۡ وَقَعَ عَلَیۡكُمۡ مِّنۡ رَّبِّكُمۡ رِجۡسٌ وَّ غَضَبٌ ؕ اَتُجَادِلُوۡنَنِیۡ فِیۡۤ اَسۡمَآءٍ سَمَّیۡتُمُوۡهَاۤ اَنۡتُمۡ وَ اٰبَآؤُكُمۡ مَّا نَزَّلَ اللّٰهُ بِهَا مِنۡ سُلۡطٰنٍ ؕ فَانۡتَظِرُوۡۤا اِنِّیۡ مَعَكُمۡ مِّنَ الۡمُنۡتَظِرِیۡنَ ﴿۷۱﴾

71.He said: "Certainly there have befallen upon you the torment and wrath of the Lord 171. Are you disputing with me only about those names which you and your fathers have named 172, for which Allah has not sent down any authority 173? Wait then; I will also wait with you"174.

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171. The future true events in the Holy QUR'AAN are explained in the past tense. Because the coming of the punishment was a certainty that they should regard the torment or punishment to have befallen upon them.

172. There is no real truth or substance in these names, they are merely fictitious. From this we learn that the names which the polytheists of India have invented for their idols, like *MAHADEO*, *GANESH*, *HANUMAN*, etc are all fictitious. They were neither a creation at any time nor will they ever be in the future. The tail on the buttocks of *HANUMAN*, the trunk in *GANESH*'s mouth, horns in the heads of some, are all fictitious tales as such persons never existed. For any ignorant Muslim to call these as saints and Prophets is foolishness of the highest kind. Since there is no proof of their creation or their existence, then there is no possibility of them being saints and prophets.

173. No Prophet has ever mentioned about such creation. Likewise, no Prophet or Messenger has given prophecy about the Hindu idols Krishna, Ramchandar, etc. Thus, there is no proof concerning these.

174. You too should await the coming of your destruction and punishment, as I am awaiting it.

72.Then We saved him and those with him, by showing a great mercy [175] from Us, and cut off the roots [176] of those who used to belie Our signs. And they were not believers [177].

فَاَنْجَيْنٰهُ وَ الَّذِيْنَ مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ قَطَعْنَا دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ مَا كَانُوْا مُؤْمِنِيْنَ ﴿۷۲﴾

175. From this emerge two issues:
1. No Prophet, saint or a believer is ever independent of or indifferent to Almighty Allah's Mercy. All are dependent and in want of His Divine Mercy. 2. Muslims receive bounties as a result of the mercy and their association with the Holy Prophet صلى الله عليه وآله وسلم. For this reason the words of the verse are "and those with him". Through this we learn that association and companionship with the Holy Prophet صلى الله عليه وآله وسلم is a means of obtaining salvation.

176. By "cut off their roots" means not a single person of theirs survived and their off-spring was discontinued. No one was left to make mention of them again.

177. Therefore, in the first three years they were afflicted by drought. When rain was withheld from them one group from them went to the Holy ka'abah to pray for rain. On their return two types of clouds were sent upon them - black and white, from which they were asked to choose one. They chose black clouds. The black clouds, instead of giving off rain, blew such a severe dust and wind that every infidel was destroyed by it. Hazrat Hud (On whom be peace) came to Makkah Muazzamah with the remaining Muslims His demise took place here, and is buried near the Holy Ka'ba under the Mataaf. (Place where Tawaaf is made.)

SECTION 10

73.And to the Thamud [178] We sent Saleh from their brethren [179]. He said: "O my people! Worship Allah, you have no god other than Him. Undoubtedly, there has come to you bright proof from your Lord [180]. This is a she-camel of Allah, a

وَ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ ؕ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْٓ

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اَرْضِ اللّٰهِ وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ اَلِيْمٌ۝

sign for you. So leave her that she may graze on Allah's earth, and touch [181] her not with evil, lest a painful punishment overtakes you.

178. Thamud, too, was an Arab tribe. These people were from the off-spring of Thamud ibn Iram ibn Saam ibn Nuh (On whom be peace). They were inhabitants of HAJAR, a place situated between Arabia and Syria.

179. His name is Saleh ibn Ubaid, ibn Asif, ibn Fasih, ibn Ubaid, ibn Hazar, ibn Thamud. Because he was from the people of Thamud, he was referred to as the brother of his people. Otherwise, a prophet is never called a brother of his people. He is far superior in status and dignity than a father. Thus, the wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are not the sister-in-laws of the Ummah but their mothers. Says Allah Almighty: "*And his wives are their mothers.*" (S33:V6) The people of Thamud came after the people of Aad, and Hazrat Saleh (On whom be peace) came after Hazrat Hud (On whom be peace). (*Tafseer Roohul Bayaan)*

180. The she-camel is a sign from Allah Almighty, because it was created through the power of Allah Almighty, without mother and father. This does not mean that this she-camel was Almighty Allah's riding animal as is foolishly understood by Dayanand Saraswati Jundah. Ibn Amar, the leader of the Thamud asked Hazrat Saleh (On whom be peace) that if he is a true Prophet he must create a she-camel of this description out of the stone of this mountain. If they were shown this miracle they would believe in him. After receiving their promise Hazrat Saleh (On whom be peace) prayed to Allah Almighty. In the presence of everybody that stone burst asunder and from it appeared a young she-camel of their description. Immediately after coming into being it gave birth to a baby of her own kind. On seeing this miracle Jundah and his close associates declared faith, but the rest went against their promise and continued being infidels. This she-camel then remained at this same place. (*Tafseer Roohul Bayaan*)

181. From this, we learn that if eating a lawful thing causes harm one should abstain from it. The flesh of the camel is lawful to eat, but because there was a fear of Divine Punishment at slaughtering this she-camel, abstention from it had become absolutely necessary. Even today, experience has shown that the animal hunted from the jungle of the pious had proven harmful. Fish, etc. from the pond of the pious though not unlawful, prove to be harmful. Thus, abstention from them is equal to abstention from rheumatic things by a phlegmatic person.

وَ اذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ عَادٍ وَّ بَوَّاَكُمْ فِی الْاَرْضِ تَتَّخِذُوْنَ مِنْ سُهُوْلِهَا قُصُوْرًا وَّ تَنْحِتُوْنَ الْجِبَالَ بُیُوْتًا ۚ فَاذْكُرُوْٓا اٰلَآءَ اللّٰهِ وَ لَا تَعْثَوْا فِی الْاَرْضِ مُفْسِدِیْنَ۝

74.And remember when He made you successors of Aad [182] and assigned you a place in the land that you build palaces [183] on its plains, and hack out houses in its mountains. Then remember the bounties of Allah and wander not on the earth spreading mischief [184].

182. In that he established you after destroying the people of Aad. From this we learn that rememberance of the Bounties of Allah Almighty is an act of worship because in it Allah Almighty's greatest Bounty is being remembered.

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183. The People of Thamud built places in the village for the summer and erected warm houses in the mountains for the winter, as is the case nowadays with the wealthy people. Their ages were so big that these homes used to be destroyed in their lifetime (*Tafseer Roohul Bayaan*).

184. By this is meant do not commit infidelity and sins upon the earth, because these result in Divine punishment causes mischief to spread. This could also mean abstain from stealing, banditry, alcohol, gambling, etc.

75.The proud leaders[185] of his people said to the weak Muslims: "Do you know [186] that Saleh is the Messenger of his Lord [187]?" They said: "We believe in what has been revealed to him"[188].

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖ ؕ قَالُوْۤا اِنَّا بِمَاۤ اُرْسِلَ بِهٖ مُؤْمِنُوْنَ ﴿۷۵﴾

185. This means though they were not really great in fact, but regarded themselves as great. Whenever man is referred to as arrogant and proud the above is meant, but when the same word is used for Allah Almighty it means the Greatest Being beyond our imaginations.

186. This tells us some of the weak and poor persons from his people declared faith in him, but the leaders and the wealthy did not believe in him. At all times this is how the people behaved with the Prophets i.e. only the poor and destitute became followers.

187. The questions asked by these wretched people was reflected as jest and derision, Hence, Allah Almighty had mentioned it under their infidelity.

188. From this we learn that Faith in joint form is accepted e.g. we have declared faith in all the Prophets jointly, though we are not certain as to their exact number. Likewise, we have jointly believed in all the laws brought by the Holy Prophet صلى الله عليه وآله وسلم though we are not certain about their exact number.

76.The boastful ones said: "In that which you believe we surely disbelieve"[189].

قَالَ الَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا بِالَّذِیْۤ اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ ﴿۷۶﴾

189. In this matter we see strange kindness, that when the believer declares his faith based on prophethood saying that with whatever laws he is sent we have declared faith in it, but when the infidels declared their infidelity based on their faith on which you have faith. Allah Almighty rejects it. In this there is a hint that Faith should be like that of general Muslims.

77.Then they chopped the legs of the she-camel [190] and rebelled against the command of their Lord and said: "O Saleh! Bring upon us that which you are threatening, if you are surely a Messenger".

فَعَقَرُوا النَّاقَةَ وَ عَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَقَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ﴿۷۷﴾

190. Although the hamstrings to the she-camel were cut off by one person, Qaidar, it was connected to everybody, because it was done through everybody's decision. From this we learn that suggestion and opinion concerning infidelity, too, is infidelity. They cut off the hamstring on Wednesday. Hazrat Saleh (On whom be peace) informed them that

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they would be destroyed after three days. On the first day their faces would turn yellow, on the second day they would become red and on the third day they will become black. The same took place as predicted. Then just before Sunday afternoon they first became victims of frightening screams which tore apart their hearts, destroying them totally. Then a terrible earthquake took place. The author of Roohul Bayaan writes among the Thamud was a very pretty and wealthy lady called Sadook. Her daughters, too, were very pretty. Because the she-camel of Hazrat Saleh (On whom be peace) was causing problems to her animals she sent for Masda ibn Dahar and told him that if he can slaughter this she-camel, she would give the choice of marrying any daughter of her he likes. Masda and Qaidar both set out in search of the she-camel and on finding it they slaughtered it. However, Qaidar slaughtered the animal while Masda aided him in the slaughtering.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ﴿٧٨﴾

78.Then the earthquake[191] overtook them. They fell down face on earth in their homes in the morning.

191. In that, first Hazrat Jibraeel (On whom be peace) screamed due to which there was a severe earthquake which destroyed them. Hence, there is no inconsistency with the verse of scream and verse of earthquake.

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ وَنَصَحْتُ لَكُمْ وَلٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ﴿٧٩﴾

79.Then he (Saleh) turned back [192] his face from them and said: "O my people! Verily I did deliver to you the messages of my Lord, and wished you good. But you do not love those who are your well-wishers [193]".

192. After their destruction, Hazrat Saleh (On whom be peace) with the believers first left the village and proceeded to the jungle. After the death of these believers, he proceeded for Makkah Muazzamah. At the time of departure, when Hazrat Saleh (On whom be peace) walked past these corpes he addressed them as appears in verse 79.

193. From this we learn that corpses can hear because Hazrat Saleh (On whom be peace) spoke to them after their death. In fact, these special pious servants after their demise can hear far and near of things. Thus, every worshipper in Tashahood sends Salaam upon the Holy Prophet صلى الله عليه وآله وسلم. In terms of Islamic law it is forbidden to greet one who cannot hear the greeting e.g. one asleep or unconsious, etc. Likewise, it is forbidden to greet one who is incapable of returning the greeting e.g. one engrossed in Salaah or one in the toilet.

وَلُوْطًا إِذْ قَالَ لِقَوْمِهٖٓ أَتَأْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعٰلَمِيْنَ ﴿٨٠﴾

80. And We sent Lut [194], when he said to his people: "Do you commit that indecency[195] which was not committed by anyone in the world before you [196]?"

194.Hazrat Lut (On whom be peace) was the nephew of Hazrat Ebrahim (On whom be peace). He was the Prophet in Sadoom while Hazrat Ebrahim (On whom be peace) was a Prophet in Syria and Palestine. He had migrated with Hazrat Ebrahim (On whom be peace) and came to Syria, and was of great service to Hazrat Ebrahim (On whom be peace) and was made a Prophet through the prayer of Hazrat Ebrahim (On whom be peace).

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195. By 'indecency' is meant sodomy which is explained in the next verse. Indecency is that sin which is regarded a evil by ones mind. Although infidelity is the worst of the major sins, yet Allah Almighty did not describe it as indecent, because the human mind does not show aversion to it. Many intellectuals are involved in infidelity. On the other hand, sodomy is such a repulsive act, that even animals are repugnant about it besides the pig.

196. From this emerge a few issues:

1. Sodomy is the invention of the people of Hazrat Lut (On whom be peace), for this reason it is called LAWAATAH or Sodomy.
2. Sodomy with boys is absolutely forbidden and one who does not reject it as an unlawful act is an infidel.
3. Even the infidels are duty bound by these laws because these are behavioural laws. However they are duty bound by laws concerning worship.

81.You rather approach males for lust, instead of females [197]. On the contrary, you cross the limits.

اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ۝۸۱

197. By 'instead of women' means they would not touch their wives, or that they are no longer fit for them because a sodomite man is no longer fit for his wife.

82.And there was no answer of his people, but they only said: "Turn them out of your town [198], surely these people aspire to be pure".

وَ مَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْهُمْ مِّنْ قَرْیَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ یَّتَطَهَّرُوْنَ ۝۸۲

198. From this we learn that whenever anyone is to be afflicted he begins to think lopsidedly. The habitation of any pious servant of Allah Almighty is a means of peace and security for those inhabitants while their departure from that place is a means of punishment for them. By forcing these pious people out of their village these people were inviting the punishment of Allah Almighty upon themselves. Further, we learn that in Arabic the word QARYAH 'Town' refers to big city as well, because SADOOM was a big city. Thus, the Hadith Shareef which mentions that Salaatatul Jumuah was performed in the town of Jawatha refers to the city of Jawatha because Jumuah Salaah is not valid in a village. Those people who claim that Jumuah Salaah is permissible in terms of this word QARYAH are basing their argument on an incorrect proof because Qaryah is a city, not a village.

83.Then We delivered him and his family [199], except his wife, she was of those who remained behind [200].

فَاَنْجَیْنٰهُ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۖؗ كَانَتْ مِنَ الْغٰبِرِیْنَ ۝۸۳

199. From this we learn that the children, wives, etc. are all part of the family of the Prophet, Hence, the Holy Prophet's صلی اللہ علیہ وآلہ وسلم pious wives and children are all family of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and therefore his AHLE BAIT(people of his household).

200. That woman's name was Wahila. She did not declare faith in him, but instead was an informer for the people. This tells us that a Prophet's wife can be an infidel but not an adulteress. Says Allah Almighty: "*Dirty women are for dirty men*" (S24:V26) He had two daughters from her, Raooz and Reenta. These two as well as all the Muslims were saved, everyone else was destroyed.

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وَاَمۡطَرۡنَا عَلَيۡهِمۡ مَّطَرًا ؕ فَانۡظُرۡ كَيۡفَ كَانَ عَاقِبَةُ الۡمُجۡرِمِيۡنَ ﴿۸۴﴾

84. And We showered upon them a rain [201], then behold! What was the end of the sinners [202].

201. By this is meant at first the earth was rolled into a board in which Hazrat Jibraeel (On whom be peace) raised the entire board skywards then threw it upside down. Thereafter such stones fell down which were made of sulphur and fire. Some of the learned Ulema say that the inhabitants of that place were sunk into the earth, and those who were on a journey were destroyed by rain

202. From this, emerges two issues:

1. Immorality is the worst form of sin. Observe the people of Hazrat Lut (On whom be peace) were as a result of this sent such a punishment which was not sent on any other people deserving of punishment. Even today the punishment of adultery in Islam is worse than that of murder, that is, stoning to death.

2. To read the historical accounts of criminal and sinful people and to ponder and reflect over them is an act of worship as this will create hatred for sin in one's heart. Similarly to ponder over life history of beloved nation is also beloved. So that motivation of obedience may emerge.

SECTION 11

وَ اِلٰى مَدۡيَنَ اَخَاهُمۡ شُعَيۡبًا ؕ قَالَ يٰقَوۡمِ اعۡبُدُوا اللّٰهَ مَا لَكُمۡ مِّنۡ اِلٰهٍ غَيۡرُهٗ ؕ قَدۡ جَآءَتۡكُمۡ بَيِّنَةٌ مِّنۡ رَّبِّكُمۡ فَاَوۡفُوا الۡكَيۡلَ وَ الۡمِيۡزَانَ وَ لَا تَبۡخَسُوا النَّاسَ اَشۡيَآءَهُمۡ وَ لَا تُفۡسِدُوۡا فِى الۡاَرۡضِ بَعۡدَ اِصۡلَاحِهَا ؕ ذٰلِكُمۡ خَيۡرٌ لَّكُمۡ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ ﴿۸۵﴾

85.And to Madian We sent Shuaib from their brethren [203]. He said: "O my people! Worship Allah, for there is no god for you other than Him. Undoubtedly, there has come to you bright proofs from your Lord. Then give full measures [204] and full weights properly and do not give the people their things in reduction. And do not spread mischief on the earth after setting its fair management. This is good for you, if you believe [206]".

203. By this is meant Allah Almighty sent Hazrat Shuaib ibn Makeel, ibn Yashjar ibn Madian. Madian married Hazrat Lut's (On whom be peace) daughter Reena. From this marriage many children were born which filled the village. This village was named Madian. Hazrat Shuaib (On whom be peace) was handsome and possessed a commanding personality. His daughter, Hazrat Safoora, was given in marriage to Hazrat Musa (On whom be peace).

204. This tells us that the infidels too are duty bound by some laws, because Hazrat Shuaib (On whom be peace) had given orders to his infidel people to be accurate with the scale and measurement. Their disregard to this command resulted in Divine punishment descending upon these people. The infidels too would be punished on the Day of Judgement for their ommision of Salaah. Says Allah Almighty: *"They said, we were not used to offering prayer"* (S74:V43). However, in terms of Islamic law worship is not obligatory upon the infidels.

205. Because Prophets of Allah Almighty came upon it. He instituted prophetic laws upon it which helped to rectify and reform the village. Now you must not cause mischief and rebellion through infidelity and sin.

206. By this is meant if you remain accurate in your weight and measurement after declaring faith, refrain from causing mischief,

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that would be better for you because you would be rewarded in the Hereafter for this . The Holy Prophet صلی اللہ علیہ وآلہ وسلم says that on the Day of Judgement the honest merchant will be in the company of the Prophet of Allah Almighty. From this we learn that the infidels will not gain any benefits form their honesty in business in the Hereafter. The rewards of the Hereafter are only for the believers.

86. And sit not on every path [207] threatening and barring from Allah's ways to the wayfarers who have believed in Him, desiring crookedness in it. And remember when you were few, He multiplied [208] you. And behold! What was the end of the mischief-makers [209].

وَ لَا تَقْعُدُوْا بِكُلِّ صِرَاطٍ تُوْعِدُوْنَ وَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ بِهٖ وَتَبْغُوْنَهَا عِوَجًا ۚ وَ اذْكُرُوْۤا اِذْ كُنْتُمْ قَلِيْلًا فَكَثَّرَكُمْ ۪ وَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿۸۶﴾

207. These people would sit in the roads of Madyan and would tell all travellers coming to it that there is a magician in Madyan whom they must avoid meeting. The name of the magician is Hazrat Shuaib (On whom be peace). They further said that some of his followers lost the travellers coming to Madian.

208. That at the beginning you were few in number, He increased you numerically; you were poor but He made you rich, you were weak, but He made you strong. These bounties demand that you should express your appreciation and gratitude to Me by declaring faith in Me.

209. Outwardly it seems that these, too, are words of Hazrat Shuaib (On whom be peace). He is telling his people that ponder over the historical events of the previous people to take lessons from them. It is possible that this is being addressed to the Arabs. From this we learn that to learn historical events of nations, and to gain lessons from our ups and downs is an order from Allah Almighty. Likewise, the biographies of the pious especially that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an excellent act of worship. This helps to inculcate piety, fear of Allah Almighty and the taste for worship.

87.And if there is a party of you who believe in that with which I have been sent and a party of you who believe [210] not, then wait till Allah decides between us. And Allah's decision is the best [211].

وَ اِنْ كَانَ طَآىِٕفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِیْۤ اُرْسِلْتُ بِهٖ وَ طَآىِٕفَةٌ لَّمْ یُؤْمِنُوْا فَاصْبِرُوْا حَتّٰى یَحْكُمَ اللّٰهُ بَیْنَنَا ۚ وَ هُوَ خَیْرُ الْحٰكِمِیْنَ ﴿۸۷﴾

210. Just as every area of the earth does not become green from the rain, some portion is left deprived, every human does not come on the path of guidance from the teachings of the Prophet of Allah Almighty, some are deprived of it. In fact, through the rain of Prophethood condition of the heart is revealed. Whatever seed the power of Allah Almighty has sowed in the heart, the same will be rewarded.

211. Rulers of the world too are HAAKIM but they are of metaphorical or apparent nature as these are rulers who can err. Allah Almighty is the absolute ruler in whose order there is no possibility of an error nor is there appeal at His decision. Hence, this verse is absolutely true, without any room for objection.

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PARAT 9

قَالَ الْمَلَاُ الَّذِیْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لَنُخْرِجَنَّكَ یٰشُعَیْبُ وَ الَّذِیْنَ اٰمَنُوْا مَعَكَ مِنْ قَرْیَتِنَاۤ اَوْ لَتَعُوْدُنَّ فِیْ مِلَّتِنَاؕ قَالَ اَوَ لَوْ كُنَّا كٰرِهِیْنَ۫ۚ(۸۸)

88.The proud chiefs [212] of his people said: "O Shuaib! We swear that we will certainly throw you out of our town along with those Muslims [213] who are with you or you come back to our faith". He said: "What! Even though we hate it [214]?"

212. From this we learn that it is the leaders of the nation who become the cause of its destruction. If they are reformed they can elevate the nation to the highest plain of progress. The leaders of the people of Hazrat Shuaib (On whom be peace) were destroyed due to their impudence and disrespect.

213. By this is meant the true purpose and object was to take you out, and because of you your believing companions too would be taken out with you. This tells us that even the infidels knew that there is a difference between a prophet and general believers. Prophets are not included in the word believers. It should be remembered that the word "With you" is connected to taking out i.e. they too would be taken out with you. The believers are not equal to the Prophets in faith, as Prophets are superior in faith than all.

214. By this is meant it cannot happen that inwardly we become disgusted with your religion and outwardly we feign acceptance thereof. This shows that hypocrisy is an evil thing.

قَدِ افْتَرَیْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِیْ مِلَّتِكُمْ بَعْدَ اِذْ نَجّٰىنَا اللّٰهُ مِنْهَاؕ وَ مَا یَكُوْنُ لَنَاۤ اَنْ نَّعُوْدَ فِیْهَاۤ اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ رَبُّنَاؕ وَسِعَ رَبُّنَا كُلَّ شَیْءٍ عِلْمًاؕ عَلَى اللّٰهِ تَوَكَّلْنَاؕ رَبَّنَا افْتَحْ بَیْنَنَا وَ بَیْنَ قَوْمِنَا بِالْحَقِّ وَ اَنْتَ خَیْرُ الْفٰتِحِیْنَ(۸۹)

89.Certainly we shall forge a lie against Allah, if we returned to your faith after Allah has delivered us from it [215]. And if it is not for us Muslims that we should come back in your faith, but that Allah Who is our Lord so willed [216]. The knowledge of our Lord comprehends everything [217]. We put our trust in Allah. O our Lord! Decide between us and our people with truth [218]. And Your decision is the best [219].

215. By this is meant Allah Almighty had from the outset protected me from infidelity, and took my companions out of it and guided them towards faith, because Prophets cannot be sinners, let alone be perpetrators of infidelity.

216. Prophets are absolved from misleading a believer because they are totally innocent and cannot in any way be misguided. Misguidance either comes from ones baser self or from the deception of the devil. The Prophets of Allah Almighty do not have a baser self. They only have the contented self. Says Allah Almighty: "*No doubt the soul is wont to command evil but that on whom my Lord has mercy*" (S12:V53). Thus, the devil is unable to mislead them. Says Allah Almighty: "*No doubt those who are my bondsmen, you have no control over them*" (S17:V65). From this there is a hint that the infidelity of the infidels is due to the will and intention of Allah Almighty, but not due to His Pleasure.

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verses in which it is said that Allah Almighty has encompassed everything through His knowledge and Power, because Allah Almighty is physically pure from encompassing and beseiging. The essence of it is that Allah Almighty is fully aware of our Trust in Him. It is now hoped that He would save all of us from reverting to infidelity.

217. This verse is the commentary of these decision known by destroying the infidels and granting salvation to the believers. Otherwise the verbal decision was already announced through the Prophet.

218. and 219. That is, although the rulers and emperors of the world too make decision and give judgement, but your decision is superior to all these.

90.And the infidel chiefs of his people said: "If you follow Shuaib, you shall certainly be the losers" 220.

وَ قَالَ الْمَلَاُ الَّذِیْنَ كَفَرُوْا مِنْ قَوْمِهٖ لَىٕنِ اتَّبَعْتُمْ شُعَیْبًا اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ (۹۰)

220. By this is meant in commercial dealings you would have to be exact in your measures, which may not prove profitable at all in your business venture. This saying of the leaders of the infidels was directed at those people who had not yet brought faith. From this we learn that the devils use material losses as a means of taking you away from your religion.

91.Then the earthquake overtook them. So, in the morning they fell prostrate in their homes 221.

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِیْ دَارِهِمْ جٰثِمِیْنَ (۹۱)

221. By 'fell prostrate' is meant first they were shattered by a loud scream, then an earthquake, as it is stated in Surah Hud: "*And the roaring noise overtook the unjust.*" (S11:V94) Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has said that the door of Hell was opened upon them from which came severe heat. They ran into the dungeons, but the heat was there as well.

Coming out of there they ran towards the jungles where a piece of cloud appeared. They all assembled under it. Suddenly that cloud blazed into fire burning and destroying all of them. Thus, the meaning of the word 'homes' is their village and not their homes because they ran out of their homes into the jungle where they were destroyed. Says Allah Almighty: "*Therefore, the torment of the day of shadow overtook them*" (S26:V189).

92. Those who falsified Shuaib vanished as if they had never been dwelling in those homes. Those who falsified Shuaib were the people who were ruined.

الَّذِیْنَ كَذَّبُوْا شُعَیْبًا كَاَنْ لَّمْ یَغْنَوْا فِیْهَا ۛۚ اَلَّذِیْنَ كَذَّبُوْا شُعَیْبًا كَانُوْا هُمُ الْخٰسِرِیْنَ (۹۲)

93.Then Shuaib turned 222 his face from them and said: "O my people! I have already delivered to you the messages of my Lord and admonished you for your good 223. How then shall I be sorrowful over the infidels" 224?

فَتَوَلّٰى عَنْهُمْ وَ قَالَ یٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسٰلٰتِ رَبِّیْ وَ نَصَحْتُ لَكُمْ ۚ فَكَیْفَ اٰسٰى عَلٰى قَوْمٍ كٰفِرِیْنَ (۹۳)

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222. By this is meant after the destruction of the people when Hazrat Shuaib (On whom be peace) was going pass a safe place to which he restricted himself. Here he walked over the corpses and directed these words to them. (Tafseer Roohul Bayaan, etc) From the letter FA-'then' it appears this speech is after death.

223. From this we learn that dead bodies have the ability to hear because Hazrat Shuaib (On whom be peace) spoke to his people after their destruction. The Holy Prophet (Peace be upon him) too had spoken to the dead bodies of Abu Jahl and his mates slain in the Battle of Badr.

224.By this is meant you are not worthy people over whom one can bereave. From this one learns that it is totally forbidden to express grief at the death of an infidel, like those Muslims who had worn black clothes and recited dirges at the death of Gandhi and Tillak. Contrary to this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم offered Sajda of gratitude when receiving the news of Abu Jahl's death. The joy is not at the person's death but at him being no longer a mischief for the world. How can one be grieved at the loss of a rotten limb.

SECTION 12

وَ مَاۤ اَرْسَلْنَا فِیْ قَرْیَةٍ مِّنْ نَّبِیٍّ اِلَّاۤ اَخَذْنَاۤ اَهْلَهَا بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ یَضَّرَّعُوْنَ (۹۴)

94. And We have not sent any Prophet in any town, but We seized the people thereof with adversity and suffering [225] that any way they might lament [226].

225. In this verse the word 'people' refers to the infidels, severity refers to poverty and other outside calamites and difficulties refer to disease, torment, etc. This means these calamities were sent upon them so that they could accept faith.

226. From this we learn that comforts and problems in this world are a test. One should be patient in tribulation and grateful in comforts. Gaining comforts despite one's sins is a form of severe punishment, while calamities on the pious is a form of Divine mercy, if he is able to accept these with patience.

ثُمَّ بَدَّلْنَا مَكَانَ السَّیِّئَةِ الْحَسَنَةَ حَتّٰی عَفَوْا وَّقَالُوْا قَدْ مَسَّ اٰبَآءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَاَخَذْنٰهُمْ بَغْتَةً وَّهُمْ لَا یَشْعُرُوْنَ (۹۵)

95.Then We changed the place of evil with good [227] until they grew in number and said: "No doubt, sufferings and comforts visited our fathers". Then We seized them suddenly while they were unmindful[228].

227. Or, so that they can accept faith in gratitude for receiving these bounties, or so that they can commit more sins due to their negligence. In the first instance these bounties were a means of Divine mercy, in the second they were a form of punishment.

228. This tell us that turning to Allah Almighty in the face of diffuculties, or believing in Him just by the way is a sign of the negligent and callous people. Whenever the Noble Companions were ill they would always think which fault of theirs caused this difficulty upon them, and always feared at receiving blessings and bounties thinking whether this was not a divine punishment for them. This is the sign of a heart that is alert and alive. May Allah Almighty grant us this type of a heart.

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وَ لَوْ اَنَّ اَهْلَ الْقُرٰۤى اٰمَنُوْا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَ الْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ﴿۹۶﴾

96.And had the people of the town believed and become pious, then We would surely have opened upon them blessings [229] from the heavens and the earth. But they had falsified. So We seized them on account of their doings [230].

229. From this we learn piety is a means of obtaining mercy of Allah Almighty, in this world as well as in the Hereafter. Says Allah Almighty: "*And he who fears Allah, Allah will make a way for his deliverance*." (S65:V2) We further learn that in order to remove wordly calamities one is allowed to do good deeds. Thus, one performs Salatul Istisqa for rain and Salatul Kusoof for protection during the eclipse.

230. By this is meant Allah Almighty has seized the sane and adult infidels in different types of punishments due to their evil doings, while their children, animals etc. as their subordinates. Weevil is also ground with the wheat. Thus, there is no inconsistency in the verse.

اَفَاَمِنَ اَهْلُ الْقُرٰۤى اَنْ يَّاْتِيَهُمْ بَاْسُنَا بَيَاتًا وَّ هُمْ نَآىِٕمُوْنَ﴿۹۷﴾

97.Do the people of the towns not fear Allah that Our punishment may come upon them at night while they remain asleep [231]?

231. Here "people of the towns" refers to the people of Makkah and its surroundings, while 'not fear' means to become fearless due to lack of fear of Allah Almighty which is an act of infidelity. Thus, this verse is not in opposition to "*And Allah Almighty is not one to chastise them while your are in their midst*". (S8:V33) i.e. Oh My Beloved Nabi صلی اللہ علیہ وآلہ وسلم, while you are in their midst no punishment will come to them. The awe and fear of Allah Almighty are proofs of Faith. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would show fear when seeing the clouds. To fear breach of promise by Allah Almighty is an act of infidelity. Also, to remove the fear of Allah Almighty out of one's heart is a proof of infidelity. The same is meant here.

اَوَ اَمِنَ اَهْلُ الْقُرٰۤى اَنْ يَّاْتِيَهُمْ بَاْسُنَا ضُحًى وَّ هُمْ يَلْعَبُوْنَ﴿۹۸﴾

98.Or, do the people of the town not fear that our punishment may come upon them in the daylight while they are playing [232]?

232. Because punishment of Allah Almighty usually comes at the time of negligence, which mostly comes during the latter part of the night or in the afternoon.

اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ﴿۹۹﴾

99.Are they unaware of the secret plan of Allah? And none becomes fearless against the secret plan of Allah, but the losers [233].

233. One thus learns that the emptiness of the heart of the fear of Almighty Allah and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم is the means of being in severe loss. Allah Almighty's slackness and not punishing any person for committing sins is the secret devise of Allah Almighty.

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SECTION 13

100.And do those who inherited the land after the owners of it did not get so much guidance [234] that if We please, We would have afflicted them for their sins. And We put a seal upon their hearts so that they hear nothing [235].

اَوَ لَمْ يَهْدِ لِلَّذِيْنَ يَرِثُوْنَ الْاَرْضَ مِنْۢ بَعْدِ اَهْلِهَاۤ اَنْ لَّوْ نَشَآءُ اَصَبْنٰهُمْ بِذُنُوْبِهِمْ ۚ وَ نَطْبَعُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَسْمَعُوْنَ ﴿۱۰۰﴾

234. This means they should ponder that just as this would not remain with their legators; they died, making them heirs of their estates, they too will not own these things permanently viz. someone else will become the owners of these things. It should be remembered that the residents of Makkah were not sent with outward Divine punishment. Companions of the Elephants were devastated by such punishment, but they were not citizens of Makkah. Examples of such punishment are undergoing metamorphosis or total mutilation, etc. In whichever towns and places such punishment comes, it is forbidden to stay there, drink its water or even make a stop there. Thus, we have provided an emphatic commentary of this verse, that here death of the legators is envisaged after which their heirs become legal owners of their wealth.

235. From this we learn that not taking a lesson from another's death, and remaining engrossed in sins are signs of a negligent heart. Visiting the graves is Sunnat so that one can take a lesson from this.

101.These are the towns, the news of which We relate to you [236]. And undoubtedly, there came to them their Messengers with bright proofs, but they were not able to believe what they had first rejected [237]. Thus, Allah put the seal upon the hearts of the infidels [238].

تِلْكَ الْقُرٰى نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا مِنْ قَبْلُ ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الْكٰفِرِيْنَ ﴿۱۰۱﴾

236. From this one learns that reading about the events which caused the destruction of nations is an excellent way of taking a warning or learning a lesson. Likewise reading about the lives of the Prophets and saints of Allah Almighty are necessary to inculcate a desire for worshipping Allah Almighty.

237. From this one learns that insulting Allah Almighty's Prophet or harbouring enmity about him becomes a means of stamping a seal on the heart. May Allah Almighty save us from this. This seal is like how the iron becomes eroded by rust.

238. It is understood that opposition of the Prophet of Allah Almighty results in a person's heart becoming hard and then does not have the capacity to receive guidance. Thus, now those who have no connection with the Holy Prophet صلی اللہ علیہ وآلہ وسلم their understanding of the QUR'AAN too becomes lopsided. May Allah Almighty protect us.

102.And We did not find most of them true to their words [239] and certainly We found most of them transgressors.

وَ مَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَ اِنْ وَّجَدْنَاۤ اَكْثَرَهُمْ لَفٰسِقِيْنَ ﴿۱۰۲﴾

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239. Whenever the infidels of Makkah were caught up in a difficulty they would make a solemn promise that if they obtain salvation, they would accept faith. However, when they had obtained salvation, they went back on their promise. This is what is being discussed here.

103.Then after them We sent Musa towards Firaun and his chiefs with Our signs [240], but they did injustice to these signs. See how was the end of these mischief-mongers.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى بِاٰیٰتِنَاۤ اِلٰى فِرْعَوْنَ وَ مَلَاۡىٕهٖ فَظَلَمُوْا بِهَاۚ فَانْظُرْ كَیْفَ كَانَ عَاقِبَةُ الْمُفْسِدِیْنَ(۱۰۳)

240. By this is meant those Prophets before Hazrat Musa (On whom be peace). After them Hazrat Musa (On whom be peace) was sent. Because Hazrat Musa (On whom be peace) is a high ranking Prophet of the Israelites, the first Prophet upon whom a Book was revealed, he is therefore discussed with a great deal of importance. Otherwise, he too has been included among all the Prophets. By verses here, is meant the miracles of Hazrat Musa (On whom be peace) and not to the verses of Tauraat, because Tauraat was revealed to Hazrat Musa (On whom be peace) after the destruction of the Pharaoh. Also, infidels do not hold themselves responsible for believing in the revealed Book, they become dutybound to believe in the Prophet. In those days every king of Egypt assumed the title of Pharaoh. Before that they were called the 'Aziz' of Egypt. The name of the Pharaoh in the time of Hazrat Musa (On whom be peace) was Musab Bin Rayyan. Hazrat Musa (On whom be peace) was a Prophet for the entire Egypt, whether they were Qibti, Sibti or Israelite. Now the kings of Egypt are called Khadyu of Egypt

104.And Musa said: "O Firaun! I am the Messenger from the Lord of the Worlds" [241].

وَ قَالَ مُوْسٰى یٰفِرْعَوْنُ اِنِّیْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِیْنَۙ(۱۰۴)

241. From this we learn that the first obligatory thing is the recognition of a Prophet, then other things. It is for this reason that our Holy Prophet صلی اللہ علیہ وآلہ وسلم in his very first preaching said: "Recognize me. How do you find me?"

105."It is my duty not to say anything about Allah, but the truth[242]. I have come to you all with signs from your Lord. Then let the children of Israel go with me" [243].

حَقِیْقٌ عَلٰۤى اَنْ لَّاۤ اَقُوْلَ عَلَى اللّٰهِ اِلَّا الْحَقَّؕ قَدْ جِئْتُكُمْ بِبَیِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِیَ بَنِیْۤ اِسْرَآءِیْلَؕ(۱۰۵)

242. This tells us that a prophet is totally innocent of all falsehood. Hazrat Ebrahim (On whom be peace) said: "*Rather this big one of them would have done this,*" (S21:V63) was preaching not a lie. Likewise, his calling sister for his wife too is literary a device of concealing the real feeling. The connection between prophethood and falsehood is like that between light and darkness. Falsehood from them is an impossibility, while falsehood concerning Allah Almighty is an impossibility with His personality.

243. By this is meant first emancipate them from their slavery so that they can go to Syria with me.

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قَالَ اِنۡ كُنۡتَ جِئۡتَ بِاٰيَةٍ فَاۡتِ بِهَاۤ اِنۡ كُنۡتَ مِنَ الصّٰدِقِيۡنَ ﴿۱۰۶﴾

106.He said: "If you have come with any sign then produce it, if you are truthful.

فَاَلۡقٰى عَصَاهُ فَاِذَا هِىَ ثُعۡبَانٌ مُّبِيۡنٌ ﴿۱۰۷﴾

107.Then Musa cast his staff, which at once became a serpent manifest [244].

244. In hugeness it was like a python, in swiftness it was as quick as a sleek snake. It was yellowish in colour and stood up to the height of a mile. Its lower jaw was on the ground and its upper jaw was on the top peak of the Pharaoh's palace. When it turned towards the Pharaoh, he jumped down from his throne and ran breaking wind. The courtiers stampeded in such a way that many were crushed to death. The Pharaoh screamed aloud saying I am ready to accept faith, but please hold on it, I am even prepared to free the Israelites to go with you.

وَّنَزَعَ يَدَهٗ فَاِذَا هِىَ بَيۡضَآءُ لِلنّٰظِرِيۡنَ ﴿۱۰۸﴾

108.And he drew forth his hand after putting it into his collar, then it began to shine before the beholders [245].

245. From this we learn that prophets are given such astonishing miracles which held great weight in their days. Because magic was the prevalent power of those days, Hazrat Musa (On whom be peace) was given these miracles. During the time of Hazrat Isa (On whom be peace) medicine was the force of the day, therefore he was blessed with the miracles of giving sight to the blind, cure the lepers, giving life to the dead. If Mirza Ghulam Qadiyani was a prophet he should have been given miracles of scientific inventions because presently this is the prevailing power.

SECTION 14

قَالَ الۡمَلَاُ مِنۡ قَوۡمِ فِرۡعَوۡنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيۡمٌ ﴿۱۰۹﴾

109.The chiefs of the people of Firaun said: "This is indeed a magician full of knowledge" [246].

246. Because he was gone from Egypt for some time, the followers of Pharaoh thought that he had gone to study witchcraft and excelled in this field by acquiring this knowledge from an experienced magician. For this reason Allah Almighty had kept our Holy Prophet صلی اللہ علیہ وآلہ وسلم amongst the Makkans. He stayed for a short while with Bibi Halima (Allah be pleased with her) so that no wretched person could get an opportunity to make such allegations.Thus, Pharaoh did not make this allegation against Hazrat Harun (On whom be peace).

يُّرِيۡدُ اَنۡ يُّخۡرِجَكُمۡ مِّنۡ اَرۡضِكُمۡ‌ۚ فَمَاذَا تَاۡمُرُوۡنَ ﴿۱۱۰﴾

110.He (Musa) wishes to turn you out of your land. What is your advice then?

قَالُوۡۤا اَرۡجِهۡ وَاَخَاهُ وَاَرۡسِلۡ فِى الۡمَدَآئِنِ حٰشِرِيۡنَ ﴿۱۱۱﴾

111.They said: "Put him and his brother off for a while and send into the cities men to collect.

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112.That they may bring to you every magician having knowledge" [247].

يَأْتُوكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿١١٢﴾

247.So that they can do battle in which Hazrat Musa (On whom be peace) would be defeated.

113.And the magicians came to Pharaoh and said: "Surely, shall we get some reward if we are victorious?"

وَ جَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْٓا اِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿١١٣﴾

114.Pharaoh said: "Yes, and then you shall become near [248] to me".

قَالَ نَعَمْ وَ اِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ﴿١١٤﴾

248. Allah Almighty made true words to come from the mouth of the Pharaoh, as a result of which these magicians became victorious as believers and became pious servants of Allah Almighty. These magicians were seventy thousand in total and had four leaders. Shaboor, Aadoor, Hittatah and Sham'oon. When they came to know that the stick of Hazrat Musa (On whom be peace) guards him in the form of a snake while he is asleep, they realised that this was not magic because magic can only work when the magician is awake, not when he is asleep. (*Tafseer Roohul Bayaan*).

115.They said: "O Musa! Will you throw first or will we be the first to cast?"

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَ اِمَّآ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ ﴿١١٥﴾

116.Musa said: "You throw" [249]. When they threw they enchanted the eyes of the people [250] and frightened them and brought forth a great magic [251].

قَالَ اَلْقُوْا ۚ فَلَمَّآ اَلْقَوْا سَحَرُوْٓا اَعْيُنَ النَّاسِ وَ اسْتَرْهَبُوْهُمْ وَجَآءُوْ بِسِحْرٍ عَظِيْمٍ ﴿١١٦﴾

249. This tells us that it is not forbidden to give permission to nullify infidelity or sins, because Hazrat Musa (On whom be peace) gave them permission to cast their magic, not to nullify it. We further know that one receives faith by respecting the Prophet of Allah Almighty. It is due to this respect for Hazrat Musa (On whom be peace) that these magicians were guided towards faith and testification - that cast their magic after seeking permission.

250. This makes it apparent that usually there is not much truth attached to magic. People only become victims of optical illusion. However, what one sees through a miracle is the actual thing seen. The same is the condition of KARAMAT or a miracle shown by a saint. Says Allah Almighty: "*Now We shall restore it to its former condition.*" (S20:V21)

251. The sticks were loaded on three hundred camels which were shown in the form of snakes.The entire ground was filled with snakes.

117.And We revealed to Musa, throw your staff. Then suddenly it began to swallow their false shows [252].

وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَلْقِ عَصَاكَ ۚ فَاِذَا هِيَ تَلْقَفُ مَا يَاْفِكُوْنَ ﴿١١٧﴾

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clothes, the loss of an eye of the Angel of Death through the clout of Hazrat Musa (On whom be peace), etc. who behaved according to the nature of the shape. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Light of Allah Almighty but when in human form he would eat and drink, enter into marriage, keep continuos fasts without any difficulty, being the manifestation of light.

252. From this we learn that whenever a thing is changed to another form, some of its characteristics too come to pass in it. The walking-stick was a stick. A stick does not eat or drink, but when it assumed the form of a snake it began to eat and drink. This helps to solve many issues, e.g. appearing of Hazrat Jibraeel (On whom be peace) in human form in

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۱۸﴾

118.Then the truth was established and their works proved in vain [253].

secretly, just as the murder of some Prophets. The effect of witchcraft on a Prophet is like the effect of the sword on their bodies.

253. This tells us that magic cannot withstand the power of Prophetic miracle. The magic which affected our Holy Prophet صلی اللہ علیہ وآلہ وسلم was not pitted against a miracle. It was done

فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صٰغِرِيْنَ ﴿۱۱۹﴾

119.Then they were laid vanquished here and returned humiliated.

وَ اُلْقِيَ السَّحَرَةُ سٰجِدِيْنَ ﴿۱۲۰﴾

120. And the magicians were made to prostrate [254].

Lord "Even my desire is an offering of Thy Grace I move not, I am being made to move."

254. The magicians did not go into prostration. by themselves but Divine Guidance helped them and they were made to prostrate to their

قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ﴿۱۲۱﴾

121.They said: "We believe in the Lord of the Worlds".

رَبِّ مُوْسٰى وَ هٰرُوْنَ ﴿۱۲۲﴾

122."Who is the Lord of Musa and Harun" [255].

says: "*Also, the true and acceptable knowledge about Allah Almighty is that which is acquired through the Prophet.*"

255. This tells us that Prophets are the proof and recognition of Allah Almighty viz. Lord of the worlds is He who is described by these two Prophets, and not whom the Pharaoh

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِي الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَآ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ ﴿۱۲۳﴾

123. Pharaoh said: "You have believed in Him before I gave you leave [256]. This is indeed a big plot, which you all have plotted [257] in the city, that you may drive forth its people there from. So now you shall know".

(S18:V109). From this we learn that there is no need to seek permission of parents or king in order to declare faith. In fact, obligatory duties like Salaah, Hajj etc. are necessary to be

256. In this verse the word 'before' means without i.e.without my permission why did you declare faith? An example of this is "*Then the sea would be exhausted but not my Lord*"

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performed without the permission of parents, kings etc.

257. By this is meant that all of you are pupils and Hazrat Musa (On whom be peace) is your teacher. You secretly conspire to confront him but you were decisively defeated. This confrontation took place in the area of Alexandria.

124. I shall certainly cut off your hands and your feet on alternate sides, then I shall crucify you all [258].

لَاُقَطِّعَنَّ اَیۡدِیَکُمۡ وَ اَرۡجُلَکُمۡ مِّنۡ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّکُمۡ اَجۡمَعِیۡنَ ﴿۱۲۴﴾

258. Crucify them on the banks of the river on the palm trees so that it may serve as a lesson for the people. The author of *Tafseer Roohul Bayaan*, had said that Pharaoh is the inventor of crucifixion. Now, the punishment in Islam of a robber is execution or death by hanging.

125. They said: "We are surely to return to our Lord" [259].

قَالُوۡۤا اِنَّاۤ اِلٰی رَبِّنَا مُنۡقَلِبُوۡنَ ﴿۱۲۵﴾

259. From this we learn that in the heart of a believer there is no fear for anyone besides Allah Almighty. Further we learn that a person can become an instant saint through the company of the Prophet. Observe, that the day these magicians declared faith on Hazrat Musa (On whom be peace), that very day they acquired so much spiritual strength that they no longer feared crucifixion.

126."And what do you see bad in us, save that we have believed in the signs of our Lord [260] when they came to us. O our Lord! Pour upon us patience and cause us to die as Muslims [261].

وَمَا تَنۡقِمُ مِنَّاۤ اِلَّاۤ اَنۡ اٰمَنَّا بِاٰیٰتِ رَبِّنَا لَمَّا جَآءَتۡنَا ؕ رَبَّنَاۤ اَفۡرِغۡ عَلَیۡنَا صَبۡرًا وَّتَوَفَّنَا مُسۡلِمِیۡنَ ﴿۱۲۶﴾

260. This tells us that the recognition of a complete believer is that infidels are displeased with him. The displeasure of the infidels is a proof of the strength of faith. Those with whom both the Muslims and infidels are happy, are hypocrites. Even to date the infidels are expressing disapproval of the Noble Companions.

261. This makes it clear that nearness of Hazrat Musa (On whom be peace) in just one day made those old infidels pass the different stages of faith, companionship and martyrdom. The beneficience of companionship is greater than everything else.

SECTION 15

127.And the chiefs of the people of Pharaoh said: "Do you leave Musa and his people to cause mischief in the land and reject [263] you and your gods?" He said: "Now we will kill their males and keep alive their daughters [264]. And surely we are dominant over them [266]".

وَ قَالَ الۡمَلَاُ مِنۡ قَوۡمِ فِرۡعَوۡنَ اَتَذَرُ مُوۡسٰی وَ قَوۡمَهٗ لِیُفۡسِدُوۡا فِی الۡاَرۡضِ وَیَذَرَكَ وَاٰلِهَتَكَ ؕ قَالَ سَنُقَتِّلُ اَبۡنَآءَهُمۡ وَ نَسۡتَحۡیٖ نِسَآءَهُمۡ ۚ وَ اِنَّا فَوۡقَهُمۡ قٰهِرُوۡنَ ﴿۱۲۷﴾

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262. When six hundred thousand declared faith on seeing the magicians falling into prostration, these leaders became scared and said: "Why don't you kill (Hazrat) Musa (On whom be peace)?"
263. Those who came to the court of the Pharaoh would all worship him, while those who lived far were given his idol carved from stone and wood which they would worship. This is what is meant by the words 'your gods'.
264. The word 'Nisaa' in Arabic is used to denote young girls, but here it is used for small girls because in future they would be growing into young girls. Hence, it is used metaphorically, just as students are sometimes called an Aalim (a learned man).
265. By this is meant our elevation is undoubtedly better than that of the Israelites. They were merely saying this verbally but their hearts were pounding.
266. From this one learns that Pharaoh was overawed by Musa (On whom be peace), therefore he did not oppose him but continued to torture the children of the people.

قَالَ مُوْسٰى لِقَوْمِهِ اسْتَعِيْنُوْا بِاللّٰهِ وَ اصْبِرُوْاۚ اِنَّ الْاَرْضَ لِلّٰهِ ۙ۬ يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ الْعَاقِبَةُ لِلْمُتَّقِيْنَ﴿۱۲۸﴾

128.Musa said to his people: "Seek the help of Allah and have patience [267]. No doubt, Allah is the Master of the earth. He makes as successor whomsoever He pleases from His bondsmen. And the end is in the hand of the God-fearing [268].

267. When the Israelites came to know that now their sons would be executed they were full of anxiety. It should be remembered this cruel act of Pharoah now was only to maintain his prestige, because the purpose of killing the thousands of infants in an effort to prevent the birth of the child was over because that holy child was already born. Hazrat Musa (On whom be peace) exhorted the Israelites to be patient.
268. In this there is a hint that lead a life of piety, if Allah Almighty wills, you yourselves would become the masters of Egypt. It should be remembered that from his life of four hundred years, he spent three hundred and twenty years in complete comfort, without as much as a headache. Later, Divine punishment came upon him.

قَالُوْۤا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيَنَا وَ مِنْۢ بَعْدِ مَا جِئْتَنَا ؕ قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ عَدُوَّكُمْ وَ يَسْتَخْلِفَكُمْ فِى الْاَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُوْنَ﴿۱۲۹﴾

129.They said: "We were oppressed before your coming [269] to us and since you have come to us". He said: "It is near that your Lord may destroy your enemy and make you a successor [270] in the land to see how you act.

269. By this is meant that we had hoped that after your appearance the Pharaoh will stop the killing of our children, because the reason for this killing is now over, but upto now our children are subjected to this inhuman act, when will we be relieved of this?
270. We thus learn that Allah Almighty had blessed Hazrat Musa (On whom be peace) with the knowledge of the unseen, because here the Prophet of Allah Almighty is informing them about events that were still to come without withholding anything. Everything took place as was foretold, the Pharaoh was drowned with his people, and the Israelites became the masters of Egypt.

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SECTION 16

130.And surely We had seized the people of Pharaoh with years of calamity and scarcity of fruit [271], that they may accept admonition [272].

وَ لَقَدْ اَخَذْنَاۤ اٰلَ فِرْعَوْنَ بِالسِّنِیْنَ وَ نَقْصٍ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ یَذَّكَّرُوْنَ۝۱۳۰

271. The Pharaoh spent three hundred and twenty years in absolute comfort. Then he was subjected to severe drought because he was ignorant of the pangs of hunger so that those pangs may enable him to accept faith, but to no avail. This tells us that worldly difficulties are warrants from Allah Almighty.

272. By this is meant the tilling lands of Pharaoh's rural people as well as the gardens of the urban people were rendered without fruit and leaves. The grain in the fields decreased. The same was the case with the fruit in the gardens. This was done so that they could repent.

131.But when affluence came to them they used to say: "This is due to our own efforts". And when their evil deeds put them at a loss, they considered it as a bad omen [273] due to Musa and those with him. Behold, their ill fate is with Allah alone, but most of them do not know [274].

فَاِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا هٰذِهٖۚ وَ اِنْ تُصِبْهُمْ سَیِّئَةٌ یَّطَّیَّرُوْا بِمُوْسٰى وَ مَنْ مَّعَهٗؕ اَلَاۤ اِنَّمَا طٰٓىٕرُهُمْ عِنْدَ اللّٰهِ وَ لٰـكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ۝۱۳۱

273. From this we learn that to regard the pious servants of Allah Almighty as inauspicious and the good deeds as evil is the work of the infidels. Our sins are evil, but these pious persons are auspicious. Hazrat Isa (On whom be peace) had said: "*And He made me blessed wherever I may be*". (S19:V31) Even their relics, too, are auspicious and full of blessings.

274. Here the word 'most' is used because some of the Qibtees had declared faith in Hazrat Musa (On whom be peace), though they were few in number.

132.And they said: "Whatever type of a sign you may bring to us to enchant us therewith, we are not at all to believe you [275].

وَ قَالُوْا مَهْمَا تَاْتِنَا بِهٖ مِنْ اٰیَةٍ لِّتَسْحَرَنَا بِهَاۙ فَمَا نَحْنُ لَكَ بِمُؤْمِنِیْنَ۝۱۳۲

275. At that point in time Hazrat Musa (On whom be peace) cursed Pharaoh and his people saying: "Oh Almighty Allah now their rebellion and waywardness is gone beyond the limits. Afflict them with various misfortunes." Thus, five or six types of misfortunes and punishments were sent upon them, which is being mentioned in the following verse.

133.Then We sent upon them the flood [276] and the locusts [277], and the lice [278], and the frogs [279] and the blood [280], distinct signs, but they became boastful, as they were sinful people.

فَاَرْسَلْنَا عَلَیْهِمُ الطُّوْفَانَ وَ الْجَرَادَ وَ الْقُمَّلَ وَ الضَّفَادِعَ وَ الدَّمَ اٰیٰتٍ مُّفَصَّلٰتٍ فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِیْنَ۝۱۳۳

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276. So much rain came down upon them that every home of theirs was flooded, whoever was sitting got drowned and whoever was standing got sunk upto his neck. The Israelites however were saved from this. This punishment continued from Saturday to Saturday after which the Pharoah came to Hazrat Musa (On whom be peace) and promised to declare faith.
277. After the storm had subsided, when these rebellious failed to become believers, the Qibtees within a month were punished with a swarm of locusts which devoured their grain, roofs, their goods and even their nails. Once again they came to Hazrat Musa (On whom be peace) with a promise to accept faith at which point prayer was made to relieve them of this punishment. They were subjected to seven days of this punishment as well.
278. After relief they once again turned on their promise. So after a month's ease they were punished with weevil rancour or lice. These worms began to lick and consume the bodies of these people. After crushing ten bags of grains they would hardly obtain three kilos of flour. Once again they came ashamedly to Hazrat Musa (On whom be peace) as this punishment too lasted for a week.
279. After the relief from this punishment they once again turned from their promise. Thus, after a month's respite they were punished with frogs. Wherever the people of Pharoah would sit there would be just frogs- in their food, in their water, their clay stoves, and in their wells, which also lasted for a week. After becoming fed up they once again came back to Hazrat Musa (On whom be peace) crying and with a promise of declaring faith. They were relieved of this punishment as well.
280. After this relief they again broke their promise at which they were punished with blood - there was fresh blood in their wells, fountains, curry, bread etc. At this the Pharoah decreed the Qibtees and Israelites should eat from one dish. When they would sit to eat there would be curry on the Israelites and blood from where the Qibtees ate. If water was poured from the Israelite's jug it would immediately turn to blood when it reached the Qibtee's jug. Even the gargle of the Israelites when reaching the mouth of the Qibtees turned to blood.

وَ لَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِيْٓ اِسْرَآءِيْلَ ۚ﴿۱۳۴﴾

134. And whenever the punishment fell upon them, they used to say: "O Musa, pray for us to your Lord, because of that covenant of His, which is with you [281]. No doubt, if you would remove from us this torment [282], we would certainly believe in you and will send with you the children of Israel [283].

281. That your Lord has promised you to accept your prayer. This tells us that inwardly the Pharaoh had acknowledged the Prophethood of Hazrat Musa (On whom be peace). It also seems that going to the courts of the pious for the acceptance of one's prayer is the natural inclination of a person. Anyone who stops you from this is obstructing nature and he will not succeed in this. Observe that Pharaoh was an infidel, but in times of difficulties he would request prayers from Hazrat Musa (On whom be peace). This was the demand of nature.
282. From this we learn that Divine works can be attributed to human beings because to terminate punishment is Allah Almighty's work, but it is attributed to Hazrat Musa (On whom be peace) and Allah Almighty did not raise any objection to this, nor say that since the Pharaoh has requested help from Hazrat Musa (On whom be peace), he is therefore a polytheist.
283. This tells us that even the Pharaoh had

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acknowledged the mediation of the Prophet. Anyone who rejects mediation is more misguided than even the Pharaoh.

135. But whenever We removed the torment [284] from them for a term to which they were to reach [285], they broke it.

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰٓى اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ ﴿۱۳۵﴾

284. These punishments were terminated through the blessings of Hazrat Musa (On whom be peace). From this we learn that the prayers of the pious can benefit the infidels as well. Then why will we sinful believers not receive their benefits?

285. By this is meant the repulsion of the punishment was of a temporary nature. Allah Almighty says He is aware that these people would remain infidels and would be destroyed through drowning.

136.We then took vengeance [286] on them and drowned them in the river [287], because they falsified Our signs and were careless of them [288].

فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ فِى الْيَمِّ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِيْنَ ﴿۱۳۶﴾

286. Revenge either on behalf of Hazrat Musa (On whom be peace) or the Israelites. From this we learn that Allah Almighty Himself takes revenge on behalf of His Prophet while the revenge of the oppressed is taken by the powers of nature, though there may be a delay in this.

287. In the Red Sea. In Arabic the word '*Yumm*' is used to indicate a deep sea, the depth of which is not easy to fathom.

288. By this is meant they were not pondering over it intentionally. The meaning here of 'unaware' is not the usual or commonly known meaning. This is because Allah Almighty does not punish those who are unaware of things. Thus, it is said 'they believed' i.e. to believe is the work of that person who is fully aware of things.

137.And We made a people, who were already suppressed, inheritors of the eastern and western parts of that land [289] in which We put Our blessings [290]. And the gracious promise of your Lord was fulfilled for the Children of Israel [291], the reward of their patience. And We destroyed whatever Pharaoh and his people made and what they used to erect [292].

وَ اَوْرَثْنَا الْقَوْمَ الَّذِيْنَ كَانُوْا يُسْتَضْعَفُوْنَ مَشَارِقَ الْاَرْضِ وَمَغَارِبَهَا الَّتِىْ بٰرَكْنَا فِيْهَا ؕ وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى عَلٰى بَنِىْٓ اِسْرَآءِيْلَ ۙ بِمَا صَبَرُوْا ؕ وَ دَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهٗ وَ مَا كَانُوْا يَعْرِشُوْنَ ﴿۱۳۷﴾

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289. In that the Israelites were made the owners of entire Egypt after the Pharaoh was drowned. Here, the word earth denotes Egypt or Syria, while North and South indicates its entire territory. By inheritance is meant becoming owner after the Pharaoh. Thus, there can be no objection in this verse which some ignorant people have raised, due to their lack of understanding.

290. Blessing of both this world and the Hereafter because in the Syrian territory fruit and vegetables are found in abundance, as well as the resting place of many Prophets of Allah Almighty, and the staircase for our Holy Prophet's صلی اللہ علیہ وآلہ وسلم Heavenly Journey (*Al Me'raj*) which began from here.

291. Because Allah Almighty fulfilled all the promises of Hazrat Musa (On whom be peace) which He had made to the Israelites. This tells us that Allah Almighty fulfils the promises of His Prophets.

292. From this we learn that the Israelites, settled in Egypt after a long time. When the building and gardens of Pharaoh's people had been destroyed, they did not use these. Remember, this destruction came as a result of desolation, otherwise Divine punishments had not been sent to Egypt.

138.And We brought the Children of Israel across the river [293]. Then they came upon a people sitting devotedly before their idols [294]. They said: "O Musa, make for us a god for worship, just as they have so many gods". He said: "Surely, you are an ignorant people" [296].

وَ جٰوَزْنَا بِبَنِیْۤ اِسْرَآءِیْلَ الْبَحْرَ فَاَتَوْا عَلٰی قَوْمٍ یَّعْكُفُوْنَ عَلٰۤی اَصْنَامٍ لَّهُمْۚ قَالُوْا یٰمُوْسَی اجْعَلْ لَّنَاۤ اِلٰهًا كَمَا لَهُمْ اٰلِهَةٌؕ قَالَ اِنَّكُمْ قَوْمٌ تَجْهَلُوْنَ۝۱۳۸

293. By sea is meant Red Sea and not River Nile. Qulzoom is a city situated between Makkah Muazzama and Egypt, very near Sinai. This sea flows through this city Hence, its name. The Israelites crossed the sea on Friday, tenth Muharram, as a result of which fasting on this day is Sunnat.

294. These people were from the descendants of Kan'aan and from the tribe of AMALIQAH. Hazrat Musa (On him be peace) was ordered to wage war against these people. These idols were in the shape of cows which really created in the hearts of the Israelites the desire for calf-worship which later gave rise to cow - worship.

295. This was not said by the entire Israelites because amongst them were Hazrat Harun (On him be peace) and other pious servants of Allah Almighty, but by those masses who as yet had not declared faith. From this we learn that mere thought and suspicion about infidelity is not infidelity. Yes, desire of infidelity is infidelity. Hazrat Musa (On him be peace) on hearing these masses did not declare them as apostates, nor were they entitled to be punished, or asked them to repent from their infidelity which was the least he could have done.

296. After having seen so many miracles you have not as yet realised that Allah Almighty is the only Being worthy of worship. This tells us that man is very forgetful.

139.Surely conditions in which they fell were of destruction and whatever they are doing is fully void [297].

اِنَّ هٰۤؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِیْهِ وَ بٰطِلٌ مَّا كَانُوْا یَعْمَلُوْنَ۝۱۳۹

297. By this is meant very soon these idol worshippers and their idols would be destroyed by us. You are not an idol-worshipper but a breaker of idols. In this there is a prophecy which later became true as foretold by Hazrat Musa (On him be peace).

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140. He said: "Shall I seek for a god [298] other than Allah, whereas He has exalted you above all the peoples [299] of the world?"

قَالَ اَغَيْرَ اللّٰهِ اَبْغِيْكُمْ اِلٰهًا وَّ هُوَ فَضَّلَكُمْ عَلَى الْعٰلَمِيْنَ ﴿۱۴۰﴾

298. By this is meant He is not God who is made by searching, but Allah Almighty is He who has bestowed greatness upon you, who is capable of having power of bestowing so many favours upon this world. Only He is worthy of worship.

299. From this emerge two issues:

1. To be from the descendants of a Prophet and from his people is a means of blessings. The greatness of the Israelites was that they were descendants of the Prophets. In a like manner the Sayyeds today, too, are distinguished people, provided they are believers. After forsaking Faith they are no longer Sayyed. It should be remembered that at that point in time the Israelites were superior to other people in the world.

2. The thought of infidelity is not infidelity, otherwise these people would not have been honoured like this.

141.And remember when We delivered you [300] from the people of Pharaoh, who had inflicted you with severe punishment, slaughtering your sons and letting your daughters live [301]. And therein [302] was the great bounty of your Lord.

وَ اِذْ اَنْجَيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ ۚ يُقَتِّلُوْنَ اَبْنَآءَكُمْ وَ يَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَ فِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿۱۴۱﴾

ع ۱۶

300. Either this is addressed to the Yahud living during the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or to those Yahud through Hazrat Musa (On whom be peace). From this we learn that disciples too are refered to as descendants, because it was the Pharaoh's policemen who were serving out this punishment, not the children of Pharaoh.

301. By this is meant the Pharaoh is sparing your daughters so that when they are big they would be able to render service to him.

302. By providing you with this salvation, or in this difficulty Allah Almighty is bestowing His bounty upon you or putting you through a test. Then Hazrat Musa (On whom be peace) was ordered to fast for a month at Mount Sinai before Tauraat could be given to him. Hazrat Musa (On whom be peace) fasted the whole of *Zil-Qaidah*. Thereafter, when he brushed his teeth with Miswaak and appeared in front of Allah Almighty, a Divine Voice said the fragrance of the Fast is not emanating from your mouth. Now keep ten more fasts so that its fragrance would be able to emanate from your mouth. He did exactly as ordered, and was given the Tauraat on the tenth of Zil-Hajj. From this we learn that the number forty is an excellent means of obtaining Almighty Allah's blessings. It should be remembered that prohibition of miswaak during fasting, and keeping ten extra fasts for infringing this order is the distinctive feature associated with Hazrat Musa (On whom be peace) only. Thus, we cannot prohibit anyone from using the miswaak during fasting, nor does the use of miswaak break the fast.

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SECTION 17

وَ وٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّ اَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ مِيْقَاتُ رَبِّهٖۤ اَرْبَعِيْنَ لَيْلَةًۚ وَ قَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ اخْلُفْنِیْ فِیْ قَوْمِیْ وَ اَصْلِحْ وَ لَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ﴿۱۴۲﴾

142.And We made Musa a promise of thirty nights and [303] completed adding ten more in them. So the promise off his Lord was completed with forty nights [304]. And Musa said to his brother Harun: "Be my vicegerent among my people and [305] do right and follow not the way of mischief-makers" [306].

303. From this the forty days seclusion of a saint is derived. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم too, initially spent six months of seclusion in the Cave of Hira before the commencement of Revelation. We futher learn that night is better than the day because although Hazrat Musa (On whom be peace) stayed at Mount Sinai day and night, but mention is being made of the night only.

304. After fasting thirty days when Hazrat Musa (On whom be peace) went to receive the Tauraat, he had felt a smell emanating from his blessed mouth. Therefore he made miswaak. When he was in the presence of Allah Almighty, He said don't you know that We love the smell emanating from the mouth of the one who fasts more than musk? Well, you must now keep ten more fasts.

305. At the time of going to Mount Sinai for bringing the Tauraat, Hazrat Musa (On whom be peace) appointed Hazrat Harun (On whom be peace) as his temporary successor like how the Holy Prophet صلی اللہ علیہ وآلہ وسلم appointed Hazrat Ali (May Allah be pleased with him) as his deputy before setting out for a certain battle. In this there is no proof of succession without separation because Hazrat Harun (On whom be peace) was not the permanent successor of Hazrat Musa (On whom be peace). In fact, his demise was before that of Hazrat Musa (On whom be peace).

306. By this is meant some of the Israelites were rebellious. Thus. no one should act upon their advice, instead you should try to reform them. It should be remembered that for Hazrat Harun (On whom be peace) to become the successor of Hazrat Musa (On whom be peace) is like the Prime Minister becoming successor of the king. Otherwise, Hazrat Harun (On whom be peace) was a permanent Prophet of Allah Almighty but the minister of Hazrat Musa (On whom be peace). The pious sages say that at though Hazrat Musa (On whom be peace) appointed Hazrat Harun (On whom be peace) as his successor, the people became engrossed in idol - worshipping, but our Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "Allah Almighty is the successor upon my followers" and through the blessing of this, Muslims to date are steadfast on Islam. (*Tafseer Roohul Bayaan*).

وَ لَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَ كَلَّمَهٗ رَبُّهٗۙ قَالَ رَبِّ اَرِنِیْۤ اَنْظُرْ اِلَيْكَؕ قَالَ لَنْ تَرٰىنِیْ وَ لٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِیْۚ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّ

143.And when Musa came to Our appointed time and his Lord spoke to him, he submitted: "O my Lord! Show me [307] Your Exalted Vision, that I may behold You". Said He: "You can never (bear to) [308] see Me; but look towards this mountain. If it remains steadfast at its place, then you will see Me". Then when His Lord made

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خَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ﴿۱۴۳﴾

His light to shine [309] on the mountain, He broke it into pieces and Musa fell down unconscious [310]. Then, when he came to his senses, he said: Hallowed be You. I turn towards You [311] and I am the first of the Believers" [312].

307. This prayer of Hazrat Musa (On whom be peace) was in his desire for the Vision of Allah Almighty, while the demand by the Israelites for Hazrat Musa (On whom be peace) to let them have the glimpse of Allah Almighty was due to their rebllious nature and their lack of trust in the Prophet of Allah Almighty. Thus, Hazrat Musa's (On whom be peace) desire reached the heights of excellence while theirs became the source of Divine anger.

308. This is because the door to Allah Almighty's Vision would be opened by the Holy Prophet صلى الله عليه وآله وسلم. Only after he beholds the Vision of Allah Almighty then the others will have the opportunity for this. Thus, on the Day of Judgement every believer will behold the vision of Allah. Allah Almighty blessed Hazrat Musa (On whom be peace) with conversation at Mount Sinai and the Holy Prophet صلى الله عليه وآله وسلم with the vision.

309. By this is meant Allah Almighty out of His qualities of resplendent manifestations cast a tiny manifestion of His Light on Mount Sinai because had He not cast this Personal Light of His Resplendence, we would not have understood His manifestation of splendour and resplendence.

310. This makes it clear that a Prophet can become temporarily unconscious. Thus, the utterance of the Noble Companions at the incidence of the request for the paper by the Holy Prophet صلى الله عليه وآله وسلم was based on this same issue. The actual objective of the Companions was to determine whether the Holy Prophet صلى الله عليه وآله وسلم was saying this in a state of subconscious mind or in a state of consciousness. This verse also serves as a proof of saints lost in divine meditation in their meditative state. These saints are on the Mosaic sainthood, and when they are in such a state, they are not bound by laws of Shariah. Hazrat Musa (On whom be peace) was in a state of unconsciousness from Thursday 9th Zil-Haj to Friday 10th Zil-Hajj, and during this period he did not perform any religious duties. When the ladies of Egypt, became totally charmed by the beauty of Hazrat Yusuf (On whom be peace) they cut their hands in a state of sub-consciousness without regarding this as criminal so what is the condition of those sincere ecstatic devotees who are charmed by the Beauteous Vision of Allah Almighty. In short, this verse is the unmistakeable proof of meditative loss of such saints.

311. By this is meant I will not show such a desire in the future. Thus, repentance was not due to any sin or transgression, but based on the above boldness. The repentance of the mystics is different to that of the lovers.

312. From this incident we learn Allah Almighty fulfils the demands of those beloved to Him, even when they insist for things which are not possible to provide. Hazrat Musa (On whom be peace) had desired to behold the Vision of Allah Almighty with his naked eyes which was not an easy thing. Says Allah Almighty: "*Eyes comprehend him not.....*" (S6:V103) Despite this Allah Almighty fulfilled his desire, and then made him declare that he will not express such a desire again. These noble persons accept the decision of Allah Almighty, and Allah Almighty listens to their wishes. The commentary of this verse is the following Hadith Sahreef: "*If they swear upon Allah Almighty for anything, then Almighty Allah fulfils it*". Hazrat Musa (On whom be peace) is the first believer from his people.

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قَالَ يٰمُوْسٰۤى اِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِىْ وَبِكَلَامِىْ ۖ فَخُذْ مَاۤ اٰتَيْتُكَ وَكُنْ مِّنَ الشّٰكِرِيْنَ ﴿۱۴۴﴾

144.Allah said: "O Musa, I have chosen you from amongst the people for My Messages and for My Word [313]. Take then what I have given to you and be of the grateful".

313. By this is meant among the present people Prophethood, Shariah, and the honour of conversing with Allah Almighty was only bestowed upon him. His deputy, Hazrat Harun (On whom be peace) was neither given a new code of laws nor was a Book revealed unto him. It could also mean prophethood, and the honour of direct conversation with Allah Almighty in this world was bestowed only upon him, while our Holy Prophet beheld the vision of Allah Almighty and conversed with Him in another world.

وَ كَتَبْنَا لَهٗ فِى الْاَلْوَاحِ مِنْ كُلِّ شَىْءٍ مَّوْعِظَةً وَّتَفْصِيْلًا لِّكُلِّ شَىْءٍ ۚ فَخُذْهَا بِقُوَّةٍ وَّاْمُرْ قَوْمَكَ يَاْخُذُوْا بِاَحْسَنِهَا ؕ سَاُورِيْكُمْ دَارَ الْفٰسِقِيْنَ ﴿۱۴۵﴾

145.And We wrote for him on the Tablets every instruction and details [314] of everything and said: "O Musa! Observe them with steadfastness and advise your people to follow [315] what is best in them. Soon I shall show the abode of those who are disobedient" [316].

314. The sacred Tauraat was on the slates of topaz on which the commandments as well as the knowledge of the unseen were written. However, when these slates fell down from the hands of Hazrat Musa (On whom be peace), the Commandments remained but the sciences of the unseen disappeared. Says Allah Almighty: *"He took up the tablets, and in their writing there is guidance and mercy"*. (S7:V154). Here a detailed discussion is not mentioned.

315. By this is meant you should accept everything found in the Tauraat because they are all beneficial. From this we learn that from the Revealed Book one obtains guidance and mystical knowledge of the Prophet. Hence, it is said: "bid your people".

316. By this is meant now you would be journeying to Egypt where you will see the houses and buildings of the Pharoah, or you will witness the deserted towns and villages of the Aad and Thamud during the journey.

سَاَصْرِفُ عَنْ اٰيٰتِىَ الَّذِيْنَ يَتَكَبَّرُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ وَ اِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۚ وَ اِنْ يَّرَوْا سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۚ وَ اِنْ يَّرَوْا سَبِيْلَ الْغَىِّ يَتَّخِذُوْهُ سَبِيْلًا ؕ ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِيْنَ ﴿۱۴۶﴾

146."And I shall soon take away My Signs from those who become arrogant on the earth, unjustly [317]. And even if they see all the signs, they will not believe therein, and if they see the path of guidance, they will not like to walk [318] in it. And if they see the path of error, they will be ready to adopt it. This is so, because they belied Our Signs and posed themselves of those who were unaware" [319].

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317. Greatness can be both justified and unjustified. During the battle to elevate yourself in opposition to the infidels is justified greatness and an act of worship. But to display arrogance against Muslims is unjustified and unlawful, and to display this against the Prophets and Saints is an act of infidelity and a way of the devil. Here, the third type of arrogance is meant.

318. This tells us that arrogance is that fire which burns and desolates all inner abilities and qualities, especially when this arrogance is displayed in opposition to the pious servants of Allah Almighty. Not everyone can seek refuge from Allah Almighty through the Holy QUR'AAN and Hadith Shareef. Says Allah Almighty: "*Allah sends astray many by it, and guides many by it*". (S2:V26). It was arrogance which blazed the fire of envy in the devil and lay waste all his worships.

319. Here, verses and symbols refer to the Prophets and their miracles. Hence, distance and period are not necessarily incumbent in the verses, i.e because they had belied our Holy Prophet صلى الله عليه وآله وسلم and his miracles, they could not obtain any benefit from this verse of Almighty Allah 's Book. It is for this reason an infidel is converted to Islam by making him recite the sacred Kalimah of the Holy Prophet صلى الله عليه وآله وسلم and not by making him recite the Holy QUR'AAN. First the one who is QUR'AAN personified must become the seat of his heart, thereafter, the QUR'AAN will come into his hands.

147.And as to those who have belied Our Signs and the meeting of the Hereafter, all their deeds will be wasted [320]. What they will get in reward is but what they used to do".

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ لِقَآءِ الْاٰخِرَةِ حَبِطَتْ اَعْمَالُهُمْ ؕ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۴۷﴾

ع

320. This tells us that infidelity destroys all pious deeds, but it keeps all the sins intact, just as accepting faith wipes out all sins but keeps the pious deeds intact.

SECTION 18

148.And after the absence of Musa his people made a calf [321] out of their ornaments, a lifeless body, producing a living sound [322]. Did they not see that it neither talked [323] to them, nor guided them to any way [324]? They took it (for worship) and were unjust[325].

وَ اتَّخَذَ قَوْمُ مُوْسٰى مِنْۢ بَعْدِهٖ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ ؕ اَلَمْ يَرَوْا اَنَّهٗ لَا يُكَلِّمُهُمْ وَ لَا يَهْدِيْهِمْ سَبِيْلًا ۘ اِتَّخَذُوْهُ وَ كَانُوْا ظٰلِمِيْنَ ﴿۱۴۸﴾

321. Because Samari had made the calf through the advice and help of the entire people he had been declared the maker of the nation. Similarly, because the jewels were in the possession of the Israelites they are called as their jewels. Otherwise, really speaking these belonged to the Pharaoh..

322. This means Samari placed in the mouth of the golden calf the dust of the hoof of Hazrat Jibraeel's (On whom be peace) horse which bequeathed life in it.

323. By this is meant the Israelites fully knew that the true Lord is He who is All-Powerful, All-Knowing, Omniscient and a True Guide and speaks to the creation through the medium of the Prophet. Despite this, they still took the golden calf as their god.

324. Although the sand from the hoof of Hazrat Jibraeel's (On whom be peace) was pure and good yet Pharaoh's gold was impure. Thus, the sound emanating from the golden calf led the people astray. Likewise, the knowledge of

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the wicked and evil people can cause good people to go astray. If this gold was pure and clean, its sound should have provided guidance for the people, not lead them astray. The Holy QUR'AAN and the Hadith are the box of the spiritual radio. If the heart is connected with the Holy Prophet صلى الله عليه وآله وسلم then only will the Holy QUR'AAN become a source of guidance for him, but if it is connected with the devil the learned will recite the QUR'AAN but will teach transgression. May Allah Almighty keep the connection of the heart correct. Any compartment which is cut off from the engine has no value nor can earn any rental.

325. Because they had worshipped other than Allah Almighty e.g. they were dancing and singing in front of the golden calf. The author of Tafseer Roohul Bayaan says music, dancing, singing, etc. is the way of life of the worshippers of the golden calf. The enrapturing of the noble saints of Allah Almighty is spontaneous and uncontrolable. He who gets into a fit of frenzy consciously and for show is perpetuating this way of the Israelites.

149.And when they regretted [326] and understood that they had gone astray, they said: "If our Lord does not have mercy on us and does not forgive us, then we will be ruined".

وَ لَمَّا سُقِطَ فِیْۤ اَیْدِیْهِمْ وَ رَاَوْا اَنَّهُمْ قَدْ ضَلُّوْا ۙ قَالُوْا لَىِٕنْ لَّمْ یَرْحَمْنَا رَبُّنَا وَ یَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِیْنَ ۝۱۴۹

326. The fall on one's hands is an allusion brought about by remorse and regret. This is the very essence of repentance, regret at the previous sins and a promise of not committing them in the future.

150.And when Musa returned to his people full of anger [327] and sorrowful, he said: "How badly you (Harun) acted in my place after [328] me. Did you not hasten from the Commands of your Lord?" And he threw down the Tablets [329] and began to pull his brother (Harun) towards him [330], catching hold of his brother's beard. He (Harun) said: "O son of my mother! The people deemed me to be weak and were about to kill me [331]. So do not make the enemies to laugh at me and place me not with the unjust people".

وَ لَمَّا رَجَعَ مُوْسٰۤى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۙ قَالَ بِئْسَمَا خَلَفْتُمُوْنِیْ مِنْۢ بَعْدِیْ ۚ اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ ۚ وَ اَلْقَى الْاَلْوَاحَ وَ اَخَذَ بِرَاْسِ اَخِیْهِ یَجُرُّهٗۤ اِلَیْهِ ؕ قَالَ ابْنَ اُمَّ اِنَّ الْقَوْمَ اسْتَضْعَفُوْنِیْ وَ كَادُوْا یَقْتُلُوْنَنِیْ ۖ فَلَا تُشْمِتْ بِیَ الْاَعْدَآءَ وَ لَا تَجْعَلْنِیْ مَعَ الْقَوْمِ الظّٰلِمِیْنَ ۝۱۵۰

327. Hazrat Musa (On whom be peace) was angry and enraged at Samari and not at Hazrat Harun (On whom be peace) because Allah Almighty had already informed Hazrat Musa (On whom be peace) that Samari had led the people astray. Therefore, this in no way reveals the lack of knowledge of the great Prophet of Allah Almighty.

328. This is being addressed to Hazrat Harun (On whom be peace) and the rest of the believers who had not been involved in the worshipping of the golden calf. From this we learn that it is not enough to reform oneself, but

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it is important to guide others.

329. This throwing of the tablets was not intended to show disrespect to them but it took place out of anger e.g. pulling his brother Hazrat Harun (On whom be peace) by his beard and hitting him. Otherwise, showing disrespect to the Book of Allah Almighty and the insult of a Prophet are acts of infidelity. Hazrat Musa's (On whom be peace) anger was for the sake of Allah Almighty and not for personal reasons. From this we learn that when in such a rage a person becomes disabled and beside oneself, he is not subjected to laws of Shariah. Observe, the Egyptian ladies who cut their hands when being beside themselves caused injury to themselves, but were not held responsible for it.

330. This tells us to become enraged for the sake of Allah Almighty is the way of the Prophets. In this type of anger there is no distinction between big and small. In rank Hazrat Musa (On whom be peace) was greater than Hazrat Harun (On whom be peace), but in age Hazrat Harun (On whom be peace) was elder. Despite this difference, Hazrat Musa (On whom be peace) still seized Hazrat Harun (On whom be peace) by his beard with the understanding that his brother had been negligent in his preaching. We further learn when a person becomes beside himself out of rage, laws of Shariah do not become applicable to him. Observe, the showing of disrespect by Hazrat Musa (On whom be peace) to his elder brother who was also a Prophet, the throwing of the tablets of Tauraat, was done in a fit of anger without being conscious of it, Hence, he was not held responsible for it. From this many issues about the Majzoob (Lost in the love of Allah)saints are deduced.

331. This tells us that when a situation is delicate to the extent of endangering one's life then one is allowed to refrain from preaching. Observe, when Hazrat Harun (On whom be peace) saw that conditions were deteriorating, he sought total seclusion. We further understand that rank, dignity and domination is from Allah Almighty which is bestowed upon some. Obesrve, the people were awe-struck by Hazrat Musa (On whom be peace), but not by Hazrat Harun (On whom be peace).

151. He submitted: "O my Lord! Forgive me [332] and my brother and cause us to enter Your mercy and You are the Most Merciful of the Merciful [333]".

قَالَ رَبِّ اغْفِرْ لِيْ وَلِاَخِيْ وَ اَدْخِلْنَا فِيْ رَحْمَتِكَ ۖ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۱۵۱﴾ ع

332. This prayer is taught for the forgiveness of the Ummah, otherwise Prophets are free from sins. Thus, he included the brother in this, though outwardly no error was committed by him. From this we learn if the teacher or religious mentor hits the pupil or devotee without any apparent reason, there is no retaliation for it.

333. By this is meant Allah Almighty is more compassionate than one's parents, brothers, and other kith and kin. Hazrat Musa (On whom be peace) made this dua so that it should not give cause for people to be happy to think that there is ill-feelings between the two brothers, and that it should help to remove the grief of Hazrat Harun (On whom be peace).

SECTION 19

152.Surely, those who had already taken the calf for themselves (as an idol to worship), the wrath of their Lord and disgrace are to reach them in the life of this world. And thus, We recompense those who cast aspersions [334].

اِنَّ الَّذِيْنَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ وَ ذِلَّةٌ فِي الْحَيٰوةِ الدُّنْيَا ؕ وَكَذٰلِكَ نَجْزِي الْمُفْتَرِيْنَ ﴿۱۵۲﴾

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334. Thus, Samari died in a state of terrible disgrace, while he will still be subjected to the torment of the Hereafter.

وَ الَّذِیْنَ عَمِلُوا السَّیِّاٰتِ ثُمَّ تَابُوْا مِنْۢ بَعْدِهَا وَ اٰمَنُوْۤا٘ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِیْمٌ﴿۱۵۳﴾

153.And those who committed evils and repented thereafter and accepted faith, then after that your Lord is Forgiving, Merciful.

وَ لَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ ۚۖ وَ فِیْ نُسْخَتِهَا هُدًى وَّ رَحْمَةٌ لِّلَّذِیْنَ هُمْ لِرَبِّهِمْ یَرْهَبُوْنَ﴿۱۵۴﴾

154.And when the anger of Musa was appeased, he took up the Tablets[335], and in their writing there is guidance and mercy for those who fear their Lord [336].

335. From this we learn that Hazrat Musa (On whom be peace) was so infuriated that it created a condition of utter absorption, and whatever came to pass was in this condition. As soon as this condition was over Hazrat Musa (On whom be peace) picked up the tablets with a great deal of respect. This tells us that during a state of total absorption if the sacred Book of Allah were to fall out of one's hand one will not be a sinner.

336. This tells us that after this throwing of the tablets when Hazrat Musa (On whom be peace) picked up the Tauraat, details of everything was erased, only guidance and mercy remained. Otherwise when the Tauraat was given to him at Mount Sinai it contained details of everything as was explained earlier. We also learn that the Holy QUR'AAN had been revealed not only to provide detail on everything, but it has been preserved for all times as well, while the Tauraat was first an exposition of detail, but it did not remain. Hence, there is no inconsistency in the verse.

وَ اخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِیْنَ رَجُلًا لِّمِیْقَاتِنَا ۚ فَلَمَّاۤ اَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ اَهْلَكْتَهُمْ مِّنْ قَبْلُ وَ اِیَّایَ ؕ اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّا ۚ اِنْ هِیَ اِلَّا فِتْنَتُكَ ؕ تُضِلُّ بِهَا مَنْ تَشَآءُ وَ تَهْدِیْ مَنْ تَشَآءُ ؕ اَنْتَ وَلِیُّنَا فَاغْفِرْ لَنَا وَ ارْحَمْنَا وَ اَنْتَ خَیْرُ الْغٰفِرِیْنَ﴿۱۵۵﴾

155.And Musa chose seventy men of his people for Our promised appointment [337]. Then when an earthquake overtook [338] them, Musa submitted: "O my Lord! Had You wished, You would have destroyed them and me before [339]. Will You kill us for what our foolish ones have done? That is nothing but Your test [341] whereby You cause those to go astray whom You will, and guide whom You will [342]. You are our Protector. You forgive us and have mercy upon us. And You are the Best of Forgivers".

337.On the occasion when Hazrat Musa (On whom be peace) went for the first time to receive the Tauraat and offer supplication to Allah Almighty, he was accompanied by

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seventy people which included criminals and cow-worshippers. Because the Israelites were divided into twelve groups, and six people were chosen from each group, there were two extra. Hazrat Musa (On whom be peace) said that I am ordered to take seventy and since two are extra those two should remain behind here as those who will remain behind will receive a similar reward. But no one was happy to remain behind. On hearing this Kaasib and Yusha (On whom be peace) opted to remain behind. Thus, seventy people accompanied the Prophet of Allah Almighty (*Tafseer Roohul Bayaan*).

338. On reaching Mount Sinai Hazrat Musa (On whom be peace) was engrossed in conversing with Allah Almighty, while those seventy men were struck by such a quake that they all died. The author of Tafseer Roohul Bayaan states that the earthquake took place because these seventy men had desired to behold the vision of Allah Almighty. The author of Tafseer Khazin states that some of the believers who were with the cow-worshippers had not seperated themselves from this group as a result of which all of them were destroyed by the earthquake. The same is the statement of Hazrat Abdullah ibn Abbas (May Allah be pleased with him).

339. This means prior to coming here, and appearing before the Israelites so that now I would not have been accused of their death. Now that I would be returning all alone the Israelites would claim that I [Hazrat Musa (On whom be peace)] am responsible for their death. Oh my Lord, my honour is in Your Hands.

340. The purpose for this was not to raise any objection with Almighty Allah but to offer supplication. From this we learn that these seventy people were not struck unconscious but they were really dead. It further informs that the transgression which had caused this earthquake was not perpetrated by all seventy, but by some of them, i.e. desire to behold the vision of Allah Almighty or being with the cow worshippers.

341. By this is meant to let them listen to his conversation, or their staying with the cow-worshippers, or their staying at this place are all Your Tests. This means all do not pass your tests. Only those whom You desire to pass, will pass.

342. From this verse a few issues emerge:

1. Sometimes the transgression of the few bring about calamities on the innocent. The weevil is also crushed with wheat.
2. Intercession of the Prophets صلی اللہ علیہ وآلہ وسلم is a certainty which helps to ward off calamities of this world and the Hereafter. Hazrat Musa (On whom be peace) interceded on behalf of these seventy as a result of which they were brought back to life.

156.“And prescribe for us in this world [343] good and also in the Hereafter, no doubt, we have to return to You”[344]. He said: “My punishment I inflict on whom I will [345] and My Mercy encompasses all things [346]. Then soon, I shall prescribe it for those who are pious and pay the Zakaat and believe in Our signs [347].

وَاكْتُبْ لَنَا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ اِنَّا هُدْنَآ اِلَيْكَ ؕ قَالَ عَذَابِيْٓ اُصِيْبُ بِهٖ مَنْ اَشَآءُ ۚ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ؕ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ الَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ۚ﴿۱۵۶﴾

343. Oh Allah Almighty let our destiny abound in good of this world and the Hereafter, or in the scrolls of the angels. Hazrat Musa (On whom be peace) mentions the writing in the unwaning and undeclining Book because what is written is given greater credence. By

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346. Mercy of this world, sustenance, etc. will be granted to all creation, believers and non-believers. This does not in any way tell that Hazrat Musa's (On whom be peace) prayer was rejected but that it was accepted with certain modification.

347. This means Oh Musa (On whom be peace) this is the special rank of the pious and god fearing followers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم on whom My special Mercy and Bounties would be bestowed in the Hereafter. All those distinguished virtues would be written about them. From this we learn that Allah Almighty has already informed the previous people (Ummahs) about the good deeds of the followers of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم but not of their evil deeds, because although this Ummah may be sinful, it is the Ummah of His Beloved Nabi صلی اللہ علیہ وآلہ وسلم.

good of this world means guidance towards doing good, to be remembered well in the creation, and to be held in honour above all the nations; while the good of the Hereafter refers to the granting of forgiveness and dignity on the Day of Judgement.

344. Hazrat Musa (On whom be peace) said this on behalf of this group of seventy or on behalf of his people. From this one learns that Prophets have full authority over their people, as they present the repentance on their behalf.

345. By this is meant that Allah Almighty says Oh Musa (On whom be peace) your supplication has been accepted with some modification. You are requesting the good of this world and the Hereafter for the entire nation, but the good of the Hereafter will not be granted for all.

اَلَّذِیْنَ یَتَّبِعُوْنَ الرَّسُوْلَ النَّبِیَّ الْاُمِّیَّ الَّذِیْ یَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِی التَّوْرٰىةِ وَ الْاِنْجِیْلِ٘ یَاْمُرُهُمْ بِالْمَعْرُوْفِ وَ یَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَ یُحِلُّ لَهُمُ الطَّیِّبٰتِ وَ یُحَرِّمُ عَلَیْهِمُ الْخَبٰٓىٕثَ وَ یَضَعُ عَنْهُمْ اِصْرَهُمْ وَ الْاَغْلٰلَ الَّتِیْ كَانَتْ عَلَیْهِمْؕ فَالَّذِیْنَ اٰمَنُوْا بِهٖ وَ عَزَّرُوْهُ وَ نَصَرُوْهُ وَ اتَّبَعُوا النُّوْرَ الَّذِیْۤ اُنْزِلَ مَعَهٗۤۙ اُولٰٓىٕكَ هُمُ الْمُفْلِحُوْنَ۠(۱۵۷)

157. And those who follow the unlettered Messenger (the communicator of hidden news), when they will find with them [348] written in the Tauraat and Injeel [349]. He will bid them to do good and forbid them from doing evil, and will make lawful for them [350] clean things and will forbid for them unclean things [351], and will take off from them that burden and shackles [352] which were upon them. Then those who believe in him and honour him and help [353] him and follow that Light which has been sent down [354] with him. They are the people who have attained their objects [355].

348.From this we learn that the praiseworthy and distinguished qualities of our Holy Prophet صلی اللہ علیہ وآلہ وسلم were mentioned in the Tauraat and Injeel, and the Israelites came to know about the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In addition even the virtues of his Noble Companions and the followers too were described in detail in them. At this place Allah Almighty describes to Hazrat Musa (On whom be peace) seven qualities of our Beloved Rasool (On whom be peace): he is a Prophet, he is unlettered, but the possessor of all knowledge before birth from the mother, exhorter of good, maker of all evil as unlawful,

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remover of all difficulties, the provider of all needs, the repeller of all calamities, bestower of generosity, as can be understood from "*take off from them*".

349. Thus, after thousands of distortions in the Injeel there are still numerous verses in it which prophesize the glad tidings about the Holy Prophet صلى الله عليه وآله وسلم. Thus, in the New Testament of Yuhanna, Chapter Fourteen, verse sixteen the following is stated: "*When I request my Father, He will provide for you another Helper who will live with you eternally*". (Published by British and Foreign Bible Society, Lahore, 1931). The word Helper in the margin is explained as 'Pleader' and 'Intercessor'. It is quite apparent that after Hazrat Isa (On whom be peace) no intercessor came into the world besides our Holy Prophet صلى الله عليه وآله وسلم whose Religion is not abrogated. Further, verses 29-30 state: "After this I shall not speak to you for much longer, because the true leader of the universe would be coming of whom I have nothing in me". It is stated in Chapter Sixteen, verse of this same: "But I am speaking the truth My leaving this world is benefical for you, because if I do not leave, this Helper will not come unto you. Only if I leave, will I be able to send him to you". (*Tafseer Khazain ul Irfaan*).

350. By this is meant all those lawful and wholesome things which became unlawful upon the Israelites due to their disobedience, would be made lawful by the Final Prophet of Allah Almighty صلى الله عليه وآله وسلم while he will declare all things wicked and filthy as unlawful. It should be remembered that Allah Almighty had made just a few things unlawful e.g. flesh of the swine, flesh of the dead, etc. The rest of the unclean and wicked things were made unlawful by our Holy Prophet صلى الله عليه وآله وسلم e.g. dog, cat, etc.

351. By this is meant, that the Prophet would declare these wicked and filthy things unlawful, of which some were lawful in the previous codes of Law e.g. alcohol, etc. This tells us that Allah Almighty has empowered our Holy Prophet صلى الله عليه وآله وسلم to declare things lawful or unlawful, because here the Holy Prophet صلى الله عليه وآله وسلم is made the declarer of unlawful things.

352. By this is meant he would nullify the severe laws of the Tauraat, like death as a pre-requisite for repentance, burning all clothes which become dirty, cutting off that part of the body which becomes dirty.

353. From this we learn that the honour and respect of the Holy Prophet صلى الله عليه وآله وسلم is obligatory upon us verbally and practically, in fact, this is part of faith. Any form of respect which is not forbidden should be accorded to the Messenger of Allah Almighty, without seeking a proof for it. Besides making Sajdah (prostrating to him), accord him every form of respect.

354. By this is meant QUR'AAN and Hadith, because Hadith, too, is Divine Revelation. Obedience to this is just as obligatory as obedience to the QUR'AAN. It is for this reason that Hazrat Abu Bakr Siddq (May Allah be pleased with him) did not distribute the Holy Prophet's صلى الله عليه وآله وسلم legacy, as is stated in the Hadith.

355. From this we learn that the supplication made by Hazrat Musa (On whom be peace) to write the good for this world and the Hereafter was for his Ummah. In response to this Allah Almighty said this is the status of the Ummah of Nabi Muhammad صلى الله عليه وآله وسلم which your followers will not receive. Allah Almighty be praised! At the same time the virtuous qualities of the Holy Prophet صلى الله عليه وآله وسلم and his followers were made mentioned. From this we learn that the Ummah of the Holy Prophet صلى الله عليه وآله وسلم was known earlier as well, but only its good deeds were publicised, not its sins. Even the Noble Companions, too, were made well known. Says Allah Almighty: "*This description of theirs is in the Tauraat and their description in the Injeel*". (S48: V29).

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SECTION 20

قُلْ يَاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعَا الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَ كَلِمٰتِهٖ وَ اتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۵۸﴾

158. Please say you [356]: "O mankind! I am a Messenger to you all from Allah to Whom [357] belongs the kingdom of the heavens and the earth [358]. None is to be worshipped except Him. He gives life and causes death. Believe then in Allah and His Messenger, the unlettered [359] Communicator of hidden news, who only believes [360] in Allah and His Words. So follow him that you may be guided".

356. Although the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet for the entire creation, but here mention is made of man, because he is the most superior in the creation, every other thing is subservient to him Says Allah Almighty: *"That he may be a warner to the entire world"*. (S25:V1)

357. In this address are included all those who were there at that point in time as well as all those who would be born until the Day of Qiyamah. upon everyone The Holy Prophet's صلی اللہ علیہ وآلہ وسلم obedience is obligatory. If this is stretched to people beyond that time it will make no difference, because it was obligatory U0pon everyone to declare faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. From this we learn that the Prophethood of our Holy Prophet صلی اللہ علیہ وآلہ وسلم is not restricted to time and place. Therefore, Allah Almighty had taken the promise of obedience from all the Prophets to him: *"And remember when Allah Almighty took from all the prophets their covenant"* (S81:V83). It should be remembered, that only man is hereby addressed, while at another place *"That he may be a warner to entire mankind"* (S25:V1), as is used, from which we learn that he who believes in Allah Almighty, the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be for him.

358. By this is meant that just as the Kingdom of Allah Almighty covers everything between the heavens and the earth, my Prophethood, too, is like that because the power of the Prime Minsiter, too, extends to all the places.

359. Here, the meaning is a learned being born from the mother who was not tutored by any man, but who is the teacher of all mankind. The meaning of the word *Ummi* means of the mother i.e. being born learned from the stomach of the mother (May peace and blessing of Allah Almighty be upon her).

360. By this is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم declared faith in Allah Almighty directly, while you must declare your faith in Him through his medium and mediation. This means there is a difference in the essence of faith between ours and that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. By obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is meant to follow him unthinkingly, and unconditionally. One should give oneself into his hands as the corspe is in the hands of those giving Ghusul (bath) to him.

وَمِنْ قَوْمِ مُوْسٰۤى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَ بِهٖ يَعْدِلُوْنَ ﴿۱۵۹﴾

159. And of the people of Musa there is a community that guided others with truth and did justice therewith [361].

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361. By this is meant after Hazrat Musa (On whom be peace) many of his followers went astray, but at the same time one group remained firmly on Truth. Hazrat Sayyedina Abdullah ibn Abbas (May Allah be pleased with him) says that these religious people secretly moved away from the rest of these disobedient wretches and settled down in a region of China. On the Night of Me'raj the Holy Prophet صلی اللہ علیہ وآلہ وسلم met these people who conveyed the greetings of Hazrat Musa (On whom be peace) to him and became Muslims at his hands (*Tafseer Roohul Bayaan*).

160. And We divided them into twelve tribes[362] as various communities. And We revealed to Musa, when his people asked him for water [363]: "Strike with your staff this rock". Then there gushed forth from it twelve springs [364]. Every community recognized its drinking place. And We made clouds to provide shade over them and sent down manna and salwa [365] upon them. Eat of the clean things We have provided for you. And they harmed Us not, but they harmed their ownselves [366].

وَ قَطَّعْنٰهُمُ اثْنَتَیْ عَشْرَةَ اَسْبَاطًا اُمَمًاؕ وَ اَوْحَیْنَاۤ اِلٰى مُوْسٰۤى اِذِ اسْتَسْقٰىهُ قَوْمُهٗۤ اَنِ اضْرِبْ بِّعَصَاكَ الْحَجَرَۚ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَیْنًاؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْؕ وَ ظَلَّلْنَا عَلَیْهِمُ الْغَمَامَ وَ اَنْزَلْنَا عَلَیْهِمُ الْمَنَّ وَ السَّلْوٰىؕ كُلُوْا مِنْ طَیِّبٰتِ مَا رَزَقْنٰكُمْؕ وَ مَا ظَلَمُوْنَا وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ یَظْلِمُوْنَ(۱۶۰)

362. This is a second incident, where the entire followers of Hazrat Musa (On whom be peace) is intended, not those special group of believers who had settled down in China. Because these were the descendants of the twelve children of Hazrat Yaqub (On whom be peace), each of the tribes were separated for the purpose of distinction, and each was given a separate place on the plains of Teeh.

363. This tells us that it is permissible to seek the Bounties of Allah Almighty from His beloved servants. To provide water is the work of Allah Almighty, but the Israelites requested Hazrat Musa (On whom be peace) to provide it at which Allah Almighty did not raise any objection.

364. In this reference is made to the major miracle of Hazrat Musa (On whom be peace) when the great Prophet of Allah Almighty provided twelve fountains from the stones by striking his walking stick on them. This took place at Teeh. However, our Holy Prophet صلی اللہ علیہ وآلہ وسلم made five fountains to run from his blessed fingers.

365. *MANNA* is a name of a sweetmeat which would freeze at night like dew. Because the bounty was obtainable without any effort, the *MANNA* was the Favour and Bounty of Allah Almighty. *SALWA* on the other hand were the salty" of the natural birds.

366. These people did not know the value of *MANNA* and *SALWA* therefore they requested for other types of food. Thus, due to their ungratefulness *MANNA* and *SALWA* discontinued to descend. From this we learn that Bounties of Allah Almighty are snatched away by the evil influence of sins.

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وَ اِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ وَ كُلُوْا مِنْهَا حَيْثُ شِئْتُمْ وَ قُوْلُوْا حِطَّةٌ وَّ ادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيْٓـٰٔتِكُمْ ؕ سَنَزِيْدُ الْمُحْسِنِيْنَ ﴿۱۶۱﴾

161. (And remember) when it was said to them: "Dwell [367] in this town and eat from it whatever you like [368] and say; 'Our sins may be removed'. And enter the gate prostrating. We shall forgive you [369] your sins. Soon We shall provide for the righteous ones".

367. By this city is meant Jerusalem which is the city of Prophets. This tells us that to stay in a sacred place is a Blessing and Bounty from Allah Almighty. The people of Madina are very fortunate as they are residing in the sacred Court of the Beloved Rasool of Allah Almighty صلی اللہ علیہ وآلہ وسلم. Even to die in this sacred city is a blessing of Allah Almighty.

368. This city was either Jerusalem or Areeha. The Jabbareen were the inhabitants of Areeha. The leader of the Amaliqa was Auj bin Unaq (*Tafseer Roohul Bayaan*). By this is meant you are granted a general permission to eat and drink from their fields and gardens. There will neither be a religious restriction nor restriction from any other source.This is because Muslims soldiers can enjoy the wealth of the defeated infidel combatants. Or, eat everything purchased from Jerusalem. Thus, there is no inconsistency in the verse.

369. This tells us that cities of the pious must be shown great respect, the nearness of the pious are a means of receiving forgiveness for the sins. One should travel to the cities of the pious to have one's sins forgiven. We further learn that repentance and worships receive greater acceptance in the cities of the pious because they were told to go there and say 'our sins may be removed'. These Israelites instead of reciting HITTATOON, recited HINTATOON at the time of entering the place, which means 'give us wheat'. The order was to ask for forgiveness, but they went on asking for wheat.

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَظْلِمُوْنَ ﴿۱۶۲﴾ ع

162.Then the unjust of them [370] changed the words contrary to that what was ordered to them. Then We sent down upon them punishment from heaven [371], the recompense for their injustice.

370. From this we learn that the words of the Wazeefas (incantations) given by the religious mentor should not be changed, otherwise they will not have the desired effect. In whatever form you receive the Wazeefa from your Shaikh, read it as it is.

371. That punishment was in the form of bubonic plague by which twenty four thousand Israelites died at one time. Now, this disease is a mercy to the believers. Anyone who patiently bears this and dies from it is a martyr. Refrain from going to any place which is infested with bubonic plague. But if it comes to your city do not run away from it, as is reported in the Hadith Shareef.

SECTION 21

وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِيْ كَانَتْ حَاضِرَةَ الْبَحْرِ ۘ اِذْ يَعْدُوْنَ فِي السَّبْتِ اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا

163.And ask them the condition of the town [372] that was on the seashore. When they crossed the limit in the matter of [373] Sabt (Saturday prohibi-

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وَّ يَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۛ كَذٰلِكَ ۛ نَبْلُوْهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۱۶۳﴾

tion) their fish came swimming before them, and the day on which they did not keep the Sabt, they did not come. Thus, We used to try them on account of their disobedience [374].

372. That settlement was the city of Eelah, situated on the banks of the river between Madyan and Sinai, or Tibriya (Syria) or Madyan itself. In any case it was a large city. In Arabic the word 'settlement' is also used to denote a city. The staple diet of these people was fish, but they were forbidden to fish on Saturday. Through the Grace and Power of Allah Almighty, on Saturday fish would be found in abundance, but less on other days. These Israelites could not bear this with patience and many began to fish on Saturday as a result of which this punishment came upon them.

373. Just as Friday is a sacred day in Islam, Saturday was regarded sacred by the Yahud. On this day hunting and commerce were made unlawful for them. In Islam commerce is only unlawful on those Muslims on whom Salatul Jumuah is obligatory, from the time of the Azaan until the completion of the Friday Salaat. This is a special Mercy of Allah Almighty on the Muslims.

374. The people of Eelah were divided into three groups, one group was guilty of fishing on a Saturday; the second group separated themselves from this group. They tried their best to stop them from this activity, but to no avail, so they went to live in a separate part of the city constructing a wall to separate themselves from this group, the third group was one which decided to remain silent in the matter, they neither caught fish nor prevented those who were fishing.

وَ اِذْ قَالَتْ اُمَّةٌ مِّنْهُمْ لِمَ تَعِظُوْنَ قَوْمًا ۙ اللّٰهُ مُهْلِكُهُمْ اَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيْدًا ؕ قَالُوْا مَعْذِرَةً اِلٰى رَبِّكُمْ وَ لَعَلَّهُمْ يَتَّقُوْنَ ﴿۱۶۴﴾

164.When a group among them said 375: "Why do you admonish those whom Allah is to kill or to inflict upon them severe torment[376]?" They said: "This is an excuse before your Lord and it may be that they fear".

375. This discussion is regarding the third group who had remained silent. From this we learn these people were happy to accept this but were disappointed and despondent with them. Thus, the probable view is that they too may have achieved salvation because to be happy with infidelity is infidelity.

376. This tells us that if there is no hope of a person accepting the faith, preaching to him or remaining aloof from him will not be regarded as sinful, though preaching to him will be better.

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖۤ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ وَ اَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۭ بَىِٕيْسٍۭ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۱۶۵﴾

165.Then when they forgot what they had been admonished, We saved those who forbade others [377] from evil and seized the unjust in a vile torment [378], the recompense for their disobedience.

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377. The third group, or those who had remained silent, is not being mentioned. It is quite apparent that they too achieved salvation because only the wicked and tyrants were being censured. They were neither tyrants nor did they approve of the tyrants.

378. In that, Hazrat Dawood (On whom be peace) cursed them as a result of which when they went to their homes at night, all of them turned into monkeys. In the morning when the believers climbed the wall to investigate they saw that the entire place was full of monkeys. When they went towards them these monkeys gathered around them. On recognizing each of them they would cry but they could not speak. On the third day all were destroyed. The present day monkeys are not their descendants because a mutilated people do not leave behind any offspring.

166. Then again when they rebelled against the command of prohibition, We said to them: "Be you monkeys, driven away [379].

فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ﴿۱۶۶﴾

379. By this is meant that though their faces became like that of the monkeys but their body, faculty of speech, and their soul remained like that of a human being. Hence, this is not a proof for the Aryan theory of re-incarnation because in the transmigration of the soul one has to accept the change in the body and the soul while change of the soul is an impossibility. The walking stick of Hazrat Musa (On whom be peace) turning into a snake, the transformation of nations into swines can be attributed to the same category.

167.And behold when your Lord proclaimed that necessarily till the Day of Resurrection He would continue to send such [380] ones against them who would make them taste evil punishment [381]. Surely, your Lord is swift in retribution [382] and undoubtedly He is Most Forgiving, the Most Merciful.

وَ اِذْ تَاَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ يَّسُوْمُهُمْ سُوْٓءَ الْعَذَابِ ؕ اِنَّ رَبَّكَ لَسَرِيْعُ الْعِقَابِ ۖۚ وَ اِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۶۷﴾

380. Thus, Allah Almighty brought upon the Yahud kings like Bakht Nasar, Sanjarib and Roman and Nasara kings who in their own eras severely tormented and tortured the Yahud. Thereafter they were being ruled by Muslim Governors. Then they were under British control. Now, if there is a Jewish rule established in Palestine it is, by the Will of Allah Almighty, going to be a temporary one. In fact, this rule is going to have a disgraceful consequence, just like how a weak wrestler is pitted against a strong opponent in order to enjoy the outcome of defeat and disgrace.

381. By this is meant from time to time the Yahud would be placed under the rule of cruel rulers, until the Day of Judgement, who would be tormenting and persecuting them severely. From this we learn that sometimes the adverse consequences of sins of the forefathers have to be tasted by the off-spring, especially when these children have approved their deeds. Remember, fishing and hunting was carried out by a special group, but until the Day of Qiyamah punishment would be sent to their descendants.

382. By this is meant the Yahud would be sent more punishment than this which will be set for them at the time of death, in the grave and on the Day of Judgement.

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168.And We scattered them into communities in the earth [383]. Some of them are righteous, and some of them are otherwise [384]. And We tried them with good [385] things and evil that perhaps they may return.

وَقَطَّعۡنٰهُمۡ فِی الۡاَرۡضِ اُمَمًا ۚ مِنۡهُمُ الصّٰلِحُوۡنَ وَمِنۡهُمۡ دُوۡنَ ذٰلِکَ ۫ وَ بَلَوۡنٰهُمۡ بِالۡحَسَنٰتِ وَ السَّیِّاٰتِ لَعَلَّهُمۡ یَرۡجِعُوۡنَ ﴿۱۶۸﴾

383. By this is meant they were not kept together in the world but were dispersed in various parts. This for them was Divine punishment as well, as their weakness was their power. Thus, their groups have been divided into different communities so that they will be eternally plunged into disaray.

384. By this is meant Oh My Beloved Prophet صلى الله عليه وآله وسلم there are some pious people in the present Yahud as well e.g. Abdullah ibn Salaam, Ka'ab Ahbaar, etc. who have brought faith in you. Some are bad and evil as well, who are constantly determined to change their faith, e.g. the present day Yahud in general.

385. By 'tested' means that at times the doors of gratuity, health, wordly honour were opened to them, and sometimes drought, diseases, calamities, disgrace, etc. were set upon them. This is because some turn to Allah Almighty when in difficulties and others when they are in comfort.

169.Then in their place came such degenerate successors [386] who inherited the Book. They took the goods of this world [387] and said: "Now we shall be forgiven [388] our sins. But if more fortunes like that came to them, they would take them [389]. Was not the covenant of the Book taken from them, that they should say nothing concerning Allah, but the truth [390], and they have read that? And, undoubtedly, the final abode is better for the God-fearing. Have you then no wisdom [391]?

فَخَلَفَ مِنۡۢ بَعۡدِهِمۡ خَلۡفٌ وَّرِثُوا الۡکِتٰبَ یَاۡخُذُوۡنَ عَرَضَ هٰذَا الۡاَدۡنٰی وَ یَقُوۡلُوۡنَ سَیُغۡفَرُ لَنَا ۚ وَ اِنۡ یَّاۡتِهِمۡ عَرَضٌ مِّثۡلُهٗ یَاۡخُذُوۡهُ ؕ اَلَمۡ یُؤۡخَذۡ عَلَیۡهِمۡ مِّیۡثَاقُ الۡکِتٰبِ اَنۡ لَّا یَقُوۡلُوۡا عَلَی اللّٰهِ اِلَّا الۡحَقَّ وَدَرَسُوۡا مَا فِیۡهِ ؕ وَ الدَّارُ الۡاٰخِرَةُ خَیۡرٌ لِّلَّذِیۡنَ یَتَّقُوۡنَ ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿۱۶۹﴾

386. By this is meant Yahud present during the time of the Holy Prophet صلى الله عليه وآله وسلم who abused the knowledge of the Tauraat after acquiring it.

387 .By this is meant they would take bribes in order to change the laws of Religion, they were issuing false issues. However, printing and selling the QUR'AAN, and receiving a salary for teaching the QUR'AAN is not included in this issue.

388.This tells us that it is an act of infidelity to use Allah Almighty as an agent of security in matters of dealing. There is a hope of Faith in Him, this was attaching security to Almighty Allah. In hope man strives to repent for his sins, security emboldens him to commit more sins. Remember, that to commit sins thinking that you will repent tomorrow is also attaching a type of security to Allah Almighty.

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389. There wasn't a single judge amongst the Yahud who was not accepting bribery. Others were reprimanding them for it, but at the death of these judges when they were appointed to this post they, too, would start accepting bribes.
390. By this is meant that these unfortunate wretches had read in the Tauraat that those who remained steadfast on sins would not be forgiven. After knowing this they are still firm in accepting bribery saying that this, sin would also be forgiven by Allah Almighty. This is a deliberate and wilful accusation on Allah Almighty. It should be remembered, that every minor sin if continued unabated turns into a major sin. Says Allah Almighty: "*And do not persist knowing in what they have done.*" (S3:V135) From this we can understand that the sin of the learned in comparison to the ignorant is far more serious and dangerous because usually when the learned commit a sin they try to justify it as a permissible act. On seeing this his followers then join in the sin.
391. This tells us that death, grave, Day of Qiyamah, Pulsiraat and all other future happenings are blessings from Allah Almighy to the pious servants but a punishment to the evil doers.

وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ وَ اَقَامُوا الصَّلٰوةَ ؕ اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ ﴿۱۷۰﴾

170. And those who hold strictly to the Book [392] and establish prayer; We waste not the reward of the righteous.

392. Reason for its Revelation:
This verse was revealed in favour of Jewish scholars like Abdullah ibn Salaam who neither distorted nor concealed the verses of Tauraat. Due to the blessing of this they were able to bring faith in the Holy Prophet and became great and honoured Companions (May Allah Almighty be pleased with them).

وَ اِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ وَّظَنُّوْۤا اَنَّهٗ وَاقِعٌۢ بِهِمْ ۚ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۷۱﴾

171. And when We raised [393] a mountain upon them as a canopy and they feared that it will fall upon them [394]. Hold firmly on to what We have given to you, and remember what is therein, that perhaps you may become God-fearing [395].

393. Hazrat Jibraeel (On whom be peace) uprooted that mountain and pitched it upon them like a canopy, but because the work of His Beloved are Allah Almighty's work, hence, He says it is He who uprooted it.
394. Seeing this every Israelite went down in prostration but in such a way that their left cheek was on the ground, and with their right eye they were looking at the mountain, hoping that it does not fall down upon them. Thus, Yahud to date perform their prostration in this manner. They never place their forehead on the ground. (*Tafseer Khazainul Irfaan*).
395. When Hazrat Musa (On whom be peace) brought the entire Tauraat at one time to his people, they became frightened at looking at the restrictions placed upon them and refused to accept it. In response to this, a mountain from Sinai or Palestine whose startling appearance was a kilometer long, was uprooted

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and pitched upon them in the form of a canopy and were told accept this or it will fall upon you. From this one learns that the revelation of the Holy QUR'AAN over a period of twenty three years is Allah Almighty's Mercy as this made acting upon these laws easier. A free thinking temperament finds it difficult to act upon all the laws with such control.

SECTION 22

172.And (Oh Beloved Prophet) remember when your Lord brought forth from the loins of Adam's children their seed [396] and made themselves witnesses [397] against their ownselves saying: "Am I not your Lord?" All will say: "Why not, we all bear witness [398]". Lest you should say on the Day of Resurrection, that we were not aware of it [399].

وَ اِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِیْۤ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّیَّتَهُمْ وَ اَشْهَدَهُمْ عَلٰۤى اَنْفُسِهِمْ اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى شَهِدْنَا اَنْ تَقُوْلُوْا یَوْمَ الْقِیٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِیْنَ ﴿۱۷۲﴾

396. By brought forth is meant the children of Hazrat Adam (On whom be peace) from his loins, their children from their loins and up to the Day of Qiyamah this process would continue, whereby mankind are spread in the form of ants.

397. By this is meant he appointed some witnesses over others, in a manner whereby He first placed the admission of Tauheed or Unity of Allah Almighty in their hearts, then he made others witnesses over them.

398. This covenant and agreement was taken from all the souls which included the Prophets, Saints, believers, infidels and hypocrites. The first person to utter: *'Why not'* was the blessed soul of our Holy Prophet صلی اللہ علیہ وآلہ وسلم. Having heard the reply of our most Beloved Rasool صلی اللہ علیہ وآلہ وسلم the same was repeated by the souls of all the Prophets, from the reply of the Prophets the other creation repeated it, but the infidels replied this out of compulsion, and the believers out of joy.

399. By this is meant Tauheed and the proofs regarding Tauheed. Here, Allah Almighty took acceptance of this. Thereafter He will convey to you this acceptance through His Prophets. Just like how a mother reminds her child about the forgotten incident of his early childhood which he then accepts, the Prophets have reminded us of our forgotten promise. Thus, you will not be able to say that you had no knowledge about it. This acceptance is there to obliterate any denial regarding Tauheed.

173. Or, lest you may say, our forefathers before committed polytheism, and we are their offspring. Will you then destroy us for what was done by the wrongdoers [400]?

اَوْ تَقُوْلُوْۤا اِنَّمَاۤ اَشْرَكَ اٰبَآؤُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّیَّةً مِّنْۢ بَعْدِهِمْ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ ﴿۱۷۳﴾

400. By this is meant after this covenant and agreement you will not be able to justify that you are innocent of infidelity and polytheism because our forefathers were such, and we became polytheists because of them. The real culprits in this are them not us. From this we learn that playing ignorant in matters of religious laws would not be accepted. We further learn that religion must not be accepted on the basis of mere emulation.

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174.And Thus, We explain Our Signs variedly and in order that they may return [401].

وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۱۷۴﴾

401. By this is meant because the Holy QUR'AAN has come down as a guidance, some accept it out of fear, some out of covetousness and others out of reason. Thus, all types of verses are mentioned in the QUR'AAN so that everyone can accept it out of whatever means is at his disposal.

175.And (O Beloved Prophet) relate to them the story of him to whom We gave Our Signs [402], then he stepped away clearly from [403] them. Then Shaitaan followed him and he became of the misguided [404].

وَ اتْلُ عَلَيْهِمْ نَبَاَ الَّذِيْۤ اٰتَيْنٰهُ اٰيٰتِنَا فَانْسَلَخَ مِنْهَا فَاَتْبَعَهُ الشَّيْطٰنُ فَكَانَ مِنَ الْغٰوِيْنَ ﴿۱۷۵﴾

402. This refers to Bal'am bin Bawoora who was a great scholar and pious devotee of the Israelites. This tells us that Faith is not obtained from knowledge but from the Bounty of Allah Almighty. We further learn that to obtain faith is one thing but to take care of it is another matter. May Allah Almighty keep us firm on faith. AMEEN.

403. This tells us he who is no longer a devotee of the Prophet is out of the fold of the Book of Allah Almighty, Mercy of Allah Almighty, Bounty of Allah Almighty, Faith and Mystical Knowledge of Allah Almighty. In short, is truly out of the fold of Islam. When Bal'am tried to curse Hazrat Yusha (On whom be peace) he lost out on everything mentioned above.

404.Bal'am bin Bawoora was a great scholar and worshipper of the Israelites, he knew the cherished word, his dua was accepted, he was in the neighborhood of the Jabbareen. When Hazrat Yusha (On whom be peace) attacked the Jabbareen, a group from this people came to him and requested that as our neighbour you should pray for our victory and curse Hazrat Yusha (On whom be peace). At first he refused to listen to them but after receiving gifts from the people, and on the insistence of his wife he climbed on top of the hill and began cursing. While cursing, instead of Hazrat Yusha (On whom be peace) the name of his people was coming on his lips. Then his tongue came out up to his chest and he began to pant like a dog, and died in this very condition.

176.And if We had willed, we would have exalted him on account of Our Signs [405]. But, he changed to the earth and followed his desires [406]. Then his condition is like a dog. If you attack him, he brings his tongue [407] out. This is the condition of those who belied Our Signs. So you relate to them the story so that they may ponder [408].

وَ لَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَلٰكِنَّهٗۤ اَخْلَدَ اِلَى الْاَرْضِ وَاتَّبَعَ هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ اِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ اَوْ تَتْرُكْهُ يَلْهَثْ ؕ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿۱۷۶﴾

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405. This tells us that one does not achieve greatness by merely reciting and knowing the QUR'AAN. This is obtained through the Grace and Bounty of Allah Almighty. The hypocrites, too, were reciting the QUR'AAN. Observe, Allah Almighty said, if we wanted we could have granted them greatness by reading the verses of the Tauraat.

406. The learned scholars should not become slaves to their sensual desires. Allah Almighty has chosen divine scholars, not satanic and sensual scholars who could go about reciting the QUR'AAN to the people by harbouring enmity against the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

407. From this we learn that a scholar who is the insulter of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. is like a dog in the court of Allah Almighty. They will never gain respect in this world nor in the Hereafter. An example of this is Bal'am bin Bawoora, a scholar who was disgraced not because he had rejected Allah Almighty but because he was the opponent of Hazrat Musa (On whom be peace) and Hazrat Yusha (On whom be peace) and destroyed in this disgraced condition. Only that knowledge is beneficial which is the means of obtaining faith.

408. By this is meant until the Day of Judgement the condition of the enemies of the Prophet and those who reject the verses of the revealed Books will be like these dogs. Do not think that there was one Bal'am bin Bawoora only who died, until the Day of Judgement such Bal'ams will continue to appear.

177.What a bad example are those who falsify Our Signs. And thus, they wrong their ownselves.

سَآءَ مَثَلًا الْقَوْمُ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاَنْفُسَهُمْ كَانُوْا يَظْلِمُوْنَ ﴿۱۷۷﴾

178.Whoso Allah guides, he is on the right path and whoso Allah leads astray they remain in loss [409].

مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِيْ ۚ وَ مَنْ يُّضْلِلْ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۱۷۸﴾

409. This tells us that knowledge and intelligence only aid to perform good deeds when it includes the Mercy and Bounty of Allah Almighty. The intelligence and knowledge of Satan proved harmful to him because it was bereft of the Mercy and Bounty of Allah Almighty. Divine misguidance for them is due to their own evil intentions which leads them to go astray e.g. at the time of murder Allah Almighty creates death for the one being murdered. Thus, in this misguidance the person is guilty of the crime, like in the case of murder, the murderer is entitled for punishment.

179.Certainly We have created many jinn [410] and men for Hell. They have hearts but they understand not therewith, and eyes with which they see not and ears with which they hear not [411]. They are like cattle, nay, more misguided [412]. They are indeed lying, heedless.

وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَ الْاِنْسِ ۖ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۫ وَ لَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ۫ وَ لَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ؕ اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ؕ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿۱۷۹﴾

410.This tells us that infidel jinns will go into Hell, but there is no clear verse which states they would go to Paradise.

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In fact, the truth of the matter is that pious jinns will like the animals, become sand. Their reward is that they will be saved from punishment.
411. This tells us that the tongue which is bereft of reciting the praises of Allah Almighty and the praises of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is mute, those ears which do not hear the verses of Allah Almighty's Book are deaf and those eyes which do not see the proofs of guidance of this Book are blind. This is so because they are not fulfilling the objectives for which they were created. We further learn among the jinns and humans few are on Day of Judgement Hazrat Adam (On whom be peace) will be told by Allah Almighty that he should make space in Jannat for one out of every thousand of his children, and *nine hundred and ninety in hell.* plus 990 animals.
412. This tells us that if man can lead a pious life he can excel the angels, but if he leads an evil life he will become worse than the animals, because animals can realise what is good or bad for them but man fails to realise this. A dog only puts his mouth after smelling the thing, but man eats everything lawful and unlawful without investigating it.

180.And to Allah belongs all the best names [413], so call Him by them, and leave alone those who go out from truth with regard to His Names [414]. They will soon get (punished) for what they have done [415].

وَ لِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۪ وَ ذَرُوا الَّذِیْنَ یُلْحِدُوْنَ فِیْۤ اَسْمَآىٕهٖ ؕ سَیُجْزَوْنَ مَا كَانُوْا یَعْمَلُوْنَ ۝۱۸۰

413. Reason for its Revelation:
Abu Jahl would say that Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم says that Allah Almighty is One, but he calls upon Allah Almighty, and Ar Rahman (the Merciful) - meaning he is calling upon two. In reply, Allah Almighty revealed this verse. It is stated in the Hadith Shareef that Allah Almighty has ninety nine qualitative names. He who remembers Him by any one of these, he will enter Paradise. It should be remembered that the names of Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم are one thousand. The true meaning of the above Hadith Shareef is that remembering Allah Almighty by these names is the means of obtaining Paradise, it does not mean that Almighty only has ninety-nine names.

414. It should be remembered that Allah Almighty does not have a name, but a translation of the true Master, as if this is His attribute of praise. Thus, He can be addressed as Allah Almighty, but not Raam, Parbhoo, etc. (like the translation of Sattaar is conniver of the faults).
415. From this we learn to remember Allah Almighty with those names which are not worthy of His high rank and status, or its one meaning is good while the other is evil and not permissible. Do not refer to him as MIA, do not address Him as Raam, Krishan, etc. The truth of the matter is Allah Almighty's names are real, factual and can only be understood through the Laws of Islam.

181.And for those whom We have created, guide people with truth and do justice therewith [416].

وَ مِمَّنْ خَلَقْنَاۤ اُمَّةٌ یَّهْدُوْنَ بِالْحَقِّ وَ بِهٖ یَعْدِلُوْنَ ۝۱۸۱

416. From this, three issues are understood:
1. If Allah Almighty wills only the groups who are on truth will remain in this world.
2. On whatever decision of the people on truth guidance and more are misguided. Thus, on the are unanimous that decision is undoubtedly true and correct
3. Those gone astray will if Allah Almighty Wills, never harm those who are on the path of truth as is stated in the Hadith Shareef.

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SECTION 23

182.And those who falsify Our Signs; We lead them step-by-step towards punishment about which they will have no knowledge.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ﴿۱۸۲﴾

183.And I will let them have respite. Certainly, My secret Plan is the firmest [417].

وَ اُمْلِيْ لَهُمْ اِنَّ كَيْدِيْ مَتِيْنٌ ﴿۱۸۳﴾

417. This tells us that receiving of wordly Bounties by an evil doer is indeed Allah Almighty delaying in His retribution towards him which makes him more bold and rebellious in his action.

184.Do they not ponder that the companion has not at all an unsound mind? He (Muhammad) is a warner manifest [418].

اَوَ لَمْ يَتَفَكَّرُوْا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ اِنْ هُوَ اِلَّا نَذِيْرٌ مُّبِيْنٌ ﴿۱۸۴﴾

418. This tells us that a Prophet cannot be demented, mute or deaf because they have been sent into this world to propagate the Message of Allah Almighty, while these disabilities are detrimental to propagation. The Beautiful Vision of Allah Almighty brought about temporary unconsciousness on Hazrat Musa (On whom be peace) just as sleep brings about this condition during the night. Mirza Ghulam Qadiyani himself writes that he is suffering from a kind of madness called melancholia. Thus, through his own admission he is false in his claim to prophethood.

185.Why do they not look into the kingdom of the heavens and the earth [419] and whatever things Allah has made [420], that perhaps due to their term may have drawn near [421]. Then in what discourse will they believe thereafter [422].

اَوَ لَمْ يَنْظُرُوْا فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ وَّ اَنْ عَسٰۤى اَنْ يَّكُوْنَ قَدِ اقْتَرَبَ اَجَلُهُمْ فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ﴿۱۸۵﴾

419. Here, the word sight either means to see with ones eyesight or to ponder with the inner sight, while dominion is the name given to that property of Genesis which is possessed by Allah Almighty alone. Thus, the kings of the world are called rulers of the world but not the owners of dominion. From this we learn that it is rewardable to study science and astronomy if the object of this is to obtain the mystical knowledge of Allah Almighty. We further learn just as it is important to perform Salaah, fasting, etc. it is equally important to ponder and reflect on the wordly phenomena as these become a means of obtaining mystical knowing of Allah Almighty Therefore Allah Almighty has mentioned this in various parts of the Holy QUR'AAN.

420. Besides the heavens and the earth Our knowledge penetrates everything in creation like the moon, the stars, vegetation, mountains, trees etc. including man.

421. From this we learn that man should think that every moment is his last moment and thus not leave any good deed for the future. Mere lengthy hope without action is indeed the negligent way of the infidels.

422. This tells us that the Holy QUR'AAN is the Final Book of Allah Almighty and the

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He who is deprived from the doors of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is deprived from the House of the Almighty.

مَنْ يُّضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهٗ ؕ وَ يَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۸۶﴾

Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Final Prophet. He who does not obtain faith from the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Holy QUR'AAN will not get it anywhere.

186.Whomsoever Allah leads astray [423], none is to guide him. And He leaves them to wander in their contumacy [424].

423. In that his misguidance has come within the knowledge of Allah Almighty. Due to his evil doing Allah Almighty has sealed his heart. Thus, he cannot come to the path of guidance. He whose misguidance is of a temporary nature can come to the straight path through the company of the pious e.g. the coal cannot become white, but casual blackness can be removed by washing.

424. This tells us that if Allah Almighty forsakes a person that is a Divine punishment for him, e.g. a person's continued indulgence in infidelity, polytheism and transgression is left unchecked. On the other hand someone does something trivial and he is checked for it. This is the Mercy of Allah Almighty for him. He checked Hazrat Adam (On whom be peace) for unintentional error. That was His special blessing upon His Prophet.

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَاۤ اِلَّا هُوَ ؕ ثَقُلَتْ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ؕ يَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِيٌّ عَنْهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۱۸۷﴾

187.They ask you concerning the Hour, that when it shall come [425]. Please declare: "The knowledge of it is only with My Lord [426]. He alone will disclose it at the proper [427] time. It is lying heavy [428] on the heavens and the earth. It shall not come upon you but of a sudden [429]. They ask you as [430] if you have already investigated it. Please declare: "Its knowledge [431] is only with Allah. But most people do not know"[432].

425. Reason for its Revelation:
Once the Yahud came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and asked when would Qiyamah be taking place, because we know its date. This verse was revealed to refute their claim. (*Tafseer Roohul Bayaan, Khazainul Irfaan*). The Yahud deliberately talked this lie to test Holy Prophet صلی اللہ علیہ وآلہ وسلم that they knew the date.

426. In this verse there is no refusal of giving the Holy Prophet صلی اللہ علیہ وآلہ وسلم knowledge about Qiyamah but to maintain silence about it. One learns from Ahadith that Allah Almighty has given full knowledge about Qiyamah to the Holy Prophet (Peace be upon him). The Holy Prophet صلی اللہ علیہ وآلہ وسلم himself says the Qiyamah and I are as close as two fingers. Further he said Qiyamah will take place on a Friday. In addition, he has given thousands of signs of it. For this reason Allah Almighty says here: "*but most people do not know*" (S7:V187), and not you don't know.

427. Thus, before Qiyamah takes place I am stopped from revealing its day. From this one also learns that though the Holy Prophet صلی اللہ علیہ وآلہ وسلم does have knowledge about Qiyamah, he is not permitted to reveal it.

428. By this is meant that the Day of Judgement will be a burden to the inmates of the earth and the heavens, because every

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human, jinn, angel, believers, animals, etc. shiver with fear about it.

429. By this is meant it is Divine intention that Qiyamah should take place suddenly, and if I were to reveal this day then the element of surprise will not be there about it. Thus, revealing knowledge about it is against Divine intention. In this there is a negation of given information about this day. We also learn from this verse that Qiyamah will occur suddenly for you but not for me i.e. to the Holy Prophet صلی اللہ علیہ وآلہ وسلم I am fully aware of it but not you Oh man.

430. By this is meant you have not been given the knowledge of Qiyamah by way of argument or certainty but it is bestowed spiritually and through inspired knowledge. Rational knowledge can be fully made known or publicised, but inspired knowledge need not necessarily be made public. Reveal the laws of Shariah, but conceal matters of mystical nature. Therefore the word used here is "Already investigated" and not "all knowing". With regard to this part of the verse, it is stated in *Tafseer Saawi* that Allah Almighty has given His Beloved Prophet صلی اللہ علیہ وآلہ وسلم every knowledge of the unseen, but he has been prohibited from revealing some of these.

431. No one can claim to have knowledge of supposition by means of mere conjecture, estimation or rational sciences, but it is obtained only through Divine inspiration.

432. Knowledge of Qiyamah is from the Mystical knowledge of Allah Almighty which no one should question. Thus, they are enquiring about it from you Oh My Prophet صلی اللہ علیہ وآلہ وسلم.

188. Please declare: "I am not independent [433] for doing good and bad to my own self, but as Allah pleases [434]. And if I have known the Unseen [435], then I would have gathered ample good [436], and no evil would have touched [437] me. I am only a warner and a giver of glad tidings to people who believe [438].

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّ لَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَ لَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۖۚ وَ مَا مَسَّنِيَ السُّوْٓءُ ۚۛ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّ بَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ۠ ﴿۱۸۸﴾

معانقة ۸

433. Reason for its Revelation:

While returning from the Battle of Bani Mustaliq a strong wind was blowing on the way which caused the horses and the camels of the Muslim soldiers to run away. The Holy Prophet صلی اللہ علیہ وآلہ وسلم first informed about the death of Rafa'ah then asked for the where abouts of his she-camel. At this Abdullah ibn Ubay, chief of the hypocrites said that it is strange that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is giving information about what is happening in Madina but does not know the whereabouts of his she-camel. This babbling of Abdullah ibn Ubay soon came to the ears of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who said that some hypocrites are criticising our knowledge. Listen, our she-camel is in that riverside or wharf where its halter is entangled in a tree. On investigation it was as described. This verse was revealed to confirm this. (*Tafseer ibn Kabeer, Khazain ul Irfaan*)

434. By this is meant I am the provider of benefit and harm because of Divine approval, not without it. Thus, our Holy Prophet صلی اللہ علیہ وآلہ وسلم is the master of the entire creation as bestowed upon him by Allah Almighty. Says Allah Almighty: "*O beloved! undoubtedly, We have betowed you abundance of good*" (S108:V1). Thus, the Holy Prophet says that Allah Almighty has given me the keys of all the treasures of the earth. He further states that if I so desire mountains of gold would walk with me. Says Allah Almighty: "*Allah Almighty and His Messenger has enriched them out of His Grace*" (S9:V74). Hazrat Rabeeah asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم for Paradise which was given to him.

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435. By this is meant that if I had knowledge of the unseen by myself for which Divine power is necessary then I should have brought everything together. This verse can serve as a proof for those who deny knowledge of the unseen for those other than Allah Almighty, because they themselves accept certain unseen knowledge which is bestowed.

436.Here, the word 'ample good' signifies comforts of the world, its felicitations, outward victory over your enemies, etc otherwise Allah Almighty has already provided abundance of good to His Beloved Prophet صلی اللہ علیہ وآلہ وسلم . Says Allah Almighty *"And he who got wisdom indeed got abundant good."* (S2: V269) Whosoever is granted wisdom, is granted abundance of good, while our Holy Prophet صلی اللہ علیہ وآلہ وسلم is made distributor of wisdom.

437.But worldly calamities do come of me, meaning on my own I do not possess unseen knowledge about anything. If this would be used to reject the endowment of knowledge of the unseen then it would out of necessity mean that the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not have knowledge of the unseen about a single thing and this is totally against categorical injunctions.

438. Because only the believers will benefit from my warnings and prophecies.

SECTION 24

هُوَ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ اِلَيْهَاۚ فَلَمَّا تَغَشّٰىهَا حَمَلَتْ حَمْلًا خَفِيْفًا فَمَرَّتْ بِهٖۚ فَلَمَّاۤ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَئِنْ اٰتَيْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿۱۸۹﴾

189.It is He Who created you from a single soul [439], and made for you therefrom a mate that you may find rest in her. Then, when the male covers her, she bears a light burden and moves about keeping it (conception). Then, when she grows heavy, both pray to their Lord [440]: "If you give us a good child, we shall surely be grateful"[441].

439. Oh people of Quraish! you were created from one person i.e. you are all descendants of Qusay and out of Qusay's or kind be created his wife so that he could derive tranquility and peace of mind.

440. By this is meant both Qusay and his wife were grateful to their Creator.

441. We will express our gratitude and appreciation to you for blessing us with good children.

فَلَمَّاۤ اٰتٰىهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَآءَ فِيْمَاۤ اٰتٰىهُمَاۚ فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿۱۹۰﴾

190.Then when He gave them a befitting child, they associated with Him associates [442] in respect of what He bestows upon them. But Allah is exalted above their polytheism [443].

442. Some scholars have said that here the Quraish are being addressed that Allah Almighty made you progeny of Qusay who named his four sons Abd Manaf, Abdul Uzza, Abd Qusay and Abdud Daar.

443. From plural form of polytheism we understand that this does not refer to Hazrat Adam and Hazrat Hawa (On whom be peace) but rather it is desribing the condition of polytheist parents in general. Also, Hazrat Adam (On whom be peace) is the Prophet of Allah Almighty and Prophets can never be polytheists because just as their obedience is obligatory upon us, so is the abhorrence of the

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polytheists. If any person is a prophet and a polytheist it would constitute combination of two contraries. Allah Almighty has purified His Prophets from all types of sins. Thus, no form of polytheism can be committed by them.

191.Do they equate with Him those who make nothing? They are themselves created ones [444].

اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـًٔا وَّ هُمْ يُخْلَقُوْنَ ﴿۱۹۱﴾

444. Here, the verb 'He created' is used to denote to shape and to form and not to create i.e. these idols are shaped by these idols-worshippers so how come their own designing became an object of their worship. Because these polytheists were regarding these idols as intelligent and wise, the plural form of wise is used which is "themselves created", otherwise they are totally lifeless and without intelligence. Therefore, the conjunction 'which' appears here which is used for the unintelligent. Thus, there is no inconsistency in the verse.

192.And neither have they any power to give help to anyone, nor can they help themselves [445].

وَ لَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّ لَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿۱۹۲﴾

445. By this is meant how can they help you when they are not in the position to protect themselves if any one tries to break them or if a dog tries to drag them away. It should be remembered that the honour and respect accorded to the shrines of the Saints is like the honour and respect accorded to the Holy Ka'bah, the Black Stone, the Maqaame-Ebrahim and the Holy QUR'AAN. As all these are connected to Allah Almighty, they are held in high esteem and honour. This verse is in no way connected to believers because no one makes the pious sages as an object of worship.

193.And if you call them towards guidance, they will not follow you. It is same to you whether you invite them or you remain silent [446].

وَ اِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْ ؕ سَوَآءٌ عَلَيْكُمْ اَدَعَوْتُمُوْهُمْ اَمْ اَنْتُمْ صَامِتُوْنَ ﴿۱۹۳﴾

446. By this is meant they neither have the strength and ability to walk about, nor the power to laugh and understand. Then on what grounds can they be taken as object of worship It should be remembered that Allah Almighty is All-Powerful and Almighty. We have come to perceive His Power through the creation of this world, although we have not seen Him directly.

194.Undoubtedly those who you worship besides Allah, are bondsmen like you [447]. Therefore, call upon them and let them respond to you, if you are truthful [448].

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ فَادْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۹۴﴾

447. By this is meant that in being creation of Allah Almighty are they similar to you, otherwise man is superior to these man-made gods. like the moon, the starts, etc. or LAAT, MANAAT, stones, etc. From this we learn that we are not like

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the Prophets though it is said about them "a man like you." Just as we cannot say that humans are similar to stones, although they too are said 'like you'. One is surprised to hear that some people would claim to be like a Prophet, but they never say we are like Abu Jahl or Abu Lahab! Why this double standard? If due to your faith you are not like Abu Jahl, then the Prophet by virtue of his Prophethood cannot be like you.

448. In that they can listen to you and fulfil your needs. Thus, they are worthy of being worshipped by you. But this is not the case.

اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ بِهَاۤ اَمْ لَهُمْ اَيْدٍ يَّبْطِشُوْنَ بِهَاۤ اَمْ لَهُمْ اَعْيُنٌ يُّبْصِرُوْنَ بِهَاۤ اَمْ لَهُمْ اٰذَانٌ يَّسْمَعُوْنَ بِهَاؕ قُلِ ادْعُوْا شُرَكَآءَكُمْ ثُمَّ كِيْدُوْنِ فَلَا تُنْظِرُوْنِ ﴿۱۹۵﴾

195.Have they feet to walk with? Or, have they hands with which to hold? Or, have they eyes with [449] which to see? Or, have they ears with which to hear? Please declare: "Call upon your associates and then try your tricks on me and give me no respite" [450].

449. The purpose of this verse is not to show that anyone who can walk about, is able to hear, hold, etc. can become an object of worship. Monkeys and cows too have power to do these things. The true purpose of this verse is to make you aware that since these stones and trees are bereft of these powers which you have, then how can you make them an object of your worship? This verse is crystal clear without any doubt or ambiguity. This could also mean that these idols cannot harm you because they are lifeless and powerless.

450. This tells us that Allah Almighty provides the Prophets unlimited valour and courage, that despite being alone they can summon all to oppose him in this manner. If Mirza Ghulam Qadiyani was a prophet he too should be bold like this, but he feared people so much that due to this he was unable to even perform his Hajj. This verse was revealed at a time when polytheists tried to instil fear in the Holy Prophet صلی اللہ علیہ وآلہ وسلم via their idols.

اِنَّ وَلِیِّ َۧ اللّٰهُ الَّذِیْ نَزَّلَ الْكِتٰبَ ۖؗ وَهُوَ يَتَوَلَّى الصّٰلِحِيْنَ ﴿۱۹۶﴾

196.Undoubtedly, my Protector [451] is Allah Who sent down the Book, and He befriends the righteous.

451. It should be remembered that the True Guardian and Helper is Allah Almighty only. But His special servants are the Manifestors of His natural phenomenon, and they too on the superficial level become guardians and helpers. Says Allah Almighty: "*Only Allah is your friend and His Messenger and the believers*" (S5:V55). Just as the true granter of cure and the true Master is Allah Almighty, yet some medicines are called reliever of fever and indigestion, some are called redresser of complaints, and the king is called master of the country, a person is called the master of his property, etc. Thus, neither is there anything objectionable in the verses, nor are the Prophets and Saints, polytheists. If the going of the thirsty person to the well is not polytheism, then in what way is the sinner's seeking the door of mercy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم regarded as polytheistic?

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197.And those, whom you worship besides Him, cannot help you, nor can they help themselves [452].

وَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَطِيْعُوْنَ نَصْرَكُمْ وَ لَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿۱۹۷﴾

452. By this is meant that if the dog tries to take away their sacrificed things they are unable to snatch it away from it, and if flies are humming on them they are unable to chase them away.

198.And if you call them towards guidance, they do not hear, and you see them looking at you and they see nothing [453].

وَ اِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَسْمَعُوْا ؕ وَ تَرٰىهُمْ يَنْظُرُوْنَ اِلَيْكَ وَ هُمْ لَا يُبْصِرُوْنَ ﴿۱۹۸﴾

453. By this is meant the eyes of those idols are open and it seems as if they are looking at you, but what can the eyes of stones see? They appear to be looking at you but in truth they cannot see. The great Sufi scholars say that physically the infidels do see the Prophets, but in truth they fail to see them because they only see their human form, not their prophethood. Only those who saw the Holy Prophet صلى الله عليه وآله وسلم with their inner eye are his Noble Companions, not those who have merely seen him with their physical eye. Some of these noble persons were physically blind, but were his Companions because they had possessed the inner sight. One pious person had stated that the Prophet صلى الله عليه وآله وسلم said who has seen me will enter Paradise. To this someone replied that if Abu Jahl had not become an inmate of Paradise after seeing the Holy Prophet صلى الله عليه وآله وسلم how will I become the inmate of Paradise by looking at you. The great man replied Abu Jahl merely saw Muhammad bin Abdullah and not Muhammadur Rasoolullah صلى الله عليه وآله وسلم, thereafter he recited this verse (*Tafseer Roohul Bayaan*).

199.(O Beloved Prophet) Adopt forgiveness and advise to do good and turn away from the ignorant [454].

خُذِ الْعَفْوَ وَ اْمُرْ بِالْعُرْفِ وَ اَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴿۱۹۹﴾

454. By this is meant you should forgive your personal enemies, and those who show ignorance in the treatment of your personality you should overlook them without paying any attention to them, but not those who are the enemies of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. Hence, this verse is not abrogated but firm in its place. It teaches excellent moral precepts which will help to change an enemy into a friend.

200.And (O listener)! If the devil gives you any pricking [455] then seek refuge in Allah. Undoubtedly, it is He Who is Most Hearing, the Knowing.

وَ اِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ سَمِيْعٌ عَلِيْمٌ ﴿۲۰۰﴾

455. By this is meant if the devil instils anger in you and forces you to fight with your enemy, you should recite "*I seek protection in Allah Almighty*". *You should remember, that recitation of* "I seek refuge in Allah Almighty" is an excellent form of getting rid of your anger. Here, common believers are being addressed because Allah Almighty has protected the Holy Prophet صلى الله عليه وآله وسلم from the evil effects of the devil. In fact, the devil connected to him has become a believer as stated in the Hadith Shareef.

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201.Surely, those who fear Allah when the temptation of the devil touches them, they begin (Allah's) rememberance. At the same time, their eyes are opened [456].

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ الشَّيْطَٰنِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾

456. This tells us that a sin through which one obtains repentance is better than that good deed which makes a person proud and arrogant. Hazrat Adam's (On whom be peace) inadvertent eating of the wheat was better than the worship of Satan. We further learn that one should express remorse and guilt immediately at the time of committing, the sin. One should not delay in repenting because Allah Almighty, here, mentions this quality of pious servants.

202.And their brethren (Shaitaan) drag them towards error, then they relax not.

وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾

203.And (O Beloved Prophet) when you do not bring to them any Sign, they say [457]: "Why have you not made it yourself?" Please declare: "I follow only what is revealed to me from my Lord". This is an eye-opener from your Lord, and a guidance and mercy for the Muslims [458].

وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِن رَّبِّي ۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

457. Here the word 'verse' denotes QUR'ANIC verse. Whenever Revelation would be stopped for a few days, the infidels would say this is a joke. Also, at times the infidels would mockingly say that a certain type of a verse should be revealed in the QUR'AAN in which such and such laws should be found. When this would not be forthcoming, they would treat this as a joke.

458. Because only Muslims derive benefit from it. The QUR'AAN is a mercy unto all mankind i.e. to provide guidance in the world, as well as to provide peace from punishment. However, the special mercy and providing of faith, etc. and the blessings of the Hereafter are for Muslims only. Thus, there is no inconsistencey in the verse. The same is the condition about the Beloved Possessor of the Holy QUR'AAN صلى الله عليه وآله وسلم who too is the Mercy unto mankind, as well as a benevolence unto the believers.

204.And when the QUR'AAN is recited, hear it patiently [459] and be silent so that you may obtain mercy[460].

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

459.This verse serves as a proof for the validity of vocal Zikr because listening and maintaining silence can only take place when the Holy QUR'AAN is being recited aloud. It should be remembered that the instruction regarding recitation of the QUR'AAN is different to the instructions regarding teaching of the QUR'AAN. Many children can collectively learn the QUR'AAN even if they recite it aloud, because this is teaching of the QUR'AAN, not recitation of it. Mere reciting aloud of the QUR'AAN on collective basis is

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not permissible. In fact the correct procedure is to listen to the recitation silently. Some people who recite the QUR'AAN aloud, collectively, in a Khatam Shareef, should know that this is not allowed.

460. From this verse we learn that recitation of Surah Fateha for the Muqtadee behind the Imam is not permissible, no matter whether the Imam recites the QUR'AAN loudly or silently. If recitation of Surah Fateha for the Muqtadee was obligatory, then joining the Imaam in Ruku would not have made it possible to save the raka'at. This was the school of thought of the majority of the Companions. In fact this verse is there to stop the Muqtadee from reciting Surah Fateha because the following verse abrogated talking in Salaah: *"And stand before Allah Almighty with devotion."* (S2:V238). *(Hanafi)*

205.And remember your Lord within yourself, humbly and fearfully and without uttering a sound [461] from the tongue, morning and evening [462] and be not among the heedless.

وَ اذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّ خِيْفَةً وَّ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَ لَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴿۲۰۵﴾

461. This tells us that under certain circumstances the silent Zikr is better than the vocal Zikr as there is no possibility of any show. If you wish to engage yourself in Zikrullah while the QUR'AAN is being recited you should do so quietly without raising your voice, because command is given after the previous verse. If these obstacles are not found, then the vocal Zikr would be regarded superior. Says Allah Almighty: *"Remember Allah as you used to remember your father."* (S2:V199)

462. Because Nafl prayers after Fajr and Asr are not permissible, one is pursuaded to recite Zikr during these times so that no time of the believer is wasted.

206.Surely, those who are with your [463] Lord do not become boastful of His worship, but glorify Him and to Him they prostrate.

اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَ يُسَبِّحُوْنَهٗ وَ لَهٗ يَسْجُدُوْنَ ﴿۲۰۶﴾

ع السجدة

463.By favourite angels near your Lord does not mean nearness of place but nearness of rank. The object of this is if those angels near to Allah Almighty are constantly engaged in prayers and prostrations, O man you should do the same.

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اٰیاتها ۷۵ ۸ سُوْرَةُ الْاَنْفَالِ مَدَنِیَّةٌ ۸۸ رکوعاتها ۱۰

SURAH AL-ANFAAL (SPOILS OF WAR)
(MADANI) REVEALED AFTER HIJRAH
10 SECTIONS 75 VERSES 1075 Words , 5080 Letters

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

يَسۡـَٔلُوۡنَكَ عَنِ الۡاَنۡفَالِ ؕ قُلِ الۡاَنۡفَالُ لِلّٰهِ وَ الرَّسُوۡلِ ۚ فَاتَّقُوا اللّٰهَ وَ اَصۡلِحُوۡا ذَاتَ بَيۡنِكُمۡ ۖ وَ اَطِيۡعُوا اللّٰهَ وَرَسُوۡلَهٗۤ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ ①

1. O Beloved Prophet they question you regarding the spoils [1] of war. Say You: "The spoils belong to Allah and His Messenger [2]. So fear Allah [3], and keep things right among yourselves. And obey Allah and His Messenger, if you believe [4].

1. The word Anfaal is the plural of NAFAL, which means excess. Because the spoils of war are additional to the reward of a Ghazi - A returning soldier, and this wealth had become permissible for Muslims only, while it was unlawful for the previous Ummahs, it is called ANFAAL. The permissibility of sacrificial meat and spoils of war is the speciality of this Ummah of the Holy Prophet صلى الله عليه وآله وسلم . Hazrat Ubadah bin Saamit (May Allah be pleased with him) says that this verse was revealed after the Battle of Badr when the distribution of the spoils of war became a contentious issue. To solve this difference Allah Almighty makes the Holy Prophet صلى الله عليه وآله وسلم the sole master of the distribution, who distributed this wealth equally amongst the Muslim soldiers.

2. The connection of the spoils of war to Allah Almighty is made for the purpose of respect and honour, and to the Holy Prophet صلى الله عليه وآله وسلم for the purpose of authority *Tafseer Roohul Bayaan* . This means that this wealth was not only good and pure because it is the bounty of Allah Almighty, but because the Holy Prophet صلى الله عليه وآله وسلم is commanded as the sole distributor of it. Allah Almighty is our absolute Master. He can give any command He so desires. From this we learn that to connect remembrance of Allah Almighty with the Holy Prophet صلى الله عليه وآله وسلم is not an act of polytheism but a source of Faith. Just as we received Faith from Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم , Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم have bestowed wealth upon us.

3. By this is meant in the distribution of the spoils of war do not bring about disputes or arguments, but abide by the decision of the Holy Prophet صلى الله عليه وآله وسلم without question.

4. It should be remembered the obedience to Allah Almighty is in matters of Divine Commands, while obedience to the Holy Prophet صلى الله عليه وآله وسلم is in respect of his commands and his blessed practices. It is for this reason Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم are mentioned after obedience, while mention is being made of the Holy Prophet صلى الله عليه وآله وسلم in matters of following and carrying out in the verse *"Then follow me"* (S3:V31) . We learn from this verse that obedience to the Holy Prophet صلى الله عليه وآله وسلم is the demand of Faith.

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2. Only they are believers whose hearts tremble when Allah is mentioned [5], and when His verses are recited to them. And their faith gets increased [6], and in their Lord they put their trust [7].

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَ إِذَا تُلِيَتْ عَلَيْهِمْ آيٰتُهُ زَادَتْهُمْ إِيمَانًا وَّ عَلٰى رَبِّهِمْ يَتَوَكَّلُونَ ۝٢

5. The verse of Divine Personality and Qualities should instil in the heart dread of Allah Almighty, while the verses of punishment should instil fear, verses of mercy should create desire and fervour, pour tears from the eyes. From this we learn that whose heart is bereft of love, he is not a complete believer. We further learn that the Holy QUR'AAN should be recited with a great deal of zeal, fervour, fear of Allah Almighty and presence of mind. Furthermore, the fear of Allah Almighty shown by believers in this world is a means of future fearlessness. Says Allah Almighty: *"There is no fear nor any grief for them."* (S10:V62).

6. From this emerge two issues:
1. In faith there can be an increase in feeling and ecstasy;
2. Deeds are the means of perfecting one's faith.

7. Trust is of two types: with provisions; and without provisions. Here both types are meant. The trust of the common people is with provisions, that of the special people is without provisions.

3. They establish Salaah prayer and spend something of what We have provided for them [8].

الَّذِينَ يُقِيمُونَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُونَ ۝٣

8. This verse includes many issues: Salaah should be performed regularly, punctually, correctly, and lovingly. Every Fard and Wajib Salaah must be performed. All these issues become evident from "Those who establish prayer". We must spend our wealth in the path of Allah Almighty, which is lawfully earned. Give some of the wealth in charity, keep some of it for your children, spend on all good deeds not just for Zakaat, spend continuously, not just once. All these issues become evident from :"What We have provided". For detail explanation of this refer to our *Tafseer Naeemi*.

4.They are true [9], believers. For them are exalted ranks with their Lord, forgiveness and the honourable provisions.

أُولٰٓئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ؕ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيمٌ ۝٤

9. All the above qualities are found in the lives of every Companion of the Holy Prophet صلى الله عليه وآله وسلم. Thus they are true believers evidenced by the Holy QUR'AAN. Anyone who doubts the faith of anyone of them is in fact denying the veracity of this faith.

5. O Beloved Prophet As your Lord brought you forth from your house with truth [10]. And surely even a group of believers were unhappy over it [11].

كَمَآ أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ ص وَ إِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكٰرِهُونَ ۝٥

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10. By this is meant the departure of the Holy Prophet صلی اللہ علیہ وآلہ وسلم with his noble Companions from Madinatul Munawwarah for the Battle of Badr. At the time when Abu Sufyan was returning with mercantile caravan from Syria to Makkah Mukkarramah, the Holy Prophet صلی اللہ علیہ وآلہ وسلم set out with his Noble Companions to halt this caravan. When the people of Makkah received this news that their caravan was about to be attacked, Abu Jahl set out with a big fully equipped army where the first battle between the Believers and the infidels was fought at Badr. The Muslims were only 313 in number while the non-believers were about one thousand in number. Muslims were ill equipped and poorly armed, while the infidels were well armed and richly equipped. In the meantime Abu Sufyaan escaped through another path, arriving safely into Makkah. Here at Badr some Muslims were telling the Holy Prophet صلی اللہ علیہ وآلہ وسلم that they had come to stop the caravan, they were not prepared for such a battle. The Holy Prophet صلی اللہ علیہ وآلہ وسلم did not like the tone and manner in which they had said this. On hearing these people Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) said: "Oh Messenger of Allah, we will never go against your blessed command. We are prepared to go wherever Allah's Messenger commands us to go. If you command us we are even prepared to jump in the ocean." The Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "Let us go placing our trust in Allah Almighty. Victory will be yours." A day before the battle the Holy Prophet صلی اللہ علیہ وآلہ وسلم marked on the ground the position where each of the infidels would be killed, and it happened as was prophesised.

11. From this we learn that this detestation and argument was not against faith. For this reason Allah Almighty had addressed them as believers. This detestation should be looked upon as personal dislike and not in respect of confrontation and war. Thus the differences that arose amongst those in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم at the time of the famous Paper incident too was not against faith. To give your opinion is no infidelity, infidelity is to fight over the differences. Similar is the basis of difference between, Hazrat Ali and Hazrat Muawiya May Allah be pleased with them these were differences of opinion not of beliefs. If differences of opinion with the Messenger of Allah صلی اللہ علیہ وآلہ وسلم is not an act of infidelity, then how can difference in opinion with Hazrat Ali (May Allah be pleased with him) be an act of infidelity. For further details see our book:'ONE GLANCE AT AMIR MUAWIYA'.

6. They were disputing with you concerning the truth, after it had become clear, as if they were driven towards death with their eyes open[12].

يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَ هُمْ يَنْظُرُوْنَ ؕ﴿۶﴾

12. By this is meant that they were regarding the confrontation with the non-believers of the Quraish as something dreadful.

7. And remember when Allah promised you that in both these parties [13], one group is yours, and you wished that you should have that one which has no weapons [14]. And Allah willed that truth be proven by His Words. And the roots of the infidels [15], be cut off.

وَ اِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآىِٕفَتَيْنِ اَنَّهَا لَكُمْ وَ تَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَ يُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَ يَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۙ﴿۷﴾

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13. The mercantile caravan of Abu Sufyaan and the army led by Abu Jahal.

14. On the occasion of the Battle of Badr the Muslims had not set out from Madinatul Munawwarah with the intention of being engaged in a military confrontation with the Non-believers but with the intention of confronting and overpowering the caravan of Abu Sufyan and seizing the equipment and the wealth found in it so that they would not use this wealth for waging future wars with the Muslims. However, this caravan escaped through another route and resulted in bringing the non-believers to wage war on the Muslims. By 'that in which there is no rankle' denotes this caravan of Abu Sufyan.

15. By this is meant that the Battle of Badr should take place in which Quraishi leaders should be slained at the hands of Muslim youth, and a great deal of spoils of war should come in Muslim hands, many infidels should come as captives in Muslim hands who would eventually become Muslims. From this we learn that sometimes worldly difficulties end in a splendid and dignified way.

8. That He may establish the truth and abolish falsehood, although the guilty might dislike it [16].

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُوْنَ ۚ ﴿٨﴾

16. The word criminals denote the polytheists ie. the victory of the Muslims at Badr proved very burdensome, hurtful and unpalatable to the infidels.

9. When you were calling your Lord for help, He responded to you that I am going to help you [17], with a series of a thousand angels [18].

اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ ﴿٩﴾

17. On seeing the numerical superiority of the infidels at Badr the Holy Prophet صلی اللہ علیہ وآلہ وسلم made dua to Allah Almighty that if the weak and helpless group of Muslims are destroyed, there will be no one left in the world to take Your Name. Allah Almighty accepted this dua of His Beloved Nabi صلی اللہ علیہ وآلہ وسلم. This verse was revealed in response to this plea. From this we learn that the dua of the Prophet صلی اللہ علیہ وآلہ وسلم is the dua of his entire people, because the dua was made by the Holy Prophet صلی اللہ علیہ وآلہ وسلم, but Allah Almighty said: "You were crying for help from Your Lord" ie. you were all earnestly engaged in making the dua.

18. Thus in reply to the dua Allah Almighty first sent a group of one thousand angels to help the Muslims at Badr, then another three thousand, then five thousand. The Companions saw with their eyes the infidels running in front of them. Then suddenly a sound of whip lash was heard and the infidel falling down dead by himself.

10. And Allah did this but for your pleasure [19], and in order that your hearts might find contentment. And there is no help, but from Allah[20]. Surely, Allah is Dominant, Wise.

وَ مَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَ لِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ ۚ وَ مَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿١٠﴾ ع ۱۵

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19. This tells us that these angels had not come for the destruction of the infidels, because one angel would have been sufficient for that, but the purpose of their coming was to aid the Muslims.
20. From this emerges two issues:
1. The Companions who fought at Badr are persons of such great magnitude that angels fought side by side with them against the infidels.
2. The Holy Prophet صلى الله عليه وآله وسلم too is a prophet of such grandeur that angels came to serve under his supervision, because the Holy Prophet صلى الله عليه وآله وسلم was the commander in chief, and these angels were his subordinates.

SECTION 2

11. When He covered you with drowsiness, it was a security from Himself [21], and sent down water upon you from heaven that He might cleanse you therewith [22], and remove from you the filth of the devil [23], and might give courage to your hearts and make your steps firm therewith[24].

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

21. In the Battle of Badr the Muslims were feeling drowsy in a natural way, while the hypocrites were feeling uneasy. This tells us that in a debate or in a battle the feeling of drowsiness is a mercy of Allah Almighty, as this is a sign of contentment of the heart and being fearless about the enemy. However, drowsiness in Salaah is effected by the devil.
22. So that you would be able to make ablution and Ghusal with this water. The area which was occupied by the Muslims at Badr was critically short of water. Some of the commentators are of the opinion by *TAHARAT* is meant being without wudu, while 'filth of the devil' denotes being without Ghusal eg. state of Ihtilaam -nocturnal emission etc. because Ihtilaam is induced by the devil. *TAFSEER RUHUL BAYAAN*
23. By this impurity is meant evil suggestions or devilish thoughts, not evil beliefs because the noble Companions can never have had evil beliefs. This tells us that a box was sent to the Israelites but angels came to the aid of the believers.
24. On the day of the Battle of Badr the polytheists had controlled the area with water, while the Muslims had camped at the sandy area which was causing their feet to sink. Here some were in need of making wudu and some were in need of Ghusal, while every soldier was extremely thirsty. The devil placed evil suggestions in some of these that if you were on the path of truth you would not have been placed in such difficulties and the infidels would not have occupied such comfortable area. What hope do you have of future success! In response to this Allah Almighty sent rain which made this sandy ground fit for walking, people were able to perform their wudu and Ghusal, their utensils were filled with water and everyone's thirst was quenched. This calmed the hearts of the believers and this rain became the prophecy of their future victory, all devilish thoughts dissipated and their hearts became joyous. This verse hints towards all this.

12. O Beloved Prophet when your Lord was revealing to the angels [25]: "I am with you, keep the Muslims [26], firm.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ

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الَّذِيْنَ كَفَرُوا الرُّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَ اضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ ﴿۱۲﴾

Soon I shall cast terror [27] in the hearts of the infidels. Therefore strike above the necks of the infidels and strike off every fingertip of theirs" [28].

25. Here the word 'revelation' signifies divine inspiration, or placing in one's heart, while by angels are meant those angels who came to assist the Muslims at Badr. Also, the object of this word is not to suggest that the angels were afraid which Allah Almighty removed from them by saying that We are with you, but its object is to show that Oh angels! your participation in this Battle has elevated you, so that you have hereby gained our company. It should be remembered that just as the Companions of Badr are superior to other Companions, those angels who were at Badr enjoy similar superiority among all the other angels.

26. This tells us that during battles angels provide steadfastness and contentment of the heart. Similarly the meditation of the Holy Prophet becomes the means of obtaining all the Bounties of Allah Almighty.

27. They would develop a natural fear for the Muslims. This means that through the blessings of Allah Almighty no fear of the infidels set in the hearts of the believers. Instead the infidels dreaded the believers. Faith is a powerful weapon of the believers.

28. In here the Muslims are being addressed that strike the infidels on all their joints. This verse reveals the proof of the beauty of Prophethood which teaches us to strike the enemy on its every joint.

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَ رَسُوْلَهٗ ۚ وَمَنْ يُّشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۱۳﴾

13. This is because they opposed Allah and His Messenger [29], and whoso opposes Allah and His Messenger then, undoubtedly, severe is the punishment of Allah.

29. This tells us that during a battle a believer should show anger at the infidel because the infidel is the enemy of Allah Almighty and His Beloved Rasool صلی اللہ علیہ وآلہ وسلم and not for any personal reasons. A war should not be for territorial gains but for the sake of religion. Battle for worldly gains is mischief, but for the sake of religion it is a Jihad.

ذٰلِكُمْ فَذُوْقُوْهُ وَ اَنَّ لِلْكٰفِرِيْنَ عَذَابَ النَّارِ ﴿۱۴﴾

14. This, taste [30], it then and know that for the infidels is the punishment of the fire.

30. By this is meant the punishment of defeat at Badr. From this two issues emerge:

1. The worldly punishment of the infidels will not lesson their punishment of the Hereafter. That will be in addition of this punishment.
2. The punishment of this world in comparison to the Hereafter is insignificant, therefore the word here is 'to taste'.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ﴿۱۵﴾

15. O believers! When you encounter the infidels in the battlefield, turn not your backs to them [31].

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31. The word "ZAHFAN" in Arabic is used to indicate a big army. In this word infidels, polytheists, Jews and Christians are also included. This command is in respect of waging war against infidels. In the worldly, wars of the Muslims, those who take to their heels and make peace, are entitled for reward. Infact to make peace too is worthy of reward.

16. And whosoever will turn his back to them that day, except as a war tactic or for joining his company, then he returns in the wrath[32], of Allah and his abode is Hell. And what an evil place that is to return to[33].

وَ مَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗۤ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۱۶﴾

32. By this is meant to run away is a major sin, but do not turn your backs with the intention of running even if the infidels may be many in number and the Muslims are less. Nevertheless, this is the command. The last thing is death which for a believer is martyrdom.

33. In this verse three kinds of nature of 'turning your back' in a war are described:

1. Military strategy ie. initially taking to the heels, then suddenly turn and attack.

2. A Muslim warrior who is separated from his own army and finds himself surrounded by the enemy runs to join his own army.

3. To take to the heels from the battlefield. The first two are acceptable, the third is rejected. From this we learn that to turn one's back to Jihad is a major sin. However, if this is done due to extreme circumstances it would be treated in a different light. Those soldiers who took to their heels in the Battle of Uhad and Hunain have been given an amnesty already: Said Allah Almighty: "*Allah has granted them forgiveness*." Now if anyone speaks ill of them he is indeed a faithless person. There are approximately seventy types of major sins, one of which is running away from Jihad. (*Tafseer Ruhul Bayaan*).

17. Therefore you did not slay them, but Allah slew [34] them. And O Beloved Prophet the dust that you did throw, actually it was not thrown by you, but Allah threw [35], it, in order [36], that He might confer on the believers a better reward[37]. than it. Undoubtedly, Allah is Hearing, Most Knowing.

فَلَمْ تَقْتُلُوْهُمْ وَ لٰكِنَّ اللّٰهَ قَتَلَهُمْ ۠ وَ مَا رَمَيْتَ اِذْ رَمَيْتَ وَ لٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱۷﴾

34. Reason for its revelation:
When returning from the Battle of Badr the Muslims were talking that he had killed a certain infidel, another said he had killed a certain infidel. In response this verse was revealed in which Allah Almighty is saying that you should not think that this success was due to your effort and strength. Regard this victory as coming from Allah Almighty for which you should express your gratitude. This should be the dignified approach of the Muslims.

35. From this we learn that the action of the beloved is the action of Allah Almighty, and that believers work on the Strength of Allah Almighty. In his limbs strength has been placed by Allah Almighty.

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36.Here the difference in action between the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his Noble Companions is that killing has been totally negated from the Companions but the casting of a handful of dust by the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not negated, instead Allah Almighty establishes its truth with the words "the dust that you did throw." In the Battle of Badr the Holy Prophet صلی اللہ علیہ وآلہ وسلم threw a handful of dust on which he prayed in the direction of the infidels for the disgrace of the infidels, which fell in the eyes of all the infidels. This incident is being described here.

37. All the incidents of Badr took place so that Muslims would be given victory and spoils of war. Here the word 'Balaan' is used to show reward, and a reward which is of great magnitude, because just as calamity is a test, so is reward, a severe test .

18. This, take it [38], and with it Allah weakens the plot of the infidels.

ذٰلِکُمۡ وَ اَنَّ اللّٰہَ مُوۡہِنُ کَیۡدِ الۡکٰفِرِیۡنَ ﴿۱۸﴾

38. Allah be praised! What a beautiful address! ie. Oh the devotees of My Beloved for the time being accept this victory and spoils of war because you will also be given many bounties of this world and the Hereafter, as well as dignity and honour.

19. (O infidels!) If you demand judgment, then this judgment has come to you [39], and if you desist it is better [40], for you, but if you again repeat the mischief, then We shall again punish you. And your party [41]. shall be of no help to you, however numerous. Surely Allah is with [42]. the believers.

اِنۡ تَسۡتَفۡتِحُوۡا فَقَدۡ جَآءَکُمُ الۡفَتۡحُ ۚ وَ اِنۡ تَنۡتَہُوۡا فَہُوَ خَیۡرٌ لَّکُمۡ ۚ وَ اِنۡ تَعُوۡدُوۡا نَعُدۡ ۚ وَ لَنۡ تُغۡنِیَ عَنۡکُمۡ فِئَتُکُمۡ شَیۡئًا وَّ لَوۡ کَثُرَتۡ ۙ وَ اَنَّ اللّٰہَ مَعَ الۡمُؤۡمِنِیۡنَ ﴿۱۹﴾

39. When the infidels of Makkah set out for the Battle of Badr they clung to the covering cloth of the Holy Kabah and prayed that Oh Allah Almighty grant victory to the one from us who is on truth. As a result, victory was given to the Muslims. At that point this verse was revealed stating that whatever you had requested has been fulfilled which reveals the truth about Islam.

40. By this is meant that if you desist from your infidelity and military confrontation with the Muslims, it would be beneficial to you. From this we learn that our good deeds should indeed prove beneficial to ourselves. This is no favour upon Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم.

41.In here there is a prophecy about the unseen which Allah Almighty fulfilled. During the blessed period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the reign of the four Caliphs, lesser Muslims had overpowered infidels greater in number. In the Battle of Yarmuk, fought during the rule of Hazrat Umar (May Allah be pleased with him) the Christians numbered seven hundred thousand while Muslims were only forty thousand, yet victory was granted to the Muslims. Even today, if Muslims participate in holy war sincerely, victory would be granted to them by Allah Almighty, even if they are numerically and otherwise inferior to the infidels.

42. The nearness of Allah Almighty is not in respect of place but is associated with His Bounty. It is not a special thing that Knowledge of Allah Almighty should be with the Muslims, because His Knowledge is with everything. Thus His Wrath is with the infidels, His Blessings are with the believers but His Knowledge is with all.

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SECTION 3

20. O believers! Obey the command of Allah and His Messenger [43] and turn not away from him after hearing him [44].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿۲۰﴾

43. It should be remembered that though obedience to Allah Almighty is obligatory, so is the obedience to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم and under the Holy Prophet's صلی اللّٰہ علیہ وآلہ وسلم vigilancy of the religious scholars as well. Obedience to the parents too is obligatory upon the children. However total emulation in action is obligatory of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم only. Obedience is only in respect of command, and i.e. do what you see the Messenger of Allah is doing, because every tradition or Hadith cannot be literally followed. We cannot carry out those things which were the speciality of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم e.g. keeping. Obedience of a command is obligatory, but there is a choice in respect of consultation.

44. By this is meant from the Messenger of Allah صلی اللّٰہ علیہ وآلہ وسلم . The personal pronoun is attached to the noun it describes which in this case is His Prophet. This tells us that disobedience to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is in reality disobedience to Allah Almighty. It is for this reason that the singular form of the pronoun is used in 'from him', although prior to this, mention is being made of both Allah Almighty and His Beloved Rasool صلی اللّٰہ علیہ وآلہ وسلم .

21. And be not like those who say: "We hear" and they hear not [45].

وَ لَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَ هُمْ لَا يَسْمَعُوْنَ ﴿۲۱﴾

45. This is like the hypocrites who would verbally say to the Messenger of Allah صلی اللّٰہ علیہ وآلہ وسلم we have heard it, but they would not act upon it. They remained worse than the infidels.

22. Surely, the worst of animals in the sight of Allah are those who are deaf and dumb, who have no sense [46].

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿۲۲﴾

46. Reason for its revelation:
This verse was revealed concerning Bani Abduddaar Bin Qusa who would say that whatever the Holy Prophetصلی اللّٰہ علیہ وآلہ وسلم has brought we are totally deaf and blind to it. This tells us that those who do not benefit from a Prophet are worse than animals. Observe, Hazrat Nooh (Upon whom be peace) was commanded to the animals in the ark, but not the infidels. Further we learn that any tongue, eye, ear and intelligence which does not obtain the inner knowledge of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is indeed mute, blind and deaf respectively, and that intelligence is indeed unintelligent. Every member of Bani Abduddaar was killed in the Battle of Uhad. Only two from them had accepted Islam, Hazrat Musa'ib bin Umair and Suwait Bin Harmalah (May Allah be pleased with them) . *Khazainul Irfaan*

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وَ لَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ؕ وَلَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿۲۳﴾

23. And if Allah had known any good in them, He would have caused them to listen [47]. And if He had made them to hear, even then in the end, they would have turned away their faces [48].

47. By this is meant that if they have faith in their hearts they would have been guided to hear the truth and act upon it. Faith has priority over everything.

48. By this is meant that even if these infidels were to listen to what is said without necessary love and dignity to the Holy Prophet صلی اللہ علیہ وآلہ وسلم they would not remain firm on it. And unfortunate is he who becomes an apostate even after accepting Islam.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَ قَلْبِهٖ وَاَنَّهٗۤ اِلَيْهِ تُحْشَرُوْنَ ﴿۲۴﴾

24. O believers! Respond to the call of Allah and the Messenger [49], when the Messenger calls [50], you for a thing that will give you life [51]. And know that Allah's command comes between man and his heart's desire [52], and you are to be gathered towards Him.

49. From this emerge a few issues:

1. The call of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the call of Allah Almighty, because Allah Almighty does not call anyone directly.

2. In whatever state and condition a Muslim may be he must respond immediately to the call of the Holy Prophet صلی اللہ علیہ وآلہ وسلم even if he is engaged in offering Salaah, and do whatever the Messenger of Allah صلی اللہ علیہ وآلہ وسلم tells him to do in the same state, as this would not in any way invalidate his Salaah. He would only be required to complete the remaining Rakaats. In Salaah if one's wudu breaks, Salaah does not break as one may refresh wudu and continue with Salaah. Greeting the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Salaah does not break Salaah.

50. It should be remembered that even Allah Almighty calls through his Beloved Prophet صلی اللہ علیہ وآلہ وسلم. as QUR'AAN and Hadith are both expressed through one tongue, ie. through the tongue of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which he declared as Holy QUR'AAN, and we accepted it as the Holy QUR'AAN and which he declared as Hadith we accepted as the Hadith. Language is one but the nature of expression are two. Thus the caller would be the Holy Prophet صلی اللہ علیہ وآلہ وسلم sometimes by himself, sometimes in the Name of Allah Almighty, sometimes by the Command of Allah. For this reason in the words *'Calls you'* call is used singularly. From this we learn that to act upon the Hadith is just as important as the Holy QUR'AAN.

51. By *'a thing'* is meant either the Kalima Tayyibah, or the discourse of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or Holy War or the Holy QUR'AAN. The purpose of this verse is to show that since the Holy Prophet صلی اللہ علیہ وآلہ وسلم calls upon you towards that which is beneficial to you, always respond to his call whenever you are being called by him. This is not a restriction of abstention but a statement of fact.

52. Sometimes in a manner when death comes suddenly, sometimes the heart gives birth to a good intention without reaching fruition. In short, thousands of obstacles can be created. Therefore one should hasten to the obedience of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

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وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً ۚ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۲۵﴾

25. And fear the calamity, which will not fall exclusively [53], upon those among you who do wrong. And know Allah is severe in retribution.

53. When sins become numerous, when the leaders discontinue to give commands to do good and to abstain from evil then general punishment descends. The Islamic scholars should not adopt the attitude that if the people are becoming misguided it is no concern of theirs, as long as they are doing good deeds. If there is a single hole in a ship, everyone in it will eventually be destroyed.

وَ اذْكُرُوْۤا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِي الْاَرْضِ تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمْ وَ اَيَّدَكُمْ بِنَصْرِهٖ وَ رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۲۶﴾

26. And remember when you were few downtrodden in the land, and were fearful, lest the people should snatch [54], you away. Then he gave you shelter and strengthened you with His help, and provided you with good things [55], that perhaps you might be thankful.

54. This is being addressed to the believing Immigrants who are being reminded of their condition prior to the migration. From this we learn that to remember the bounties of Allah Almighty and to recall your past is worship of the highest kind, because this enables you to be thankful to Allah Almighty, ie. you had feared that the infidels would destroy you or they would expell you from Makkah.

55. By this is meant Allah Almighty granted you place in Madinatul Munawwarah and provided you a share from the wealth of the Ansaar - The Helpers from Madinah , then provided you from the spoils of war. From this one learns that to reside in the sacred city of Madinah is from the Bounties of Allah Almighty, and that spoils of war is the highest form of pure and wholesome wealth or provision.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْۤا اَمٰنٰتِكُمْ وَ اَنْتُمْ تَعْلَمُوْنَ ﴿۲۷﴾

27. O believers! Do not betray Allah and the Messenger [56], and do not betray in your trusts knowingly [57].

56. In the word '*trust*', wealth, secrets, honour, all are included, ie. do not cheat or steal anyone's wealth placed in your trust, do not divulge anyone's secrets entrusted to you, do not disgrace anyone.

57. Reason for its revelation:
This verse was revealed in respect of the Companion of the Holy Prophet Peace be upon you Hazrat Abu Lubabah (May Allah be pleased with him) who divulged one secret of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to the Jewish tribe of Madinah, the Banu Quraizah who had been besieged or restrained to their homes. The Holy Prophet صلی اللہ علیہ وآلہ وسلم told them to abide by the decision of Sa'ad Ibn Ma'az. To this they said that Abu Lubabah should be sent to them as they would like to consult the matter with him. When Abu

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Lubabah came he was asked how Sa'ad Ibn Ma'az would be deciding their case. Placing a finger on his throat indicating he would command to put all of you to death. On realising his error Abu Lababah felt ashamed that he had breached the trust which the Holy Prophet had placed in him. He then tied himself to a pillar in Masjidun Nabawi and took an oath on Allah Almighty that he would not untie himself until such time that the Messenger of Allah صلى الله عليه وآله وسلم does not free him.When this incident was presented to the Holy Prophet صلى الله عليه وآله وسلم he said that had Abu Lubabah come to me I would have prayed for his forgiveness. But, now that he has tied himself in the Masjid I would not untie him until Allah Almighty does not accept his repentance. He remained tied like this for seven days. On the eighth day his repentance was accepted. When the people brought the good news to him he said I will only free myself if the Holy Prophet صلى الله عليه وآله وسلم unties me. Mention is being made of the above incident in this verse. From this we learn that to divulge the secrets of your nation to another is a serious criminal offence.

28. And know that your wealth and your children are all a trial [58] and with Allah is the great reward [59].

وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَ اَوْلَادُكُمْ فِتْنَةٌ ۙ وَّ اَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿۲۸﴾

58. By this is meant it is a test from Allah Almighty. Do not become unmindful of your Lord by becoming engrossed in it, but make your wealth and children a provision for the Hereafter. Spend your wealth in the way of Allah Almighty and guide your children towards piety so that they can pray for you after your death.

59. It is for those who obey Him, or it could mean your children are a test for you but if you are intelligent then these very things can become a means of obtaining reward. Thus the Holy Prophet's صلى الله عليه وآله وسلم children and wealth are means of great reward for him, as well as for his followers.

SECTION 4

29. O believers! If you fear Allah, He will grant you that by which you may be able to distinguish between right and wrong [60], and will remove your evils [61], and will forgive you. And Allah is the Greatest, Most Bounteous.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۲۹﴾

60. This tells that Allah Almighty grants the believer such an understanding that he can distinguish between one who is sincere and one who is a hypocrite. How then will the Holy Prophet صلى الله عليه وآله وسلم not be able to recognize a hypocrite. Similarly a believer, through the light of Faith, would be able to distinguish between truth and falsehood. The heart of a believer has natural aversion towards falsehood and is inclined towards truth.

61. Because sins had been forgiven through the blessings of good deeds. Says Allah Almighty: "*No doubt, good deeds obliterate evil deeds.*" (S11:V114) Piety is indeed a great thing.

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وَ اِذۡ يَمۡكُرُ بِكَ الَّذِيۡنَ كَفَرُوۡا لِيُثۡبِتُوۡكَ اَوۡ يَقۡتُلُوۡكَ اَوۡ يُخۡرِجُوۡكَ ؕ وَيَمۡكُرُوۡنَ وَ يَمۡكُرُ اللّٰهُ ؕ وَ اللّٰهُ خَيۡرُ الۡمٰكِرِيۡنَ ۝۳۰

30. And O Beloved Prophet! remember when the infidels were plotting against you, to confine you or to slay [62], you or to drive you forth. And while they were planning (according to there understanding, Allah was planning secretly [63] and Allah is the Best of Planners.

62. The infidels of Makkah gathered in their civic hall, *Darun Nadwa*, to plot against the Holy Prophet صلی اللہ علیہ وآلہ وسلم . During their consultation Satan came in the guise of an old man saying that he was *Sheikh Najdi* who has come to give them wise counselling. The infidels included him too in their deliberations. Abul Bukhtari suggested that the Holy Prophet صلی اللہ علیہ وآلہ وسلم should be imprisoned in a very strong place so that he would be destroyed therein without anyone coming into contact with him. Sheikh Najdi rejected this suggestion saying that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم family and Companions would rescue him from there. Hisham Bin Am'r suggested that the Holy Prophet صلی اللہ علیہ وآلہ وسلم should be banished from Makkah. To this Satan replied that if banished he will spread and propagate the faith elsewhere and after gaining big support will come back and attack you. Finally Abu Jahl said that a few strong men from each tribe, with sharp swords in their hands should surround the house of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . to attack him at once and martyr him. In this way the Banu Hashim would not be able to place the blame on any one tribe or attack all the tribes. They will have to be satisfied with accepting blood-money in compensation. Sheikh Najdi and the rest unanimously accepted this suggestion. Hazrat Jibraeel (On whom be peace) was immediately instructed by Allah Almighty to inform His Beloved Prophet صلی اللہ علیہ وآلہ وسلم about this decision of the infidels saying that the Holy Prophet صلی اللہ علیہ وآلہ وسلم on that night should not sleep in his bed but should migrate to Madinatul Munawwarah. Thus the Holy Prophet صلی اللہ علیہ وآلہ وسلم made Hazrat Ali (May Allah be pleased with him) sleep in his bed wearing his bed-sheet and comforted him by saying "be at ease as no harm would come to you". On leaving the house he saw it was surroundedby the infidels. The Holy Prophet صلی اللہ علیہ وآلہ وسلم then recited: "*We have put on their necks chains...*" (S36:V8) and took a handful of sand recited on it then threw it in the direction of those besieging the house. With the miraculous power of the sand all became so blind that they did not see the Holy Prophet صلی اللہ علیہ وآلہ وسلم walking out. From here the Messenger of Allah proceeded to the house of Hazrat Abu Bakr (May Allah be pleased with him) and both proceeded to the cave of Thawr. Hazrat Alli (May Allah be pleased with him) was instructed to return the belongings of the people kept in trust with the Holy Prophet صلی اللہ علیہ وآلہ وسلم then come to Madinatul Munawwarah. The polytheists stood guard the entire night at the door of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . In the morning when they dashed in with the intention of attacking they found Hazrat Alli (May Allah be pleased with him) in the bed instead of the Messenger of Allah . They frantically set out to look for the Holy Prophet صلی اللہ علیہ وآلہ وسلم reaching the cave of Thawr. There they saw that its entrance was covered in cobwebs. On seeing this they decided not to investigate further. The Holy Prophet صلی اللہ علیہ وآلہ وسلم and his friend stayed in the cave for three days after which they set out for Madinatul Munawwarah. This full incident is mentioned in the above verse. From this we learn that if Allah wills, even a thin cobweb of a spider can prove to be a strong fortress.

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63. By 'Allah was devising His own Plan' is meant He informed the Holy Prophet through Hazrat Jibraeel (On whom be peace) about their secret plan and saved him through the web of the spider.

31. And when Our Verses are recited to them, they say: "Yes, we have heard [64]. If we wished, we could certainly utter the like of this. These contain nothing but the stories of the ancients".

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا قَالُوْا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَآ ۙ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۳۱﴾

64. Reason for its revelation:
Nadzar Bin Harith was babbling that the Holy QUR'AAN is the word of man. If we so desire we too can compose these words. In response to it this verse was revealed. This was just a meaningless babbling because the Holy QUR'AAN had challenged all the infidels of Arabia to produce a few verses like it. All the literary men did their very best but could not produce a single verse like that of the Holy QUR'AAN.

32.And when they said: "O Allah! If this (QUR'AAN) is indeed truth from You, then pour down upon us stones [65], from the sky and bring down upon us any painful punishment".

وَ اِذْ قَالُوا اللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ ﴿۳۲﴾

65. Reason for its revelation:
Nadar bin Harith and his friends would impress their followers by reciting this prayer to make the people believe that they have full confidence about the truth of their claim and the falseness of the Holy QUR'AAN. Therefore they are offering such a prayer with such a determination. This verse was revealed concerning them.

33. And Allah is not one to punish them, while O Beloved Prophet you are in their midst [66]. And also, Allah will not punish them while they are seeking forgiveness [67].

وَ مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَ اَنْتَ فِيْهِمْ ؕ وَ مَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ ﴿۳۳﴾

66. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is with every believer at all times. It is for this reason that we are not being punished for our sins because the reason for the withholding of punishment is the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم Says Allah Almighty: "Surely the Mercy of Allah is near to the believers."
S7:V56 It is further stated: "*And We sent you not but as a mercy for all the worlds.*" (S21:V107) The Holy Prophetصلی اللہ علیہ وآلہ وسلم is the mercy of Allah Almighty and is nearest to everybody. We further learn that there is no punishment in the graves of Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is near them and they are sleeping in his blessed lap. If anyone still thinks that these two beloveds of Allah Almighty are being punished are denying this verse.

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67. By this is meant in their neighbourhood and place there are poor Muslims who are engaged in offering prayers of forgiveness, or there are Muslim children in the progeny of these infidels who would be born in the future and would be reciting words of *Istighfaar* or forgiveness. If these people are destroyed then how are these children going to be born, or it means some from them would accept faith and would be reciting the words of forgiveness. From this we learn that through the blessings of Istighfaar Divine punishment is removed. Hazrat Alli Murtaza (May Allah be pleased with him) states that in this world there are two sources of Protection; one is the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the other is Istighfaar - seeking forgiveness The Holy Prophet صلی اللہ علیہ وآلہ وسلم is physically no longer with us, but *Istighfaar* would remain with us until the Day of Judgement.

34. And what excuse do they have that Allah should not punish them, when they are hindering you from the Sacred Mosque [68], and they are not its guardians. Its guardians are the pious ones [69], only, but most of them know it not.

وَ مَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوْٓا اَوْلِيَآءَهٗ ؕ اِنْ اَوْلِيَآؤُهٗٓ اِلَّا الْمُتَّقُوْنَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۳۴﴾

68. By this is meant Divine punishment would most certainly come to them because they have mentioned all these sins although the nature of sins may be different. Thus Allah Almighty defeated the infidels, while their punishment of the Hereafter would be in addition to this. This tells us that to bar a Muslim from the Masjid without any valid reason is a serious offence.

69. From this we learn that no infidel or sinner can become a saint. Just as there are four catergories of piety, there are four types of sainthood as well: Abstention from infidelity; abstention from sin; abstention from doubtful things and abstention from those other than Allah. By those other than Allah means those who keep you unmindful of Allah Almighty. If Salaah and other worships are performed for show these would be included in those other than Allah, and if the food is eaten for the sake of Allah Almighty it would not be part of other than Allah. However, some people regard every hemp and pot addict as a saint. This is wrong, while others mistake irreligious people to be saints which too is deception.

35. And their prayer at the Holy House is nothing but whistling and clapping [70]. Then taste the punishment [71]. for your infidelity.

وَ مَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا مُكَآءً وَّتَصْدِيَةً ؕ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۳۵﴾

70. The Quraish of Makkah would come to the Kabah where they would whistle and clap hands and regard that as worship. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم was engaged in worship they would cause disturbance through this and become happy that they too were performing Salaah. This verse was revealed to condemn this act of theirs. From this we learn that whistling and clapping of hands is the way of the infidels. Even today the Christians clap hands in their gatherings to express their joy and Muslims too are imitating this practise of theirs which we should not do. Imitation of the infidels too is evil.

71. This means the infidels should taste the defeat at Badr, as well as the punishment of

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defeat and imprisonment. This tells that defeat is a punishment for the infidels. Further, some punishment of evil deeds and infidelity is given in this world, but this would not in any way decrease the punishment of the Hereafter.

إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

36. Undoubtedly, the infidels spend their wealth [72], to deter from the path of Allah. They will surely continue to spend it now, then again they will regret [73]. about it. Then they will be overpowered [74]. The infidels shall be gathered towards Hell [75].

72. By spending their wealth is meant spending the wealth on the army of the infidels to oppose the Muslims at the Battle of Badr. Reason for its revelation: This verse is revealed regarding those twelve people of Quraish who had taken upon themselves to meet all the expenses of the entire army of Badr. Thus "10" camels were being slaughtered daily. Allah Almighty declared this expense of theirs as spending for opposing Islam. From this we learn that to spend on schools and Madaris to spread evil and faithless beliefs, etc are all included in this.

73. Because wealth will be spent but nothing would be achieved through it, so to say their own wealth would become a source of grief and regret for them. This is being said with exaggeration.

74. In this there is an information of the unseen, that the infidels would suffer a defeat at Badr, or that the infidels would be given some outward success, but the decisive victory will be for the Muslims. The same happened as was prophesised.

75. This tells that even if believing sinners were to be sent into Hell, they would be sent separately and not altogether so that they are not disgraced in front of one another. Gathering of a huge crowd of infidels towards Hell on the Day of Reckoning is a punishment of those infidels, from which Allah Almighty would protect the Muslims.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

ع ١٩

37. Thus will Allah separate the impure from the pure [76]. And He will pile the impure upon each other, and piling them together He will cast them into Hell [77]. It is they who are the losers.

76. The success of Muslims is sifting between infidelity and Islam as well as between the believers and infidels.

77. From this we learn that the infidels are united in their opposition to Islam. Christians, Jews and Hindus all unite to destroy Islam. Infidelity is filth, Faith is purity; infidelity is darkness, Islam is light. Every infidelity is false, Islam is truth. Thus all can unite with one another but not with Islam. Despite all this, if Allah Almighty wills. Islam would overpower falsehood.

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SECTION 5

قُلْ لِّلَّذِيْنَ كَفَرُوْٓا اِنْ يَّنْتَهُوْا يُغْفَرْلَهُمْ مَّا قَدْ سَلَفَ ۚ وَاِنْ يَّعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ ﴿۳۸﴾

38. Say you to the infidels; if they now desist, that which is past will be forgiven [78]. But if they repeat the same, then the precedence of (punishing) their forefathers is already recorded.

78. From this we learn that due to the blessings of Islam the infidelity of the infidels and all the sins of the period of infidelity are forgiven, so much so that even the religious deficiency in the rights of man or rights of Allah Almighty which are not met can be forgiven, but rights of man on their own will not be forgiven. If a polytheist becomes a Muslim without settling a loan of a non-believer, he will not be absolved of his debt.

وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ يَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ ﴿۳۹﴾

39. And fight with them till there remains no mischief [79], and the entire religion is only for Allah [80]. And then if they desist, then Allah is aware of their deeds.

79. From this we learn that the purpose of Holy War is not to compel the infidels to accept Islam but to break the power of infidelity so that it is no longer an obstacle for Islam.

80. Remember, that mischief here does not mean infidelity itself, but the power of infidelity, because Holy War is not for obliterating infidelity but to crush the power of infidelity. In another place Allah Almighty says: "*Until they pay the poll tax with their own hands being brought low.*" (S9:V29) The same thought is expounded by this verse, because when the infidels accepted to pay the poll tax (Jizyah) it broke their power. The Holy Prophet صلى الله عليه وآله وسلم says: "*I have been commanded to wage war so that people would declare the Oneness of Allah.*" Hence the conjunction "*HATTA*" means 'so that' and not 'until' viz. the Messenger of Allah صلى الله عليه وآله وسلم says that he has been commanded to wage war against the infidels so that they accept Islam. This means that war is not declared with the intention of obtaining spoils of war but with the intention of propagating Islam. Thus there is no inconsistency in the verse of the Holy QUR'AAN and the Hadith. The purpose of war thus is to enable Islam to flourish so that no infidel may forcefully stop a believer from practising pious deeds. The sword clears the way for the QUR'AAN, and the QUR'AAN is there to stop the misuse of the sword.

وَاِنْ تَوَلَّوْا فَاعْلَمُوْٓا اَنَّ اللّٰهَ مَوْلٰىكُمْ ؕ نِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْرُ ﴿۴۰﴾

40. But if they turn back, then know that Allah is your Protector, what an excellent Protector and what an excellent Helper [81] (He is).

81. With the availibility of Allah Almighty's help you do not require anyone's help. The help of the Prophets and the saints is indeed help from Allah Almighty.

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PART 10

41. And know that whatever spoils of war you take [82], one fifth of it belongs exclusively to Allah [83], and the Messenger, and to the kindred [84], and the orphans and the needy [85], and the wayfarer [86], if you have believed in Allah [87] and what We had revealed to Our servant on the Day of the Decision [88], the day when the two armies met. And Allah has power over everything [89].

وَ اعْلَمُوْۤا اَنَّمَا غَنِمْتُمْ مِّنْ شَیْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَ لِلرَّسُوْلِ وَ لِذِی الْقُرْبٰى وَ الْیَتٰمٰى وَ الْمَسٰكِیْنِ وَ ابْنِ السَّبِیْلِ ۙ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَ مَاۤ اَنْزَلْنَا عَلٰى عَبْدِنَا یَوْمَ الْفُرْقَانِ یَوْمَ الْتَقَى الْجَمْعٰنِ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۴۱﴾

82. Any wealth which is forcefully taken from the infidels in a war are spoils of war, whether it be just a little or much. Spoils of war are divided into five sections, four of which belong to the soldiers. The fifth portion too is divided into five further sections.

83. From this we learn that the share of the Holy Prophet صلى الله عليه وآله وسلم is the share of Allah Almighty. If by share of Allah is meant another share other than that of the Holy Prophet صلى الله عليه وآله وسلم it would have been six shares not five. In any case connecting this share to Allah Almighty is for the purpose of blessing, while connection towards the Holy Prophet صلى الله عليه وآله وسلم is for the purpose of claim. From this we understand the closeness of the Holy Prophet صلى الله عليه وآله وسلم to Allah Almighty.

84. By this is meant that the progeny of the Holy Prophet صلى الله عليه وآله وسلم during his lifetime will receive it due to family ties and after his demise will receive it due to indigence and poverty, ie. from this fifth share the indigent people from the Banu Muttalib, the Banu Hashim, etc would be given a portion. During the Holy Prophet's صلى الله عليه وآله وسلم lifetime this fifth share was divided into further five portions from which one portion, ie. 1/25th of the entire spoils of war was given to the Holy Prophet صلى الله عليه وآله وسلم, one portion was given to his family, and three portions were distributed among the poor and needy. After the Holy Prophet's صلى الله عليه وآله وسلم departure, the portion of the progeny would be distributed among the poor. Now this portion would be received by the poor and needy descendents of the Holy Prophet صلى الله عليه وآله وسلم. The same is the view of Hazrat Imam Abu Hanifa (May Allah be pleased with him).

85. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم is Muhammad Ibn Abdullah ibn Abdul Mutallib, ibn Hashim ibn Abde Manaf. Abde Manaf had four sons, Hashim, Muttalib, Abd Shams, Nawfal. Hazrat Uthman -e- Ghani (May Allah be pleased with him) was from the children of Abd Shams and Jubairr ibn Mut'am was from the children of Nawfal. After the Battle of Khaiber when the Holy Prophet صلى الله عليه وآله وسلم did not give them anything from the fifth share of the spoils they asked for a reason for this. The Holy Prophet صلى الله عليه وآله وسلم replied the children of Hashim and Muttalib had provided great assistance to Islam. From this we learn that mere family ties is not the cause of claim. Providing assistance is also a cause of it which has come to an end after the Holy Prophet's صلى الله عليه وآله وسلم departure from this world.

86. A traveller who may be wealthy at his home is also entitled to this if circumstances make him needy. Such a traveller may be from the progeny of the Holy Prophet صلى الله عليه وآله وسلم or an ordinary Muslim. It should be

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remembered that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم progeny are the Banu Hashim and Banu Muttalib. The children of Abd Shams and Nawfal, though they are Quraish but they are not entitled to his fifth share.

87. Here the word "if" is not for the sake of doubt and hesitation but to express the importance of the speech, eg. when a father tells his obedient son that if you are my son you must always remain obedient. Because the Noble Companions were not just true and pious believers but are leaders of the believers, Allah Almighty says: "*If this QUR'AAN is from Allah and yet you reject it.*"(S41:V52)

88. Here 'Day of decision' refers to the day of the Battle of Badr, while the groups are the believers and the infidels. The Battle of Badr took place on the 17th of Ramadaan 2 A.H.

89. Thus, this all powerful Lord granted you victory over the infidels who were greater than you in number despite your small numbers. This is an excellent proof of His Power.

42. And remember when you camped at the near side of the valley and the infidels on the further side, and the caravan was below [90] on the plain . And if you had made any mutual promise, then surely you should not have reached on the appointed time [91]. But, this had happened in order that Allah might fulfill the work which is to be done [92], so that whoever was to perish might perish with proof; and whoever was to survive might survive with proof [93]. And undoubtedly, Allah is Hearing, Knowing [94].

اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْیَا وَ هُمْ بِالْعُدْوَةِ الْقُصْوٰى وَ الرَّكْبُ اَسْفَلَ مِنْكُمْؕ وَ لَوْ تَوَاعَدْتُّمْ لَاخْتَلَفْتُمْ فِی الْمِیْعٰدِۙ وَ لٰكِنْ لِّیَقْضِیَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ﳔ لِّیَهْلِكَ مَنْ هَلَكَ عَنْۢ بَیِّنَةٍ وَّ یَحْیٰى مَنْ حَیَّ عَنْۢ بَیِّنَةٍؕ وَ اِنَّ اللّٰهَ لَسَمِیْعٌ عَلِیْمٌۙ﴿۴۲﴾

90. By this is meant in the Batttle of Badr you had occupied the ground which in position was nearest to Madina, and the infidels were on the other side which was nearer to Makkah, while the caravan of Abu Sufyaan escaped along the shore of the sea about three miles from the Muslims. This is as if Allah Almighty is describing the actual picture of the war in this verse that this is how the two armies took up position.

91. By this is meant had you and the infidels wilfully determined the time of the battle you would have become frightened by their superior strength and your weakness and thereby not arrived at the battlefield in time. But it was Our Desire that the battle should take place suddenly so that the world can witness the victory of Islam.

92. So that He made you and the infidels to advance towards one another without prior arrangement, then He granted you victory which will serve as a remembrance until the Day of Judgement.

93. By this is meant the incident of Badr is a proof of the truth of Islam. Now a believer will remain on faith through seeing the truth while the infidel despite seeing this will remain an infidel due to his stubborness and enmity. Here life denotes faith and destruction refers to infidelity.

94. Allah Almigthy does listen to everyone but does not respond to everyone's call. He responds to those who turn to their Lord. Observe, the Holy Prophet صلی اللہ علیہ وآلہ وسلم prayed for the victory of Islam in the Battle of Badr and, how beautifully the Almighty responded to it.

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إِذْ يُرِيكَهُمُ اللّٰهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرٰىكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلٰكِنَّ اللّٰهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

43. O Beloved Prophet Remember when Allah made the infidels appear few to you in your dream [95]. And if He had shown then a big army, then certainly the Believers would have lost courage [96], and you would have quarreled [97], about the matter, But Allah saved you [98]. Surely, He knows what is in the hearts.

95. The Holy Prophet صلى الله عليه وآله وسلم saw in his dream that the infidels were few and related this to his Companions which gave them a great deal of encouragement. It should be observed, that only those infidels were shown to the Holy Prophet صلى الله عليه وآله وسلم who were to die as infidels. Thus the dream of the Holy Prophet صلى الله عليه وآله وسلم was absolutely correct. The dream of a prophet is like a revelation.

96. From this we learn that on the day of Badr even the Muslims perceived the infidels to be less in number.

97. By this is meant some among you were in favour of the Battle, others were suggesting against it. This tells if difference is from a prophet it is not infidelity nor contemptible. It is important to obey the command.

98. He saved you from fear and difference of opinion. This is the wisdom behind showing the smaller number of the infidels.

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَّيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللّٰهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللّٰهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

44. And when at the time of encounter, the infidels were shown to you as few, and made you appear few in their eyes [99], so that Allah might accomplish the work which was to be done [100]. And towards Allah is the return of all affairs [101].

99. Thus it appeared to the Muslims that the infidels were either seventy or even less, while Abu Jahl and the rest of the infidels felt that the Muslims were not more than twenty. If the Muslims had appeared more in the eyes of the infidels they would have run from the battlefield without fighting, had this happened the greatness of Islam would not have been revealed. After the battle began, the infidels began to see the Muslims in huge numbers which made them awe-stricken. Praise be to Allah Almighty!

100. By this is meant the victory of Islam and superiority of Islam and inferiority and humiliation of infidelity.

101. Success and victory comes from Allah Almighty. Thus, Oh Muslims in future do not just look at the availibility of resources, but place your trust in the Provider of the resources.

SECTION 6

يٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللّٰهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

45. O believers! When you encounter any army [102], then stand firm, and remember Allah much [103], that you may attain the goal [104].

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102. From this it is hinted that do not pray for war, but if it is declared do not run way from it. Never under estimate the strength of your enemy. Always be fully prepared.
103. This tells us that one should be engrossed more in the remembrance of Allah Almighty during war. Let the sword be in the hand and the QUR'AAN on your tongue. Similarly obedience to the Holy Prophet is so vitally important during this time, as well as your unity.
104. This informs us that the victory of a Muslim in a battle is dependent upon three factors:
1. To remain firm and steadfast;
2. Abundance in the remembrance of Allah Almighty;
3. Sincerity of intention, war should not be for territorial gains but for the sole pleasure of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. During war not only Salaah but the Jama'at for Salaah should as far as possible not be missed. During such times the QUR'AAN has taught us about Salaah of Fear.

46. And obey Allah and His Messenger [105], and do not dispute not with one another, otherwise you will show timidity and your tied strength will depart [106], from you, and be patient. Verily Allah is with the patient [107].

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۚ﴿۴۶﴾

105. From this we learn that since Holy War is an elevated form of worship, it should not be for name or fame. Its intention should be for the protection and safety of Islam, without any form of arrogance. However, brave talks in the presence of the infidels is not pride, but a good act.
106. From this emerge a few issues:
1. Personal squabbles are a cause of one's weakness;
2. To remove disunity one should show greater obedience to Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم . This leads to unity.
3. During the battle, Allah Almighty sends the wind of success and victory called *SABA*. If the above mentioned instructions are not carried out, this wind will not come. (*Tafseer Ruhul Bayaan*) Or, by tied strength could mean lifting of one's awe and fear
107. From this we learn that although obedience of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is important under all circumstances, but it is more important during Holy War, so that due to its blessings success and victory would be obtained. It is for this reason Jama'at is not excused even in the midst of a battle. Here Salaah of Fear should be offered as already mentioned in the QUR'AAN. How unfortunate are those who miss their Salaah without any reason.

47. And be not like those who came out of their homes, boastfully, and showing off to men [108], and hindering men from Allah's way [109]. All their deeds are under the control of Allah [110].

وَلَا تَكُوْنُوْا كَالَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ بَطَرًا وَّ رِئَآءَ النَّاسِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ وَاللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ﴿۴۷﴾

108. Reason for its Revelation:
This verse was revealed concerning those infidels of the Quraish who marched to Badr with great deal of arrogance, even when Abu Sufyaan had sent a message to Abu Jahl that his caravan had escaped safely and thus he should return to Makkah. But he paid no heed

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to this and eventually all of them were killed in the battle. Oh Muslims take a lesson from this and do not be arrogant in war.

109. By this is meant the infidels come to the battlefield with the intention of forcing the Muslims away from Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. You should thus participate in the battle to elevate the name of Allah Almighty and His beloved Prophet صلی اللہ علیہ وآلہ وسلم so that the nature in war between you and them can be differentiated.

110. Thus the infidels would be punished for all their evil deeds, some in this world and all others in the Hereafter. It should be remembered that the infidels are not duty bound to religious laws in this world, but they would be duty bound to punishment in the Hereafter.

48. And when the devil decked out their work fair in their sight [111], and said: "No man is to prevail against you today [112], and you are under my protection". Then when both armies confronted each other, he ran upon his heels and said: "I have nothing to do with you [113]. I see what you do not see. I fear Allah [114]". And severe is the punishment of Allah.

وَاِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَاِنِّيْ جَارٌ لَّكُمْ ۚ فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ نَكَصَ عَلٰى عَقِبَيْهِ وَقَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكُمْ اِنِّيْٓ اَرٰى مَا لَا تَرَوْنَ اِنِّيْٓ اَخَافُ اللّٰهَ ۭ وَاللّٰهُ شَدِيْدُ الْعِقَابِ ﴿۴۸﴾

ع ۲

111. By this is meant whatever the Arab infidels did against the Holy Prophet صلی اللہ علیہ وآلہ وسلم, Satan's coming in the form of a human being, praised them a great deal for it and created a strong desire in them to stand firmly to it. From this we learn whoever praises over faults or creates a desire in us for sins, is a devil, even though he may be in human form.

112. On the day of the Battle of Badr Satan appeared with a group of devils, in the form of Suraqah bin Malik, leader of Banu Kananah and told the infidels that they had nothing to fear from Banu Kananah, and that my group and I are fully behind you. When the battle began, his hand was in the hands of Harith bin Hisham. When the accursed devil saw the descent of angels he quickly withdrew his hand and began to run. When Harith enquired about his running the devil replied I am seeing what you are unable to see. This incident is being described here. From this we learn that evil friends always give way after they ensnare people in difficulties. Therefore they should not be followed. Further, we also learn the devil can appear in human and other form. The angels too have similar power, the only difference is they are created out of light, the devil out of fire.

113. The devil disappeared saying to the infidels that I have brought you up to here. From here onwards you can see for yourselves about the Muslims. This is the battlefield comprising of you and your opposition.

114. This tells us that every type of Allah Almighty's fear is not enough for the purpose of faith, unless it helps to inculcate Divine obedience. Even the devil fears Allah Almighty.

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SECTION 7

اِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ غَرَّ هٰٓؤُلَآءِ دِيْنُهُمْ ؕ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَاِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿۴۹﴾

49. When the hypocrites and those in whose hearts there is a disease [115], used to say: "These Muslims are proud of their religion [116]". And whoso relies upon Allah, then surely Allah is Honourable, Wise [117].

115. When the hypocrites and some new converts of weak belief arrived at Badr and saw the numerical strength and superior preparation of the infidels they became frightened and uttered the above after becoming apostates.

116. By this is meant that these Muslims take so much pride in Islam that despite being few and ill-equipped they have come to oppose such a poweful army.

117. These are words of Allah Almighty which were spoken to refute what was said by these apostates.

وَلَوْ تَرٰٓى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا ۙ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ۚ وَ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿۵۰﴾

50. And if you could see when the angels take away the souls of the infidels [118], striking their faces and their backs [119], (saying) "You now taste the punishment of burning" [120].

118. Here in 'if you could see' Muslims in general are being addressed, while by infidels is meant all those infidels who were slain in the Battle of Badr, and by angels is meant Hazrat Izraeel and angels under him, because all of them take out the souls.

119. This tells us that the hiding by the angels to the dying infidels is due to Divine punishment. Believers are protected from this. At the time of death of the believers the angels show them respect as well as moderation.

120. From this we learn that punishment of fire is meted out to the infidels at the time of death and in their graves. However they will only be sent into Hell at the Day of Qiyamah. Thus this can serve as a proof for the punishment of the grave. This is proven from other verses as well.

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَ اَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۵۱﴾

51. This is in recompense of what your hands have sent forward before. And Allah is not unjust to His bondsmen [121].

121. By this is meant punishment of the grave is due to your evil deeds. It is stated in the Hadith that those who do not protect themselves from the tiny drops of urine and one who backbites would be caught up in this punishment in the darkness of the grave. Similarly, the one who lights up the Mosque will have light in his grave.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَفَرُوْا بِاٰيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿۵۲﴾

52. Their case is like the people of Pharaoh [122], and those before them. They disbelieved in the signs of Allah. Therefore Allah destroyed them for their sins [123]. Undoubtedly, Allah is strong and severe in punishment.

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122. From this we learn the followers are also referred to as family. Pharoah who was childless who was responsible for the cruelty of his police and soldiers. This army was called people of Pharoah. Thus according to this meaning every Companion and follower of the Holy Prophet صلى الله عليه وآله وسلم is family of the Holy Prophet صلى الله عليه وآله وسلم . The meaning of children or progeny is so common that it can include progeny of the Holy Prophet صلى الله عليه وآله وسلم all his noble Companions and all his followers.

123. By sending punishment in the world and by holding them captive in the punishment of the grave and the Hereafter. In this verse the Holy Prophet is being comforted that he should not feel dejected by the refusal of the infidels to accept Islam. This type of thing will always happen.

53. This is so because Allah does not change the favour that He confers upon a people until they change themselves [124]. And surely Allah Hears and Knows [125].

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۙ وَ اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۙ﴿۵۳﴾

124. Allah Almighty provided the infidels sanctuary, sustenance and honour while in their homes in Makkah. Eventually He even sent them His final Prophet, who is the highest Bounty of Allah Almighty. But these infidels became ungrateful for receiving these bounties by becoming polytheists, evil doers and opponents of the Holy Prophet صلى الله عليه وآله وسلم . As a result Allah Almighty took away their peace and sustenance. Bounty increases with expression of gratitude, ungratefulness results in Divine punishment.

125. The present verse is the commentary of this verse: "*Verily Allah alters not His blessings from any people until they themselves alter their condition.*" (S13:V11) The purpose of this verse too is to intimate that Allah Almighty does not snatch His bounties from any nation or people until such time that they change their conditions. They left obedience punishment comes as a result of our evil doings. Hazrat Moulana Rum says: "Our capability is not a condition for Him to bestow bounties but His Grandeur is the condition for His Bounties." Allah Almighty had blessed the people of Makkah with numerous bounties. What good deeds were they performing from before? Allah Almighty had blessed Sayeda Miriam with sainthood from birth, Hazrat Adam (On whom be peace) was blessed with prophethood and made an object of prostration of angels at birth. Thus there is no inconsistency in the verse.

54. The manner of the people of Pharaoh and those before them [126] was that they had falsified the signs of their Lord. Then We destroyed them for their sins. And We drowned the people of Pharaoh, and they were all unjust [127].

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذَّبُوْا بِاٰيٰتِ رَبِّهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَغْرَقْنَاۤ اٰلَ فِرْعَوْنَ ۚ وَ كُلٌّ كَانُوْا ظٰلِمِيْنَ ﴿۵۴﴾

126. Nations before the Pharoah, eg. the Aad, the Thamood, etc. were all blessed with numerous bounties by Allah Almighty, but due to their ingratitude they were destroyed. From this we learn that it is important to read historical events of disobedient and ungrateful people as a means of obtaining a lesson. Likewise reading biographies of saints too is important as it is a means of creating a desire to worship Allah Almighty. It is for this reason

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that Allah Almighty has included all types of stories in the Holy QUR'AAN.

127. Although Pharoah's people were all very cruel and those under him were less in cruelty, yet punishment descended on all of them.

إِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ﴿۵۵﴾

55. Undoubtedly, the worst of living creatures in the sight of Allah are those who disbelieve, then they do not believe [128].

128. From this we learn that the infidels are animals, nay even worse because no animal is guilty of infidelity or polytheism, although they do not possess any intelligence, yet these infidels oppose Allah Almighty despite their intelligence. Thus punishment will be meted out to non-believing humans but not for animals.

اَلَّذِيْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّ هُمْ لَا يَتَّقُوْنَ ﴿۵۶﴾

56. Those with whom you had entered into a covenant, then they break their covenant every time and they do not fear [129].

129. Reason for its revelation:
These verses are revealed in respect of Banu Quraizah of Madinah with whom the Holy Prophet صلی اللہ علیہ وآلہ وسلم had a treaty on the following conditions:
1. That they shall not wage war on the Muslims.
2. They shall not aid those waging war on the Muslims.
However, they aided the polytheists of Makkah in one war and afterwards said that it was an error on their part and requested to reinstate this treaty, only to aid the infidels later. The object of this verse is to explain firstly that infidelity in itself is defective but when it is coupled with breach of promise its defect is that much greater. It is obligatory on the believer too to fulfil his promise. Says Allah Almighty: "*And fulfil the promise, undoubtedly the promise is to be questioned of.*" (S17:V34)

فَاِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿۵۷﴾

57. Therefore, if you find them anywhere in the war, kill them in such a manner that the remaining ones may be put to flight [130]. Then perhaps they may become mindful.

130. In such a way that in future they must have no courage to fight against you. From this we learn that every permissible means is acceptable to use in war which would break the strength of the infidels. However, Islamic law does not grant permission to kill their animals, destroy their gardens and farms, their properties, etc. or to kill the women and children.

وَ اِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْۢبِذْ اِلَيْهِمْ عَلٰى سَوَآءٍ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِيْنَ ﴿۵۸﴾

58. If you fear treachery from any people, throw back to them their covenant on equal basis [131]. Surely, the treacherous are not liked by Allah.

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131. By this is meant that if you had entered into any agreement with an infidel nation and later through some signs and expectations you come to know that they would break this agreement, then you should first inform them that on a certain day you would attack, which you should then carry out. This means before the cobra strikes you must crush its head. From this we learn that under such circumstances it is not permissible to attack without prior notice, as this would amount to breach of promise.

SECTION 8

59. And let not the infidels boast that they have gone out of hand [132]. Undoubtedly, they cannot escape.

وَ لَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا سَبَقُوْا ؕ اِنَّهُمْ لَا يُعْجِزُوْنَ ﴿۵۹﴾

132. By this is meant that those infidels who succeeded in escaping from the battlefield at Badr, should not think themselves beyond Our power and grip. We have power to exercise every control. Those who are cured from their sickness, those who are relieved from their difficulties, should also not regard themselves beyond the control of Allah Almighty. From this verse one can take a lesson.

60. And make ready for them the strength [133], you can gather and of steeds of war by which you may frighten the enemies of Allah and your enemies [134], and in the hearts of some others besides them whom you know [135]. not. Allah Knows them [136]. And whatever you will spend in the path of Allah shall be repaid to you in full and in no way will you be at loss [137].

وَ اَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّ مِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ وَ اٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ؕ وَ مَا تُنْفِقُوْا مِنْ شَیْءٍ فِیْ سَبِيْلِ اللّٰهِ يُوَفَّ اِلَيْكُمْ وَ اَنْتُمْ لَا تُظْلَمُوْنَ ﴿۶۰﴾

133. This tells us that the preparation of war too is part of worship, and like war, at its right time is obligatory, like Wudu is for Salaah. We also learn that requirements and reasons of worship are part of worship and together the requirements of sins is an act of sin. The journey for the obligatory performance of Hajj is obligatory. To undertake a journey for burglary is unlawful. Those who take part in the preparation of war would be protected from the reckoning of the grave, and if Allah Almighty wills, will raise on the Day of Judgement with the soldiers of Islam. In fact the desire for participating in a Holy War is an act of worship.

134. From this emerge two issues:

1. To instil fear in the infidels, to threaten them, to show them your strength, to carry out talks of bravery are all permissible. So much so that even the worshipper can dye his white beard black in order to instil awe in the infidels. Generally the use of black hairdye is forbidden in Islam.

2. The enemy of the pious servants of Allah Almighty is the enemy of Allah Almighty, because these infidels were accepting Allah Almighty as their Lord, but they were the enemies of the Muslims. As a result Allah Almighty had declared them as His enemies.

135. Thereafter the Noble Companions too were able to recognise the hypocrites as taught to them by the Holy Prophet صلی اللہ علیہ وآلہ وسلم

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so that to this day people like Abdullah ibn Ubay are regarded as well known hypocrites. The meaning of this verse is Oh believers you have two types of enemies: the one is open enemy ie. the infidels and the other is the hidden enemy ie. the hypocrites who to date are not known by you; safeguard yourselves from both of them.

136. By this is meant your hidden enemy, the hypocrites, who become awe-stricken through your severity on the infidels. It is stated in Tafseer Roohul Bayaan that this includes even the infidel jinns who too are awe-struck by the sound of horses of the Muslim Warriors. Here address is made to the Muslims in general.

137. By this is meant spending on Holy War, etc. will not be regarded as wastage but the capital will be accrued with dividends. Thus Allah Almighty made the Noble Companions wealthy through the blessings of Holy War in this world, which excludes the blessings of the Hereafter.

وَ اِنْ جَنَحُوْا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۶۱﴾

61. And if they incline towards peace, then you also incline to it and put trust in Allah. Surely, He is the One Who is Hearing, Knowing [138].

138. By this is meant accept their peace offer. This order will apply when accepting peace is of advantage to the Muslims as is being known through circumstantial evidence. Remember, it is permissible to make peace with polytheists and infidels and to receive JIZYAH - poll-tax from them, but not from the apostates, from them only war is allowed, or their re-accepting of Islam. Says Allah Almighty: "*You shall fight them or they shall become Muslims*". S48:V16

وَ اِنْ یُّرِیْدُوْۤا اَنْ یَّخْدَعُوْكَ فَاِنَّ حَسْبَكَ اللّٰهُ ؕ هُوَ الَّذِیْۤ اَیَّدَكَ بِنَصْرِهٖ وَ بِالْمُؤْمِنِیْنَ ﴿۶۲﴾

62. And If they intend to deceive you, then Allah is sufficient for you [139]. It is He Who gave you strength with His help and the believers [140].

139. By this is meant if the infidels try to offer peace to deceive you, Allah Almighty will protect you from their deception, by making this apparent to you through some means.

140. In the Battle of Badr the help from Allah Almighty was that which was sent through the angels, while the help of the believers was received through the combined effort of the Muhajereen and the Ansaars. From this we learn that to take assistance from the servants of Allah Almighty is no polytheism, instead, it is a way of the Prophets. Neither is this contrary to *'we beg you alone for help'* (S1:V 4) During time of difficulty Hazrat Isa (On whom be peace) had said: "*Who will be my helpers in the cause of Allah Almighty.*" (S3 : V52)

(())

وَ اَلَّفَ بَیْنَ قُلُوْبِهِمْ ؕ لَوْ اَنْفَقْتَ مَا فِی الْاَرْضِ جَمِیْعًا مَّاۤ اَلَّفْتَ بَیْنَ قُلُوْبِهِمْ وَ لٰكِنَّ اللّٰهَ اَلَّفَ بَیْنَهُمْ ؕ اِنَّهٗ عَزِیْزٌ حَكِیْمٌ ﴿۶۳﴾

63. And He put affection in their hearts. If you had spent all that is in the earth, you could not have put affection in their hearts [141]. But Allah united their hearts [142]. Surely, He is Mighty, Wise.

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141. By this is meant there should be two groups of the Ansaar - Helpers of Madina. For centuries such enmity existed between the Aus and the Khazraj which could not be overcome through any plan. But through your blessings Allah Almighty had cleansed their hearts of this malice. This is a special miracle of the Holy Prophetصلی اللہ علیہ وآلہ وسلم . This tells us that unity between people is the bounty of Allah Almighty.

142.Oh My Belovedصلی اللہ علیہ وآلہ وسلم through your blessings it is easy to change the direction of the sea, or remove the mountains from their places, but to unite the displeased and waring people and befriend those who are disunited is a difficult task. This great feat was achieved by the Holy Prophetصلی اللہ علیہ وآلہ وسلم on first coming to Madinatul Munawwarah. Within just ten years the Holy Prophet صلی اللہ علیہ وآلہ وسلم had united the ever waring barbarous tribes into a single entity. "*The evil became pious, the everwaring became united . Oh remover of all quarrels your sagacity cannot be contested.*"

64. O Prophet! The Communicator of the hidden news! Allah is sufficient for you and for such believers who follow you [143].

يٰۤاَيُّهَا النَّبِيُّ حَسْبُكَ اللّٰهُ وَ مَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴿۶۴﴾

143. This tells that reliance on the creation is not contrary to placing trust in Allah Almighty because here it is said that Allah Almighty and the believers are sufficient for you. Also, it is not polytheism to remember the pious and beloved servants of Allah Almighty together with Allah Almighty. Thus it is permissible to say this i.e. May Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم grant us goodness, because the Holy QUR'AAN states that Oh My Beloved Prophet صلی اللہ علیہ وآلہ وسلم Allah Almighty and your followers i.e. the Noble Companions, are sufficient for you. This verse was revealed at the time of Hazrat Umar's (May Allah be pleased) with him conversion to Islam. The same is the opinion of Hazrat Abdullah ibn Abbas (May Allah be pleased with him) regarding this verse. Hence this verse is revealed in Makkah, while the words "*those who followed you*" are joined together with the word Allah Almighty. (*Tafseer Roohul Bayaan*). The conversion of Hazrat Umar (May Allah be pleased with him) increased the number of Muslims to forty. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had prayed for his conversion to Islam on a Wednesday and by Thursday he had accepted Islam. At the time of conversion Hazrat Umar (May Allah be pleased with him) was twenty six years of age.

SECTION 9

65. O Prophet! The Communicator of the hidden news! Urge the Muslims to wage Holy War [144]. If there are twenty of you steadfast, they will overcome two hundred [145], and if there are a hundred of you, they will overcome a thousand infidels because they are a people who do not understand [146].

يٰۤاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ؕ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْۤا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿۶۵﴾

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144. From this emerge two issues:
1. Participation in the Holy War is a highest form of worship. The Holy Prophet صلي الله عليه وآله وسلم was ordered to instill in the people desire for it. Thus who ever stops you from Holy War is a devil eg. Mirza Goolam Qadyani.
2. Every possible means of instilling this desire for Holy War is permissible. This includes to set salaries for the soldiers, to take care of their wives and children, to appreciate and value the brave etc.
145. In this verse there is a glad tiding as well as a special command. The glad tidings is that the Muslim warriors out of the grace of Allah Almgithy would overpower infidels ten times their number. Allah Almighty had fulfilled this promise. Secondly, it becomes incumbent upon the Muslims that a single soldier should not take to his heels of opposing ten enemies, but remain steadfast. However this command was abrogated by the next verse "*Now Allah Almighty has lightened your burden.*" Thus abrogation is not giving glad tidings but it is a command.
146. Because they are fighting like this not for the pleasure of Allah Almighty but to boost their own ego, just like how the animals fight amongst themselves. Hence they would not be able to remain steadfast against such opposition which fights for the sole pleasure of Allah Almighty. From this we learn that to fight for national and territorial gains is sheer ignorance. The believer fights only for the sake of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

اَلْئٰنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَ عَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ؕ فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْۤا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ؕ وَ اللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿۶۶﴾

66. Now Allah has lightened your burden, and He knows that you are weak [147]. Therefore, if there are a hundred of you steadfast, they shall overcome two hundred; and if there are a thousand of you, they shall overcome two thousand by the command of Allah [148]. And Allah is with those who are steadfast.

147. By this is not meant weakness of faith but rather physical weakness, ie. at first ten Muslims were obliged to face hundred infidels, now this obligation has been changed to fifty Muslims opposing hundred infidels
148. This tells that victory and success is only achieved through the help of Allah Almighty, and not through our own bravery. If He so wills He can kill the elephant through a swallow.

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗۤ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ ؕ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ وَ اللّٰهُ يُرِيْدُ الْاٰخِرَةَ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۶۷﴾

67. It is not befitting to any Prophet [149], that he should take captives, until he has shed their blood [150], in the land. You desire the goods of the world [151], and Allah desires the Hereafter [152]. And Allah is Honourable, Wise.

149. It was the desire of the Noble Companions that the equipment of Abu Sufyaan should be seized without a fight but it took a form of a war. In respect of this Allah Almighty mentions the wisdom of war, that without it, it would be beyond the dignity of the Holy Prophet صلى الله عليه وآله وسلم to take the infidels as prisoners of war. War reveals the bravery and strength of the Holy Prophet صلى الله عليه وآله وسلم.

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150. Reason for its Revelation:
In the Battle of Badr seventy infidels were taken captives. When the Holy Prophet صلى الله عليه وآله وسلم sought advice from the Companions about them, Hazrat Abu Bakr (May Allah be pleased with him) counselled that they should be freed upon receipt of a ransom in the hope that they may embrace Islam some time later, and their ransom money would help to strengthen the Muslims. Hazrat Umar (May Allah be pleased with him) advised to put all of them to sword because they are the symbols and foundation of infidelity. Their death would weaken the infidels and lend strength to Islam. The Holy Prophet صلى الله عليه وآله وسلم giving preferance to the advise of Hazrat Abu Bakr (May Allah be pleased with him) freed all the prisoners to receipt of a ransom. This verse was revealed to highlight the above incident.

151. Here all Muslims are being addressed. By the Holy Prophet صلى الله عليه وآله وسلم and wealth is meant the wealth obtained through ransom money i.e. your gaze is on ransom money while we want to grant you great reward in the Hereafter. It should be remembered that the desire of this wealth was not a sinful act because those who advised for it did so with the aim of strengthening the Muslim war effort. For this reason Allah Almighty did not declare this as transgression.

152. That He may bless you with a great reward in the Hereafter. The ransom determined for the prisoners of Badr was forty Uqiah of gold per head which is equivalent to the customary sixteen hundred dirham.

68. And if Allah had not prescribed a thing before [153], then (O Muslims) a great punishment would have come to you for what you took as ransom from the infidels.

لَوْ لَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِیْمَاۤ اَخَذْتُمْ عَذَابٌ عَظِیْمٌ ﴿۶۸﴾

153. By this is meant Allah Almighty will not punish those who erred with interpretation of laws, or that the Companions of Badr will not be punished. From this we learn that there will be no punishment on the Companions of Badr, either in this world or in the Hereafter. Also that the error of the jurists is forgiven, no matter in whatever form it may be. The seeking of advice by the Holy Prophet صلى الله عليه وآله وسلم from his Noble Companions, and accepting ransom for the prisoners of Badr on Hazrat Abu Bakr's (May Allah be pleased with him) advise is boldly proclaiming the permissibility of authoritative interpretaion of Islamic Law. If this was totally forbidden, the Holy Prophet صلى الله عليه وآله وسلم most certainly would not have done this.

69. Then eat of what you have obtained as spoils of war. Those are lawful and pure [154], and remain fearing Allah [155]. Verily, Allah is Forgiving, Merciful [156].

فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَیِّبًا ۖؗ وَّ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ﴿۶۹﴾

ع ۵

154. In this word "*took from them*" those Companions are being addressed who had agreed to take ransom, but the Holy Prophet صلى الله عليه وآله وسلم is excluded from this. The Holy Prophet صلى الله عليه وآله وسلم said that if Divine punishment had come because of this, Hazrat Umar (May Allah be pleased with him) would have been saved from it because his advice was against stipulating high ransom. This verse is amongst those verses which were revealed in accordance with the wishes of Hazrat Umar (May Allah be pleased with him) It should be remembered that such errors of the Noble Companions became the cause of great

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bounty because many of those who bought their freedom eventually embraced Islam. The creation of the entire universe became the blessing of one error of Hazrat Adam (On whom be peace). The embracing of Islam of these noble persons, gaining the status of a Companion, their service to Islam are all due to blessing of this error of Hazrat Abu Bakr (May Allah be pleased with him). In this verse an impossible is being suspended over an impossible like in "*There had been a son to the Most Affectionate*" (S43:V81). Otherwise it was impossible for punishment to have come on the Noble Companions, because the promise of Allah Almighty is true, and He has already promised them forgiveness. Hence this verse is in respect of mercy.

155. From this we learn that the ransom that was taken from the infidels at Badr was lawful and pure. This taking of the ransom was not unlawful, and the Divine censure was for not waiting for the revelation. Thereafter what took place here then became the law. Says Allah Almighty: "*And afterwards leave them, either by grace or by ransom.*" (S47:V4) If is was forbidden to accept ransom, then whatever wealth was accrued from it would have been unlawful like wealth accrued from stealing and gambling.

156. After the revelation of the above mentioned verse, the Noble Companions pulled back from the ransom and did not want to use it. In response to it this verse was revealed.

SECTION 10

70. O Prophet! The Communicator of the hidden news! Say to the prisoners in your hand: "If Allah will find any good in your hearts [157], then He will give you better than what He has taken from you. and He will forgive you, Allah is Forgiving, Merciful [158].

يٰۤاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْۤ اَيْدِيْكُمْ مِّنَ الْاَسْرٰۤى ۙ اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّاۤ اُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

157. Reason for its Revelation:
Hazrat Abbas (May Allah be pleased with him) too was with the infidels at this Battle and one day's food of the army was his responsibility for which he had brought twenty uqiyah 800 Dirham gold. But the day on which it was his turn to provide the food, the battle coincidentally began and there was no opportunity for food. After the battle Hazrat Abbas (May Allah be pleased with him) was one of the captives. When ransom was made incumbent on the prisoners he said that this gold should be used for the payment of his ransom. The Holy Prophet صلى الله عليه وآله وسلم said that ransom should be paid separately. To this Hazrat Abbas (May Allah be pleased with him) replied: "*Oh Messenger of Allah* صلى الله عليه وآله وسلم *do you so desire that your uncle should go out begging in the streets of Makkah for his living?*" To this the Holy Prophet صلى الله عليه وآله وسلم said: Where is that gold which you had left with my aunt Ommul Fadzal before your departure, which your wife has buried at such a place. In astonishment Hazrat Abbas (May Allah be pleased with him) said: How do you know about this? The reply was "My Lord informed me about it" Hazrat Abbas (May Allah be pleased with him) then accepted Islam secretly. This verse was revealed concerning the above incident. (Tafseer Khazain) On the day of Conquest of Makkah he revealed about his faith.

158. Allah Almighty fulfilled this promise. Thus when eighty thousand rupees came to the Holy Prophet صلى الله عليه وآله وسلم from Bahrain, he made wudu for Zohr Salaah and distributed every thing before the Salaah. He

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gave Hazrat Abbas (May Allah be pleased with him) so much that he could not lift it. To this Hazrat Abbas (May Allah be pelased with him) requested: What ever ransom was taken from me I have been given much more in return, now I am hopeful of the other promises i.e. that of forgiveness.

71. And O Beloved Prophet! If they intend to be treacherous to you [159], then they have already dealt treacherously with Allah before. Therefore, He gave so many under your control [160]. And Allah is Knowing, Wise.

وَ اِنْ یُّرِیْدُوْا خِیَانَتَكَ فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ فَاَمْكَنَ مِنْهُمْ ؕ وَ اللّٰهُ عَلِیْمٌ حَكِیْمٌ ﴿۷۱﴾

159. By this is meant that if any prisoner accepts Islam now and later becomes an apostate you should not feel sorry because on the Day of Covenant they had pledged their loyalty and have deviated from it after coming in the world. Breach of promise of such fickle persons is nothing surprising. From this we learn that those who cannot fulfil their promise to Allah Almighty their pledges and assurances are not reliable because they can easily break their pledges with their fellowmen.

160. By this is meant that just as Allah Almighty made you overpower so many infidels of whom some were killed and some were captured, in future too if those prisoners become apostates. He will once again bring them under your control as He is All Powerful.

72. Undoubtedly, those who believed and migrated for Allah [161], and fought with their wealth and their lives in the Way of Allah, and those who gave shelter and helped, they are heirs [162]. of one another. And those who believed and did not migrate, you have no duty to their inheritance, unless they migrate [163]. If they seek help from you in the matter of religion, then it is obligatory upon you to help them, but against people between whom and you there is an agreement [164]. And Allah is Aware of your actions.

اِنَّ الَّذِیْنَ اٰمَنُوْا وَهَاجَرُوْا وَ جٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِیْ سَبِیْلِ اللّٰهِ وَ الَّذِیْنَ اٰوَوْا وَّنَصَرُوْۤا اُولٰٓىٕكَ بَعْضُهُمْ اَوْلِیَآءُ بَعْضٍ ؕ وَ الَّذِیْنَ اٰمَنُوْا وَلَمْ یُهَاجِرُوْا مَا لَكُمْ مِّنْ وَّلَایَتِهِمْ مِّنْ شَیْءٍ حَتّٰى یُهَاجِرُوْا ۚ وَاِنِ اسْتَنْصَرُوْكُمْ فِی الدِّیْنِ فَعَلَیْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍۭ بَیْنَكُمْ وَ بَیْنَهُمْ مِّیْثَاقٌ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ﴿۷۲﴾

161. From this there is a hint that in Islamic law a Muhajir emigrant is he who leaves his home and possessions for the sake of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم and not for any other purpose. The same is the commandment regarding Holy war, i.e. one who wages war against the infidels solely for the sake of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم is Mujahid crusade . Those who fight a national or territorial war are not Mujahids. Holy War can be with your life as well as with your wealth.

162. This verse has been abrogated from the verse on inheritance. The Muhajir and the Ansaar were heirs among themselves even if

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there had been no blood relation between them, and a non-emigrant father was not the heir of an emigrant son. Now this law does not exist anymore. Now inheritance will be received only on the basis of blood-ties, on condition that there is no difference of religion between them.

163. From this we learn that in the beginning there were two conditions for receiving inheritance. Unity of religion and migration. The following verse abrogated this: "*And the blood relations are nearer to one another.*" (S8:V75) . It should be remembered that this abrogation came about after the conquest of Makkah when migration was no longer obligatory. (*Tafseer Ruhul Bayaan*) .

164. From this emerge three issues:

1. If a non-emigrant believer engaged in holy war against any infidels requests your assistance you should accede to his request. Thus it is the duty of every Muslim to give assistance to his believing brother who is involved in a religious war against the infidels.

2. It is obligatory to give assistance in holy war, and not only in wordly quarrels.

3. If the Muslims are at war with that infidel nation with whom you have a bilateral treaty you will not give assistance against them, as this will amount to breach of promise. The right thing for you is to try and bring about peace between them. If this is not possible than you should remain neutral. Allah Almighty be Praised! What a beautiful teaching!

73. And the infidels are friends unto one another [165]. If you will not do such, then there shall be mischief and great disorder [166]. in the land.

وَ الَّذِيْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ اِلَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِي الْاَرْضِ وَ فَسَادٌ كَبِيْرٌ ؕ﴿۷۳﴾

165. From this we learn that there is no inheritance between a believer and an infidel - an infidel is an heir of an infidel only. In terms of this a polytheist should not become an heir of the Christian and vice versa, as there is a religious difference between them. Infact, even between infidels too, difference of nationality prevents this i.e. an infidel of one country cannot become an heir of an infidel of another country.

166. By this is meant if Muslims do not lend assistance to one another, by remaining silent at the destruction of the other, this would lead to an outbreak of mischief and disturbance making the existence of Muslims there insecure and difficult.

74. And those who believed and migrated and fought in the way of Allah, and those who gave shelter and helped, they are true believers [167]. For them there is forgiveness and honourable provision [168].

وَ الَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ﴿۷۴﴾

167. By this is meant those Ansaar Helpers who established ties of brotherhood with the Emigrants in Madinatul Munawwarah by giving them half of all their possessions and assisted them in every respect are the true believers. From this emerge a few issues.

1. The help of Allah Almighty's servants is without doubt a truism.

2. The service to the pious is a sign of true faith.

3. All the Ansaars are true believers.

4. The assistance of the Emigrants is placed on a high pedestal, while the Ansaar are a truly elevated people.

5. To take assistance from the servants of Allah Almighty is not an act of polytheism nor

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an act of infidelity but a way of the prophets. It is for this reason these people are called Ansaar or Helpers while the helpers of Hazrat Isa (On whom be peace) are called NASARA.

168. This verse had proven beyond any shadow of doubt that the Emigrants and the Helpers are true believers and persons of elevated positions. To reject the piety and faith of any one of them is an act of infidelity. Furthermore, every Companion is a personification of justice, none of them is a transgressor. If anyone may have transgressed in any way he has been forgiven and absolved from it.

75. And those who believed afterwards [169], and migrated and waged holy war with you, they are also from you. And the blood relations are nearer to one another in the Book of Allah [170]. Surely, Allah Knows everything.

وَ الَّذِيْنَ اٰمَنُوْا مِنْۢ بَعْدُ وَهَاجَرُوْا وَ جٰهَدُوْا مَعَكُمْ فَاُولٰٓىِٕكَ مِنْكُمْ ؕ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۧ﴿۷۵﴾

169. There are a few categories of Emigrants:
1. Those who migrated to Madina for the first time. They are in the first category.
2. Those who migrated to Abysinia and from there to Madina. They are known as the people of two migrations.
3. Those who migrated to Madina after the Treaty of Hudaibiya. they are known as the people of the second migration. In this verse reference is made to the first category.

170. From this emerge a few issues:
1. Part of the laws of inheritance have been abrogated due to migration or HIJRAH.
2. Now inheritance is dependent on blood ties who are being referred to here as 'blood relations', because one cannot be an heir due to foster relation. From the family of the in-laws only the husband and wife are one another's heirs.
3. Uncles and aunts of blood relation are also heirs, as per Hanafi school of thought.

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ایاتها ۱۲۹ ۹ سُوْرَةُ التَّوْبَةِ مَدَنِیَّةٌ ۱۱۳ رکوعاتها ۱۶

SURAH AT-TAUBAH

(MADANI) Revealed after Hijrah

129 Verses , 16 Sections 4078 Words, 10488 Letters

SECTION 1

بَرَآءَةٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى الَّذِیْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِیْنَؕ①

1. By this proclamation a disassociation of Allah and His Messenger is made from the polytheists with whom you O Prophet had entered into an agreement and they did not keep it [1].

1. Because this Surah mentions the acceptance of repentance of Companions like Hazrat Kaib ibn Malik, etc it is given this name. Surah Taubah does not begin with *BISMILLAH* because Hazrat Jibra'eel Ameen did not recite *BISMILLAH* with it and the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم did not command the scribes to write *BISMILLAH* its beginning. Hazrat Alli Murtaza (May Allah be pleased with him) says the *BISMILLAH* is protection, while this Surah was revealed to raise protection, hence *BISMILLAH* was not written here. Hazrat Bara' says amongst the revealed Surahs this was the last Surah. (*Khazainul Irfaan, Roohul Bayaan*)

فَسِیْحُوْا فِی الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْۤا اَنَّكُمْ غَیْرُ مُعْجِزِی اللّٰهِۙ وَ اَنَّ اللّٰهَ مُخْزِی الْكٰفِرِیْنَ②

2.Then go about in the land for four months and know that you cannot weaken Allah, and Allah will disgrace the infidels [2].

2. There were treaties and agreements between the MUSLIMS and the idolators of Arabia. But besides the Bani Hamzah and Bani Kananal all other infidels had broken these agreements. As a result Muslims were ordered to give these infidels four months notice to review these agreements carefully or be ready to defend themselves. Within this period they would have to accept Islam or take up swords. This Surah was revealed in ninth Hijri, a year after the conquest of Makkah. During the Hajj of the same year Hazrat Abu Bakr Siddique and Hazrat Alli Murtaza (May Allah be pleased with them) were sent to Makkah Muazzamah to announce about this Surah and declare to the infidels that as from the following year the polytheists are forbidden from performing Hajj none would be allowed to perform Tawaaf in the nude; that after four years the period of this declaration would terminate. Therafter either the infidels accept Islam or arms would be taken up against them. From this is understood no poll tax (JIZYAH) is acceptable from these infidels: they should either accept Islam or face the swords of the believers.

وَ اَذَانٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى النَّاسِ یَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِیْٓءٌ مِّنَ الْمُشْرِكِیْنَ ۙ۬ وَ رَسُوْلُهٗؕ فَاِنْ تُبْتُمْ فَهُوَ

3.And there is a declaration from Allah and His Messenger to all people on the day of the Great Pilgrimage [3], that Allah and His Messenger are free from any liability

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خَيۡرٌ لَّكُمۡ ۚ وَاِنۡ تَوَلَّيۡتُمۡ فَاعۡلَمُوۡۤا اَنَّكُمۡ غَيۡرُ مُعۡجِزِى اللّٰهِ ؕ وَبَشِّرِ الَّذِيۡنَ كَفَرُوۡا بِعَذَابٍ اَلِيۡمٍ ۙ﴿۳﴾

to the polytheists. If you [4], then repent, it is good for you, and if you turn your face then know that you cannot weaken [5]. Allah. And announce to the infidels of a painful torment [6].

3. In this there is a hint if the Day of Hajj fall on a Friday it would be Hajje Akbar, because Hajj falling on a Friday is equal to seventy Hajj. The Farewell Hajj of the Holy Prophet صلى الله عليه وآله وسلم too fell on a Friday. We further learn the work of the Holy Prophet صلى الله عليه وآله وسلم is indeed Allah Almighty's work because the announcement made on the Day of Hajje Akbar was on behalf of the Holy Prophet صلى الله عليه وآله وسلم but says Allah Almighty that it is form Allah Almighty and His Rasool صلى الله عليه وآله وسلم Furthermore to mention Allah Almighty in close proximity with the Holy Prophet صلى الله عليه وآله وسلم is the way of Allah Almighty. Thus it is correct to say that Allah Almighty and Rasool are providers. Says Allah Almighty: *"Allah and his Messenger will make them rich with their blessings"*. (S9:V74) We further learn that he with whom The Holy Prophet is disgusted, Allah Almighty too is disgusted with him. Hence he with whom the Holy Prophet صلى الله عليه وآله وسلم is pleased, Allah Almighty too is pleased.

4. It is better for you not for the Holy Prophet صلى الله عليه وآله وسلم. You are totally dependent on him for your success in this world and the Hereafter, he is not in need of you. If we take light from the sun it is for our benefit and not for that of the sun.

5. By this is meant if you polytheists of Arabia and Oh you infidels who have broken the agreement! If now you dont repent from your infidelity and accept Islam you will not be able to frustrate or make Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم helpless because you will be put to the sword. Jizyah (Poll tax) can be accepted from infidels of other countries, but from the polytheists of Arabia only Islam is acceptable.

6. In the world these infidels would be subjected to the punishment of death and destruction and in the Hereafter the punishment of the fire of Hell. From this is understood all these punishments are set out for the infidels and Allah Almighty will protect the believers from those. The killing or capacity of Muslims at the hands of the infidels is a test from Allah Almighty and a means of obtaining high status and not as punishment.

اِلَّا الَّذِيۡنَ عٰهَدۡتُّمۡ مِّنَ الۡمُشۡرِكِيۡنَ ثُمَّ لَمۡ يَنۡقُصُوۡكُمۡ شَيۡــًٔا وَّلَمۡ يُظَاهِرُوۡا عَلَيۡكُمۡ اَحَدًا فَاَتِمُّوۡۤا اِلَيۡهِمۡ عَهۡدَهُمۡ اِلٰى مُدَّتِهِمۡ ؕ اِنَّ اللّٰهَ يُحِبُّ الۡمُتَّقِيۡنَ ﴿۴﴾

4. Except those of the polytheists with whom you had an agreement, and they did not detract from the contract, and did not help [7]. anyone against you. Then fulfill their agreement till the promised term. Undoubtedly, Allah loves the pious ones.

7. An example of this is when the tribe of Banu Bakr assisted the enemies of Banu Khaza'a, allies of the Holy Prophet صلى الله عليه وآله وسلم They too are included among those who broke their agreement.

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5. Then when the sacred [8], months have passed, then slay [9], the infidels wherever [10], you find them for violation and catch them and confine them and sit in wait [11]. for them at every place. Again, if they repent and establish prayer and give Zakaat then open the way [12]. for them. Surely Allah is Forgiving, Merciful [13].

فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِیْنَ حَیْثُ وَجَدْتُّمُوْهُمْ وَ خُذُوْهُمْ وَ احْصُرُوْهُمْ وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍۚ فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِیْلَهُمْؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ۝۵

8. The writer of Roohul Bayaan has stated that in this verse by sacred months is meant those months of security of the infidels which were four consecutive months. Hence this verse is not abrogated, while this means in which War be forbidden before Islam are Rajab, Zil-Qaidah, Zil-Hajj and Muharram. Now war during these months is permissible. Because war against the infidels was forbidden during those months of security they have been called "the sacred months".

9. Thus there were nine months of agreement had remaining of Bani Hamzah. This period was allowed to be completed. From this we learn that four months were allowed for these infidels who themselves had violated this agreement.

10. Neither time nor place will give protection or security even if they seek the sanctuary of the sacred Mosque nor any other sacred place. (*Roohul Bayaan, Khazainul Irfaan*) .

11. From this we learn that everything is permissible in war which is not forbidden by Islam, because it is said here to sit and wait for them in every possible way i.e. inflict defeat on them through every possible means.

12. From this verse emerges a few issues:

1. The faith of one in dire straits is acceptable as can be understood from "*if they repent*" eg. if the infidels offer repentance from their infidelity it would be accepted voluntary or out of fear;

2. Salaah and Zakaat are signs of accepting Islam and offering sincere repentance from infidelity because both these deed are the foundation of all pious deeds.

3. Any infidel who declares faith when in captivity but does not offer his Salaah is not entitled for his freedom because his release is made largely dependent on his establishment of Salaah.

13. By this is meant due to the blessings of repentance, Salaah and Zakaat infidelity and acts of infidelity of this period would be forgiven. Religious Issue: If any one was compelled to accept Islam becomes an apostate should not be slain. Rather he should be forced to accept Islam once again viz. an apostate woman. (*Tafseer Roohul Bayaan*).

6. And O Beloved Prophet! if any of the polytheists ask your protection [14], then give him protection that he may hear the word of Allah. Then send him to his place of security. This is because they are the ignorant people.

وَ اِنْ اَحَدٌ مِّنَ الْمُشْرِكِیْنَ اسْتَجَارَكَ فَاَجِرْهُ حَتّٰى یَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ اَبْلِغْهُ مَاْمَنَهٗؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا یَعْلَمُوْنَ۝۶

14. By this is meant after these four months are over on if some from these polytheists who are condemned to death ask for protection, they should be given the protection for a brief period. From this a few issues emerge:

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1. An infidel is protected in an Islamic state like the non-believer granted temporary protection, so that he should neither be killed nor his possession seized.
2. Such a person shall not be granted permanent residence in the Islamic state.
3. After the period of protection he should be granted safe passage from the Islamic state, if he does not wish to accept Islam or pay the poll tax.
4. Islam should be preached to such a refugee in the hope that he may accept Islam.

SECTION 2

7. How can there be any covenant [15], for the polytheist with Allah and His Messenger, except those with whom you made a covenant [16] near the Sacred Mosque? Then as long as they keep it for you, you should also stand for them [17]. Surely, Allah loves the pious ones [18].

كَيْفَ يَكُوْنُ لِلْمُشْرِكِيْنَ عَهْدٌ عِنْدَ اللّٰهِ وَ عِنْدَ رَسُوْلِهٖۤ اِلَّا الَّذِيْنَ عٰهَدْتُّمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوْا لَكُمْ فَاسْتَقِيْمُوْا لَهُمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝۷

15. There shall be no covenant for them, because they had repeatedly broken their agreement or covenant. From this we learn those who violate their covenant, we too are not committed to their covenant.
16. By this is meant the agreement you entered into with Bani Hamzah on the occasion of the Treaty of Hudaibiya, you should fulfil its period because they had not violated the terms of this contract.
17. This means if they do not breach any terms of their contract within its prescribed period you too should uphold the treaty. However if they break the covenant then you too should wage war against them.
18. From this we learn that any Muslim who breaches promises with an infidel is not a pious person. He is a woeful person who does not refrain form being treacherous and unfaithful to the believer. Worship and obligation towards your fellow human being are two wings of piety. Just as the birds depend on their two wings so are the pious in need of these two activities.

8. How will it be that they will prevail against you? Then neither would they care [19] for relationship nor for any agreement. They please you from their mouths, but refuse you from their hearts. And most of them are disobedient [20].

كَيْفَ وَاِنْ يَّظْهَرُوْا عَلَيْكُمْ لَا يَرْقُبُوْا فِيْكُمْ اِلًّا وَّ لَا ذِمَّةً ؕ يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ وَ تَاْبٰى قُلُوْبُهُمْ ۚ وَاَكْثَرُهُمْ فٰسِقُوْنَ ۝۸

19. In the opposition of the Muslim they do not consider family ties nor do they remain faithful to the Muslims in respect of promises and agreements. In these matters they had always been the same and will always remain the same. Thus to trust them is uncharacteristic of a Muslim. An intelligent person is always once bitten twice shy. It is obligatory upon a believer that he should not fear or consider any one when it comes to the execution of Allah Almighty's commands.
"*Obey not the creation to disobey the Creator*".
If your parents, religious guide MURSHID teachers or commanding officers stop you from

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offering Salaah, do not obey them. Likewise do not consider any family member in matters of religion.

20. From this we learn that some infidels too stand firm on their principles and promises. For this reason the words *"most of them"* are being used here. Here the 'disobedience' denotes breach of promise.

9. They have sold the verses of Allah for a meagre [21], price, and then they barred others from His Path. Surely, they do very evil deeds.

اِشْتَرَوْا بِاٰیٰتِ اللّٰهِ ثَمَنًا قَلِیْلًا فَصَدُّوْا عَنْ سَبِیْلِهٖؕ اِنَّهُمْ سَآءَ مَا كَانُوْا یَعْمَلُوْنَ۝۹

21. By this is meant that due to their greed for material gains they did not accept Islam, and due to a little covetousness of Abu Sufyaan they broke their agreement with you. By signs of Allah Almighty is either meant verses of the Holy QUR'AAN, or Covenant/Treaty with the Holy Prophet , fulfilment of which is found in the Holy QUR'AAN.

10. They neither have any regard for any kinship nor for any agreement with any believers. And they are the transgressors [22].

لَا یَرْقُبُوْنَ فِیْ مُؤْمِنٍ اِلًّا وَّ لَا ذِمَّةًؕ وَ اُولٰٓىٕكَ هُمُ الْمُعْتَدُوْنَ۝۱۰

22. This means these infidels for a meagre sum distort Divine verses, stop the people from following the Straight Path, show no considera-tion for family ties with the believers, etc. They annoy and trouble them. These are people who have overstepped beyond their limits. From this we learn that to mislead anyone or become the cause of his misguidance, to desicate anyone from doing good deeds or advice anyone towards sin are all criminal acts and are included under this verse.. From it those people should take heed who are unnecessarily stopping Muslims from holding Meelad Shareef, Khatmi of the pious sages eg. *KHATME KHAWAJAGAAN*, and other good deeds. This too is part of stopping people from the Path of Allah Almighty, because all these deeds are performed for the pleasure of Allah Almighty.

11. And if they repent and establish [23], prayer and pay Zakaat, then they are brothers in faith [24]. And We explain the verses in detail for the people who know [25].

فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِی الدِّیْنِؕ وَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ۝۱۱

23. This means one should regard Salaah and Zakaat as obligatory and carry them out properly and regularly e.g. establish Salaah as an institution of action and belief. (*Tafseer Roohul Bayaan).*

24. From these few issues are gleaned.

1. Brotherhood refers to the global Islamic brotherhood. National and communal brotherhood is temporary and limited.
2. A Muslim is a brother of his fellow Muslim but not of the Prophet as understood from "your brother".
3. The blood of a Muslim is forbidden to shed for another Muslim as he is your brother.

25. From this verse emerges two issues:

1. An Alim - a learned man is he who views and ponders over the details of the verse. Without this he will not be considered a learned man, even though he may be well versed in the other branches of knowledge.

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2. The knowledge of the QUR'AAN and Hadith is obligatory upon the learned, while obedience to the learned is obligatory upon the com-mon people. If the ignorant begins to deduce and extract laws from the QUR'AAN and Had-ith then Religion itself will become an object of mockery. You will obtain polished pearls from the jewellery shop and not from the sea.

12. If they break their oaths after their agreement and openly taunt at your religion [26], then fight with the leaders of infidelity. Undoubtedly, their oaths are nothing. Thus, they may desist [27].

وَ اِنْ نَّكَثُوْٓا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَ طَعَنُوْا فِيْ دِيْنِكُمْ فَقَاتِلُوْٓا اَئِمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَآ اَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿۱۲﴾

26. This means if a non-Muslim citizen in the Islamic state insults the dignity of the Holy Prophet or begins to raise objections about Islam it will be regarded as a breach of contract on his part. He will no longer be a protected citizen and becomes liable for death penalty. This is so because it is the responsibility of these protected citizen to respect Islam and its ideals.

27. This means declare war on those who insult the dignity of Islam and harass the Muslims. From this one learns that the purpose of Holy War is not to destroy the infidels or compel them to accept Islam, but its real objective is to crush the power of these infidels.

13. Will you not fight with a people who have broken their oaths and resolved [28], to expel the Messenger, although they made the commencement of hostility against you? Do you fear [29] them? But Allah is most worthy of being feared, if you believe in Him [30].

اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْٓا اَيْمَانَهُمْ وَهَمُّوْا بِاِخْرَاجِ الرَّسُوْلِ وَ هُمْ بَدَءُوْكُمْ اَوَّلَ مَرَّةٍ ؕ اَتَخْشَوْنَهُمْ ۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۳﴾

28. This refers to the Jews of Madina who had broken their treaty with the Holy Prophet صلی اللہ علیہ وآلہ وسلم and had made every effort to force the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم, to leave the city. It could also refer to the polytheists who tried to do this on the occasion of the Battle of the Trench or those polytheists who had violated the treaty of Hudaibiya and earlier had forced the Holy Prophet صلی اللہ علیہ وآلہ وسلم to leave Makkah and migrate to Madina. (*Tafseer Roohul Bayaan*).

29. It should be remembered that it is forbidden for us to initiate war with those infidels with whom there is a peace treaty as this is equal to breach of agreement. On other infidels Muslims can declare war if needed. Thus this verse cannot be used as a proof by the Qadayani.

30. From this we learn that there is no fear in the heart of a believer for anyone besides Allah Almighty. It should be remembered that one type of fear is that which inculcates a desire for the obedience of Allah Almighty. The second type is that which helps to create antagonism or dislike eg. fear of the king; fear of the snake. The believer does not diaplay the first type of fear due to which he abandons faith in Allah Almighty or His obedience. He could have the second type of fear, e.g. Hazrat Musa (on whom be peace) had shown fear for the snake.

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14. Then fight with them. Allah will punish them at your hands and will humiliate them and He will help[31], you against them and will heal the hearts of the believers [32].

قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَ يَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ﴿۱۴﴾

31. Allah Almighty had fulfilled all those promises as testified by history. These verses serve as miracles of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم.

32. It is understood from this that to seek from the infidels for the sake of appeasing the anger of the believers is permissible provided it is not inhuman or in excess. Infact taking revenge at times becomes a necessity.

15. And He will remove the anger of their hearts. And Allah accepts the repentance of whomsoever He pleases[33]. And Allah is All Knowing, Wise.

وَيُذْهِبْ غَيْظَ قُلُوْبِهِمْ ؕ وَ يَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۵﴾

33. This means some of the Makkans will repent afterwards and accept Islam. Thus Abu Sufyaan, Ikrama, Hazrat Abbas, (May Allah be pleased with them) all became Muslims. This Divine prophecy too became true.

16. Do you think that you would be left alone? And Allah has not yet made known [34], those of you who will fight in His way and will not take anyone as a confidant except Allah and His Messenger and the believers. Allah is aware of what you do [35].

اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَ لَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَ لَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ وَ لَا رَسُوْلِهٖ وَ لَا الْمُؤْمِنِيْنَ وَلِيْجَةً ؕ وَ اللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۶﴾

34. Allah Almighty be praised! What refine translation! The purpose of this translation is to make us aware that to understand the servants, of Allah Almighty is to understand Allah Almighty. It is through these strivings that Muslims will be able to distinguish between the sincere and the hypocrites. Otherwise, Allah Almighty is All knowing and Omniscient.

35. This means Oh People! Do you so desire that Holy War should not be obligatory upon you! This will not be. Holy War is a distinguishing factor between the sincere and the hypocrite. Believers are ever ready to show spirit of sacrifice, while the hypocrite on these occasions act as spies for the infidels.

SECTION 3

17. The polytheists have no right to visit [36], the Mosque of Allah, bearing witness [37]. of their infidelity against themselves. Their entire deeds are destroyed [38], and they

مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰۤى اَنْفُسِهِمْ بِالْكُفْرِ ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۚۖ وَفِي النَّارِ هُمْ

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shall remain in the Fire of Hell forever.

خٰلِدُوْنَ ﴿۱۷﴾

36. From this we learn the infidels are not permitted to worship in the Muslim mosques, nor should donation be taken from them in respect of the mosques. This is so because construction of the mosques and to perform Salaah therein are all part of establishing the mosques, and only Muslims are entitled to carry out these activities. Likewise, only Muslims should be employed for mosque duties. The permission which the Holy Prophet صلى الله عليه وآله وسلم granted a Jewish youth to sweep the mosque was based in the hope of his conversion to Islam. Worship in the Masjid-e-Nabawi by a group of Christians from Najraan was not done at the Holy Prophet's صلى الله عليه وآله وسلم permission but on their own accord. However, once they had began worshipping they were not stopped, just as when one Bedoin had started urinating in the mosque was not stopped but was allowed to complete this vile deed after which the mosque was throughly washed.

37. This means idolatory and precincts of the mosque cannot become one attachment, nor can their people be brought together. This law is pertaining to all the infidels, even though they may be including themselves with the Muslims like the , Mirzais, etc or those who are excluded like the Jews, etc.

38. From this we learn that good deeds of the infidels like rending service at the mosque, building guest houses *(MUSAFIR KHANA)* , providing wells, etc. are of no benefit to them, as none of these will be rewardable. However, there would be a reduction in punishment for some of the infidels resulting from their good deeds eg. Hazrat Abu Talib, etc who are given light punishment.

18. Only they shall inhabit[39] the mosques of Allah, who believe in Allah and the Last Day, and who establish prayer and pay the poor-due and fear none but Allah. So these are the people who are among the guided ones [40].

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ اَقَامَ الصَّلٰوةَ وَ اٰتَى الزَّكٰوةَ وَ لَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰۤى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ﴿۱۸﴾

39. By 'inhabit the mosques' means they are involved in the construction of the mosques, cleanliness of the mosques, lighting up the mosques, flooring and carpeting the mosques, etc. From this emerge two issues:

1. Construction and maintenance of the mosques is the duty of Muslims only. A mosque constructed by infidels is no mosque at all eg. Masjid-e-Daraar.

2. The desire of establishing a mosque is a sign of true faith. Similarly, dislike for a mosque and the urge to destroy and desecrate it is a sign of infidelity. Furthermore, to recite the entire QUR'AAN during Taraweeh Prayer, to illuminate the mosques in Ramadaan are acts of great reward as they too are part of establishing mosques. Hazrat Sulaiman (on whom be peace) would brighten the Sacred Mosque *BAITUL MUQADDAS* in such a way ladies living far away from it were able to spin their wheels from its light; Hazrat Dahya Kalbi (May Allah be pleased with him) would light up Masjid-e-Nabawi. (*Tafseer Roohul Bayaan)*

40. Hazrat Umar (May Allah be pleased with him) was the first person to have top quality flooring done in Masjidun Nabawi. Prior to this there was gravel flooring. Hazrat Uthman (May Allah be pleased with him) was the first person to built this sacred Mosque in a beautifully designed structure. Hazrat Tameem Dari was the first person to provide brightly lit lamp in it. During the reign of Hazrat Umar (May Allah be pleased with him) he had the sacred Mosque brightly lit in Ramadaan for Taraweeh Prayer at which Hazrat Alli (May

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which was seen from twelve square miles. He had decorated this with gold and silver. (*Tafseer Roohul Bayaan)* . All these great personalities were beloved of Allah Almighty.

Allah be pleased with him) prayed to Allah Almighty to illuminate the grave of Hazrat Sulaiman had brightened the sacred Mosque in Jerusalem with a light from red sulphur

اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ جٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۹﴾

19. Then do you consider the offering of water to the pilgrims and service of the Sacred Mosque equal[41], to one who believes [42] in Allah and the Last Day and fights in the path of Allah? They are not equal in the sight of Allah. And Allah does not guide the unjust people [43].

41. Reason for its Revelation:
The polytheists of Makkah were taunting the migrant Muslims saying that these people left Makkah by deserting the Sacred Ka'bah yet they would proudly say that they are the servants of the Holy Ka'bah. In reply to the Polytheists Allah Almighty revealed this verse. From this one learns that Allah Almighty defends His sincere servants in such a way that He Himself replies their critics Allah be praised. This is the height of obtaining nearness to Allah Almighty.
42. From this we learn that obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is highest form of worship eg. He called the Emigrant Muslims superior to those other in Makkah who remained their to render service to the Sacred Ka'bah. The reason being those Makkan remained by the Holy Ka'bah, but the Emigrants to Madina remained in service of the Pride of the Ka'bah صلی اللہ علیہ وآلہ وسلم The observer of the Ka'bah becomes a Haji - Pilgrim but the observer of the Pride of the Ka'bah becomes a SAHABI - Companion. Millions of pilgrims are not equal to the dust of the foot of a single Companion.
43. This tells us that without Faith no worship, service of the Ka'bah providing drinking water for the pilgrims, etc. is reliable in the sight of Allah Almighty. Faith is the main condition for the acceptability of worship. Just as there is no Salaah without Wudu, there is no worship without Faith.

اَلَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ وَ اُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿۲۰﴾

20. Those who believe and migrate and fight [44] with their wealth and lives in the path of Allah [45] have the highest rank with Allah. And they are the ones who reach their goal.

44. There are three categories of Holy War (*JIHAD)* - Striving with ones life only, as was the case with the poor Muslims, the second type is striving with ones wealth as was the case of the wealthy but disabled believers who would provide horses and other equipment to the soldiers; the third is the combination of both i.e. those who would strive with their lives and wealth by physically fighting and providing equipment for the poorer soldiers. All three types of soldiers are included in this verse. From this there is a hint that the Emigrants *MUHAJIREEN* are superior to the Helpers - *ANSAAR* though both are beloved of Allah Almighty.
45. They are superior to other Muslims, and not merely to non-believers. The infidels hold no position in the sight of Allah Almighty to

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say that they hold superior position to the Muslim warrior. These infidels are held more disgraced than dogs and cats. Animals were permitted to come into the Arc of Hazrat Nooh (on whom be peace) but not an infidel. Regarding the infidels Allah Almighty says: "They are the worst of creatures". S98:V6.

21. Their Lord gives [46], them glad tidings of His Mercy and of His Pleasure and of such Paradise wherein there is lasting bliss for them.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَ رِضْوَانٍ وَّ جَنّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

46. From this we learn that the deeds of the Holy Prophet صلى الله عليه وآله وسلم are deeds of Allah Almighty observe, giving glad tidings to the Believers is the work of the Holy Prophet صلى الله عليه وآله وسلم. Hence his name is *BASHEER* - the giver of good tidings. Yet Allah Almighty says We are giving the glad tidings. We further learn that obtaining salvation and heavenly bounties on the Day of Qiyamah are not the results of ones good deeds but this is due to the grace and bounty of Allah Almighty. Good deeds are a means of obtaining Divine grace. Furthermore to obtain Divine pleasure is the highest bounty of Allah Almighty. May Allah Almighty grant us this Amin.

22.They will abide therein forever. Undoubtedly, there is great reward with Allah [47].

خٰلِدِينَ فِيهَآ اَبَدًا ؕ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيمٌ ﴿٢٢﴾

47. Outwardly this verse seems to be concerning the Emigrant Companions. Paradise for these revered believers is a certainty. From them some have been proclaimed by name as inmates of Paradise eg. the *ASHRA E MUBASSHARAH*, etc. Anyone who denies their belief and piety is rejecting the veracity of this verse .

23. O believers! Take not your fathers and brothers over friends [48], if they prefer infidelity to faith. And whoso of you will befriend them, then they are the unjust [49].

يٰٓاَيُّهَا الَّذِينَ اٰمَنُوا لَا تَتَّخِذُوٓا اٰبَآءَكُمْ وَ اِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيمَانِ ؕ وَ مَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُونَ ﴿٢٣﴾

48. This tells us that of all the rights and obligation the greast obligation is that towards Allah Almighty and His Beloved Prophet . If opposed to them , a father is not a father, a mother is not a mother, a brother is not a brother.

49. From this we learn that is any infidel remains in infidelity unknowingly he will not be subjected to this command. You should try with kindness to win him towards Islam. However, if he insists remaining an infidel you should separate from him.

24. Please declare: "If your fathers and your sons and your brothers and your wives [50], and your clan [51],

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَ اِخْوَانُكُمْ وَ اَزْوَاجُكُمْ وَ عَشِيرَتُكُمْ وَ

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اَمْوَالُ اقْتَرَفْتُمُوْهَا وَ تِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَ رَسُوْلِهٖ وَ جِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿۲۴﴾

and the wealth of your earnings[52], and the trade of which you fear loss, and the houses of your choice, are things [53], dearer [54], to you than Allah and His Messenger, and the striving in His Path, then wait till Allah sends His Command. And Allah guides not the disobedient.

50. From this we learn that you are allowed to fulfil family rights as outlined by Shariah to the infidel wife and parents, but whole heartedly love for them is unlawful because inclination of the heart should not be towards the enemies of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. Further, it should be remembered it is infidelity to love an infidel wholeheartedly. Also, when the right of the Creator and the creation are in opposition priority must at all times be given to rights of the Creator.

51. In the word 'your claim' all the inlaws, family relations blood brothers, are included.

52. Earning has been mentioned with wealth to show that wealth earned through your hard work is better than inherited wealth because it is acquired through your effort.

53. From this we learn that love for material things is not prohibited as long as they are not given preferance over Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم, in which case it would be prohibited. Similarly, unlawful love relations too are prohibited.

54. The commentary of this verse is that Hadith which states none of you is a believer until I do not becomes more beloved to him than his parents, his children and everyone else. From this we learn that we should have natural love for the Holy Prophet صلی اللہ علیہ وآلہ وسلم and not just common or rational love. Man has natural love for his children. Here natural love is contrasted with rational love. Further, we learn the type of love we have for the Holy Prophet صلی اللہ علیہ وآلہ وسلم should be similar to that we have for Allah Almighty i.e. the love based on greatness and obedience. Also, to love the Holy Prophet صلی اللہ علیہ وآلہ وسلم with Almighty Allah is no polytheism, but it is part of faith. We also learn that to keep the heart bereft of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم love is infidelity as this is being denounced as deserving of severe punishment.

SECTION 4

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّ يَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّ ضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ﴿۲۵﴾

25. Certainly, Allah did help [55], you at many places and on the day of the battle of Hunain, when you had boasted of your multitude of soldiers, but it availed you nothing and the land being so vast, became straitened [56]. to you. Then you turned your backs, retreating [57].

55. As was the case in the Battles of Badr, Khaiber, Treaty of Hudaibiya, Conquest of Makkah and against Bani Quraizah and Bani Nadheer.

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56. Between Hunain, Taif and Makkah Muazzamah is a jungle wherein after the conquest of Makkah a great battle was fought between the Muslims and the tribes of Hawazin and Thaqeef. The Muslim army for this battle was twelve thousand, while the infidels numbered four thousand. Some of the Muslim seeing their numerical strength expressed confidence of a certain victory. But Lo! and Behold! Allah Almighty did not like this boast for nature! At first the Muslims gained success and became engaged in collecting the spoils of war. The fleeing enemy seeing this turned back and sent a shower of arrows upon the Muslim who could not withstand this attack and fled. Only Hazrat Abba's and Hazrat Abu Sufyaan (May Allah be pleased with them) remained by the Holy Prophet صلی اللہ علیہ وآلہ وسلم. On that day the true valour of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was seen. The entire infidels had surrounded the mule of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم but when he got down from the mule with a sword in his hand the entire enemy force dissipated like grains of coffee.

57. This is a discription of the earth becoming straitened i.e. that vast land despite its broad area became so narrow and compressed that you were unable to stop there.

26. Then Allah sent down His Tranquility upon His Messenger and upon the Muslims [58]. And He sent down the forces that you did not see[59], and He chastised the infidels. And that is the punishment for the infidels.

ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ عَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَ عَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿۲۶﴾

58. From this we learn that those Muslim soldiers who fled from the Battle of Hunain remained believers as Allah Almighty had pardoned them. Allah Almighty sent down His Calm upon them. Thus if any one now raises any objections or criticism against them they are denying the veracity of this verse. Thus it is these very fleeing soldiers who gained control over themselves and turned back to inflict a defeat on the enemy. Thus this victory became an atonement for their past.

59. By this is meant the angels who had come at Hunain to raise the Muslim pride. The angels did not take any active part in the battle. They only fought in the Battle of Badr.

27. Thereafter Allah will accept the repentance of those whom He pleases[60]. And Allah is Most Forgiving, Merciful.

ثُمَّ يَتُوْبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۷﴾

60. Thus remainder of the people of Hawazin were guided by Allah Almighty towards Islam. They came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and accepted Islam. The Holy Prophet صلی اللہ علیہ وآلہ وسلم also freed their prisoners. Because they were from the people of HALEEM SA'DIN this favour was shown to them.

28. O believers! Know that the polytheists are altogether unclean [61]. Then let them not approach [62] the Sacred Mosque after this year. And if you fear poverty, then soon

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَ اِنْ خِفْتُمْ عَيْلَةً

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فَسَوۡفَ يُغۡنِيۡكُمُ اللّٰهُ مِنۡ فَضۡلِهٖۤ اِنۡ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيۡمٌ حَكِيۡمٌ ﴿۲۸﴾

Allah shall enrich you with His bounty, if He pleases [63]. Verily, Allah is All Knowing, Wise [64].

61. It should be remembered that here the idolators signifies all non-believers. There is a Zabar on the word NAJS to mean extremely unclean, altogether unclean and nauseating. By unclean means of unclean and impure beliefs as well as physical aversion because the infidels do not take a ghusal after *JANAABAT* (sexual intercourse). They regard impurities to be clean eg. the idolators of India regard the urine of the cow to be pure.

62. From this we learn that the infidels and the polytheist have no right of worship in Muslim Mosques because here not being near signifies not being near for worship and all the mosques in veneration are like the sacred Mosque in Makkah.

63.By this is meant do not think that if the polytheists did not attend the Hajj it will in any way affect your trade. Allah Almighty will place so much blessing and good in the Muslim community that all the business of Makkah will be able to prosper through the Muslim pilgrims. Allah Almighty has fulfilled this promise the fruit of which can be seen up to today! 'If He pleases' is used so that the trust of the believers should be in Allah Almighty and not in the pilgrims to the Holy city.

64. Thus the command of Allah Almighty is to prohibit the polytheists from attending Hajj is based on Divine wisdom which would soon become apparent to you.

قَاتِلُوا الَّذِيۡنَ لَا يُؤۡمِنُوۡنَ بِاللّٰهِ وَ لَا بِالۡيَوۡمِ الۡاٰخِرِ وَ لَا يُحَرِّمُوۡنَ مَا حَرَّمَ اللّٰهُ وَرَسُوۡلُهٗ وَ لَا يَدِيۡنُوۡنَ دِيۡنَ الۡحَـقِّ مِنَ الَّذِيۡنَ اُوۡتُوا الۡكِتٰبَ حَتّٰى يُعۡطُوا الۡجِزۡيَةَ عَنۡ يَّدٍ وَّ هُمۡ صٰغِرُوۡنَ ﴿۲۹﴾

29. Fight those who do not believe in Allah and the Last Day [65], and do not forbid what Allah and His Messenger [66]. had made lawful. And follow not the true faith [67], that is to say those were given the Book [68], until they pay the required tax with their own hands [69], being humiliated[70].

65. This tells us that he who is not a Muslim does not believe in Allah Almighty in the true sense of the word even though he may claim to do so. True knowledge about Allah Almighty can only be obtained through knowledge of the Holy Prophet صلى الله عليه وآله وسلم. Christian, Jews, the infidels, etc. do not believe in Allah Almighty and Jihad *Holy War* would be waged against them. We also learn *Jihad*, like *Salaah*, *Zakaat*, would continue to exist until the Day of Judgement. Anyone who accepts it as abrogated is an apostate eg. the Qadyanis. The reason being in this verse absolute command and is given with regard to Jihad which is not restricted to any time limit.

66. Those things which are declared unlawful in the Holy QUR'AAN are done so by Allah Almighty eg. the swine, the carrion, etc. and those things which are declared unlawful in the Hadith have been declared unlawful by the Holy Prophet صلى الله عليه وآله وسلم eg. dog, cat, etc. From this we learn that Allah Almighty has empowered the Holy Prophet to declare things unlawful.

67. Here Truth signifies either the true Religion or non-abrogated, everlasting religion, or it signifies name of Allah Almighty i.e. true religion or everlasting religion which would not be abrogated, or the Religion of Allah Almighty. In the first case truth is the attribute of Religion while in the latter case it is the

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possessive noun of Religion (*Roohul Bayaan*) It could also mean that Truth refers to the personality of the Holy Prophet صلى الله عليه وآله وسلم the Religion of Hazrat Muhammadur Rasoolullah صلى الله عليه وآله وسلم.

68. *'Kill'* is a descriptive command which is the descriptive of "*those who do not believe*" i.e. fight with those non-believing people of the Book - wage holy war against them.

69. From this verse a few issues emerge:

1. From the infidels of Arabia Jizyah – (Poll tax) will only be accepted from the People of the Book. For the polytheist of Arabia there is either death or acceptance of Islam.
2. Poll tax will be collected in cash, not on credit.
3. The infidel must pay his poll tax personally and not through his servant or any one else as indicated by "*their own hands*".
4. The infidel must go to the tax collector on foot as indicated by "*being brought low*".

It should be remembered that according to the Hanafi school the polytheists non-Arab states would pay poll tax like the People of the Book. But this is not the case with the Shafa'ee school according to which no polytheists is entitled to pay a poll tax. He must either accept Islam or be liable for death penalty. This verse serves as proof for both.

70. This poll tax would be payable by all the non-Arab polytheists. It should be remembered that the tax is for their protection because the head of the Islamic state protects the infidels, provides for their comfort and convenience for which they are entitled to a small amount eg. the tax levied by present day governments on their subjects. In comparison the Muslims are duty bound to pay Zakaat on their livestock and other types of wealth.

SECTION 5

30. And the Jews said: "Uzair [71]. is the son of Allah". And the Christians said: "Mesih Isa is the son of Allah". These things they utter with their mouths [72]. They imitate the sayings of the infidels before them [73]. May Allah curse them [74].

وَ قَالَتِ الْيَهُوْدُ عُزَيْرُ ابْنُ اللّٰهِ وَ قَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿۳۰﴾

71. Reason for its revelation: A group of Jews came to the Holy Prophet صلى الله عليه وآله وسلم and said how can we believe in you, for you have abandoned our Qiblah. Secondly, you do not believe in Hazrat Uzair (Alaihis Salaam) as the son of God. In response this verse was revealed. (*Tafseer Khazainul Irfaan*)

72. By this is meant they have no proof regarding their claim, they are merely uttering nonsense.

73. This refers to the polytheists of Arabia who would say that the angels are daughters of Allah Almighty, while the people of the Book made the Prophets sons of Allah. So what difference is there between the two. However because these people of the Book believe in one Prophet, despite their polytheism, they are called People of the Book, and their laws became less burdensome.

74. This address is to express anger and displeasure and not as a curse. Allah Almighty is free from uttering a curse.

31.They have taken their priests and monks as gods besides Allah [75], and also Mesih, son of Mariam [76], and they were commanded not to worship any except Him. None is

اِتَّخَذُوْۤا اَحْبَارَهُمْ وَ رُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَ الْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَ مَاۤ اُمِرُوْۤا اِلَّا لِيَعْبُدُوْۤا اِلٰهًا وَّاحِدًا ۚ لَاۤ

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اِلٰهَ اِلَّا هُوَ سُبْحٰنَهٗ عَمَّا یُشْرِكُوْنَ۝۳۱

worthy of worship except [77] He. Hallowed be He from their polytheism[78].

75. This teaches us that to obey anyone like Allah almighty and His Beloved Prophet صلى الله عليه وآله وسلم is equal to giving his status of a God, while obedience to the righteous Ulema, the Saints, the Pious as per Divine teachings is true obedience to the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: *"Obey Allah and obey the Messenger and those who have power of command over you"*. S4:V59

The Christians and the Jews would obey their priest in opposition to Allah Almighty and have their sins pardoned through them. Therefore the words 'besides Allah' are being used here. A Muslim does not have such a belief regarding any saint or religious leader.

76. They have taken Hazrat Isa (Alaihis Salaam) as God by accepting him as son of God. The son has the same genus of the father.

77. This means they were given similar commands in the Taurah and Injeel.

78. This tells us these people of the Book are polytheists, even though rules regarding them are different.

یُرِیْدُوْنَ اَنْ یُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَ یَاْبَى اللّٰهُ اِلَّاۤ اَنْ یُّتِمَّ نُوْرَهٗ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ۝۳۲

32. They desire to extinguish the light of Allah with their mouths and Allah will not agree, but to perfect His Light, although the infidels may dislike it [79].

79. Here Light could mean our Holy Prophet صلى الله عليه وآله وسلم because the verse that follows discusses the Holy Prophet صلى الله عليه وآله وسلم and is a commentary of this verse. Hazrat Mulla Alli Qari (May Allah be pleased with him) states at the end of his book *"Mauzooat e Kabir"* Wherever light is mentioned in the QUR'AAN it always signifies the Holy Prophet صلى الله عليه وآله وسلم. In this verse extinguishing the light means destroying the Religion of the Holy Prophet صلى الله عليه وآله وسلم, or preventing the printing of the Holy QUR'AAN, or stopping the remembrance and discussion of the Holy Prophet صلى الله عليه وآله وسلم and become offended at hearing the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم though their offence makes no difference to the dignity and honour of the Messenger of Allah صلى الله عليه وآله وسلم.

هُوَ الَّذِیْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَى الدِّیْنِ كُلِّهٖ ۙ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ۝۳۳

33. It is He Who has sent [80], His Messenger [81], with guidance and true religion that He may make it prevail [82], over all religions, although the polytheists may dislike it [83].

80. This tells us the Holy Prophet صلى الله عليه وآله وسلم is the reflection of Divine honour. If you desire to know your Creator then His true knowledge is that He is the Lord who has sent Hazrat Muhammad صلى الله عليه وآله وسلم as His true Messenger. Thus the Holy Prophet is the reflection of the Personality and Attributes of Allah Almighty.

81. This tell us that true Religion and guidance is connected with the Holy Prophet صلى الله عليه وآله وسلم, just as light is connected with the sun., and thatTrue Religion and guidance cannot be obtained by abandoning the Holy Prophet صلى الله عليه وآله وسلم. This is clarified by the use of connecting letter BA with Guidance to emphasize that the personality of the Holy Prophet صلى الله عليه وآله وسلم and guidance are connected with one another, that is one is

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inseparable from the other. If guidance can be obtained through the Holy QUR'AAN alone, then it was not necessary to send the Holy Prophet صلى الله عليه وآله وسلم. Secondly at no time was the Holy Prophet صلى الله عليه وآله وسلم separated from true Religion and Guidance because both of these are sent with the Holy Prophet صلى الله عليه وآله وسلم. If anyone regards the Holy Prophet صلى الله عليه وآله وسلم without guidance for even a second, he is out of the fold of Islam.

82. By this is meant that Allah Almighty should abrogate all earlier heavenly religions through the Religion of the Holy Prophet , that his religion should over whelm and prevail upon every religion. Even today the Holy QUR'AAN is dominant over all religious scriptures, the mosques have the mastery over other places of worship and the publicity of the Holy Prophet صلى الله عليه وآله وسلم is prevalent over that of every other religious leader. It is clearly seen today, when Hazrat Isa (On whom be peace) comes to earth, Islam will be the only prevaling Religion, all other religions will be non-existant.

83. This tells us that anyone who dislikes the greatness and honour of the Holy Prophet صلى الله عليه وآله وسلم is a polytheists.

34. O believers! Many of the priests and the monks [84], devour [85], the wealth of the people wrongfully and then bar them from the Path of Allah. And those who hoard [86], up gold and silver and spend it not in the path of Allah, give them the good news of a painful punishment.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَ الرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِؕ وَ الَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍۙ۝۳۴

84. Ahbaar was title of the Jewish monks and Rohban was the title of the their priests. Religious guides of the Muslims and their scholars are not included in this verse, as is eroneouly understood by some present day Wahabis. The reason being, this verse was revealed during the time of the Noble Companions. These illustrious persons had never devoured anyone's wealth unlawfully, nor had stopped any one from the path of Allah Almighty.

85. This tells that the payment for unlawful work and for work obligatory upon oneself is null and void. Likewise, it is unlawful to earn money through singing, false legal practice, receive payment for leading obligatory prayers, propagational work which is obligatory upon oneself, etc. *RADDUL MUKHTAR*, etc . Payment for lawful work is lawful eg teaching the Holy QUR'AAN,. Imamet, delivering a lecture in another locality, where ther are others who can do these works Thus at that point in time these works are not obligatory upon him.

86. This means hoarding unlawfully i.e. they do not pay the obligatory charity and Zakaat therefrom. From this we learn that accumulation of wealth is permissible as long as the dues upon this wealth is paid. If it was unlawful to accumulate wealth then how would Zakaat become obligatory. Zakaat only becomes obligatory after the wealth has been in one's possession for a complete year. Also, how would Hazrat Uthaman, Hazrat Zubair ibn Awaam and other Companions had become wealthy, unnecessary spending has been condemned as unlawful so as to avoid ruination of it.

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يَّوۡمَ يُحۡمٰى عَلَيۡهَا فِىۡ نَارِ جَهَنَّمَ فَتُكۡوٰى بِهَا جِبَاهُهُمۡ وَ جُنُوۡبُهُمۡ وَظُهُوۡرُهُمۡ‌ؕ هٰذَا مَا كَنَزۡتُمۡ لِاَنۡفُسِكُمۡ فَذُوۡقُوۡا مَا كُنۡتُمۡ تَكۡنِزُوۡنَ ﴿۳۵﴾

35. On the day that their treasures shall be heated in the fire [87], of Hell. Then their foreheads and sides and backs [88] shall be branded therewith. This is what you had hoarded [89] for yourselves. Now taste the penalty of such hoarding.

87. It would be heated in the fire of Hell to such an extent that it will turn white *KHAZAIN*.

88. Because the wealthy misers would frown at the poor, then they would turn away from them, then would show their back towards them. Thus all three limbs of theirs would be branded.

89. From this we learn that which is hoarded for the sake of Allah Almighty would not be regarded as bad. Thus there is no Zakaat on wealth that is given in trust, even though they may run into thousands of Rands. Hoarded for oneself includes accumulating for ones children, kith and kin etc, when this is not intented for gaining the soul pleasure of Allah Almighty.

اِنَّ عِدَّةَ الشُّهُوۡرِ عِنۡدَ اللّٰهِ اثۡنَا عَشَرَ شَهۡرًا فِىۡ كِتٰبِ اللّٰهِ يَوۡمَ خَلَقَ السَّمٰوٰتِ وَالۡاَرۡضَ مِنۡهَاۤ اَرۡبَعَةٌ حُرُمٌ‌ؕ ذٰ لِكَ الدِّيۡنُ الۡقَيِّمُ ۙ فَلَا تَظۡلِمُوۡا فِيۡهِنَّ اَنۡفُسَكُمۡ‌ وَ قَاتِلُوا الۡمُشۡرِكِيۡنَ كَآفَّةً كَمَا يُقَاتِلُوۡنَكُمۡ كَآفَّةً‌ؕ وَ اعۡلَمُوۡۤا اَنَّ اللّٰهَ مَعَ الۡمُتَّقِيۡنَ ﴿۳۶﴾

36. Undoubtedly, the number of months with Allah is twelve [90], in the Book of Allah [91], since the day He made the heavens and the earth. Four of them are sacred [92]. This is the right religion. Therefore, do not wrong [93]. yourselves in the calculation of these months. And fight the infidels at all times, as they fight [94], with you, at all times. And know that Allah is with the pious ones [95].

90. This tells the lunar months are held in good esteem by Allah Almighty because the honoured months were all lunar months. Thus all our worship like Zakaat, Fasting, Hajj are performed in lunar months.

91. From this we learn that the practice of the polytheists to extend some years to thirteen months is base and misleading. The year should be made up of twelve months, and the days of the month should be either twenty nine or thirty. These people have changed this order for seasonal conformity.

92. Three months are sequential eg. Zil-Qaida, Zil-Hajj and Muharram, and one is separate i.e. Rajab. These four months were regarded sacred even before the advent of Islam. Islam too has accorded them sanctity. However, Holy War in these months is no longer unlawful. Nevertheless, respect of them has remained up to now. Much worship should be done in these months, every effort should be made to abstain from sins in them. From this we learn that every month, every day, every moment are not equal in status. If they are not the same in honour and greatness how will all the human beings be the same.

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93. This means special care must be taken to abstain from sins in these four months because committing sins in them is an act of cruelty. It could also mean do not be cruel to one another.

94. This means fight every infidel at all times and at every place who wants to fight with you eg. combatant, a soldier. Through this the prohibition of war in the prohibited months is abrogated. From this we learn that it is unlawful to wage war on non-Muslim citizen in a Muslim state as well as peace living non-believers; their blood is like our blood.

95. Thus at the time of Holy War adopt piety and purity these are your best weapons.

37. Surely their postponement of sacred months is nothing but an increase in infidelity [96], with which the infidels are misguided [97]. They make it lawful in one year [98], and forbid [99], it in another year, that they may make up the number which Allah has sanctified [100], and make lawful what Allah has forbidden. Their vile deeds seem fair [101]. in their eyes. And Allah guides not the infidels[102].

إِنَّمَا النَّسِيٓءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِيْنَ كَفَرُوْا يُحِلُّوْنَهُ عَامًا وَّ يُحَرِّمُوْنَهُ عَامًا لِّيُوَاطِـُٔوْا عِدَّةَ مَا حَرَّمَ اللّٰهُ فَيُحِلُّوْا مَا حَرَّمَ اللّٰهُ ؕ زُيِّنَ لَهُمْ سُوْٓءُ اَعْمَالِهِمْ ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ﴿۳۷﴾

96. The infidels of Arabia were great upholders of the dignity of the respected months viz. Rajab, Zil-Qaidah, Zil-Hajj and Muharram, and regarded fighting in this period as prohibited. However if any of these would come in between during a battle they would feel quite offended by this. They would then try to substitute Muharram with Safar and would make Safar to Muharram. Or whenever a need was felt to divert unlawfulness they would exchange these months in like manner. In this way the months of honour and prohibition would keep changing in the course of the year. This process of postponement is called NASI which has been condemned here. As the appointment and setting of months and days is done by Allah Almighty, any change therewith is an act of extreme transgression. Thus if any person today tries to change Monday to Friday and performs Friday Salaah in it, or change Rabiul Awwal to Zil-Hajj and offers Qurbani or Hajj in it would be regarded as an infidel like the one who rejects Allah Almighty and His beloved Prophet صلی اللہ علیہ وآلہ وسلم. Such an act violates Divine Laws and Divine arrangement.

97. From this emerges two issues:

1. Bringing about sequencial change in months and days is the way of the infidels.

2. There can be an increase or decrease in the intensity of infidelity i.e. some infidels are worse than the others. But this increase can be the nature of infidelity, not in its quantity.

98. Even today the polytheists of India add on an intercalary month after every few years. The pregnancy of Bibi Amina (May Allah be pleased with her) occured in the month of Rajab but the polytheists that year made it into Zil-Hajj and performed pilgrimage in it. For this reson it is narrated that confirmation of the blessed conception took place at Mina after the Ramee of Jamarat. This is the explanation that can be given for it, otherwise this does not complete the nine months of the blessed pregnancy.

99. Because the year in which the infidels fight in Muharram by regarding it as Safar, then in that year they had made an unlawful battle lawful for them.

100. By this is meant that these infidels in each year always regard four months to be sacred and unlawful for waging war and they

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uphold them strictly. But they differ in their fixed order.

101. By this is meant it is a sin to bring about change in the order of the months but the devil explained to them that it is a good act. Now they do this, thinking it to be a pious act.

102. By this is meant Allah Almighty does not guide the infidels towards doing good deeds. As long as they are infidels He does not show them the path towards Him. It could also mean that He will not show them the path towards Paradise on the Day of Judgement. Under all circumstances there can be no objection raised about the verse because thousands of infidels receive guidance to become Muslims.

SECTION 6

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ؕ اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا قَلِيْلٌ ﴿۳۸﴾

38. O believers! What has happened to you that when it is said to you [103]: "Go forth in the way of Allah"; you sit down [104]. on the earth heavily? Have you chosen the life of this world in preference to the Hereafter? And the goods of the living world in comparison with that of the Hereafter is nothing but little[105].

103. From this we learn that a Muslim does not become an infidel on sinning because Allah Almighty called those who were lazy in Jihad as believers, although negligence in Jihad is a sin.

104. Reason for its Revelation:
This verse was revealed on the occasion of the Battle of Tabuk to instil in the Muslims the desire for Jihad - Holy War. This battle was fought in Rajab 9th Hijri after the Battle of Taif. Tabuk is situtated several kilometres out of Madina Muanawwarah in the direction of Syria. The Holy Prophet saw put great effort on this battle. At that piont in time there was a severe drought which was placing much strain on the Muslims. Severe heat too was adding to this problems of the Muslims. For this battle Hazrat Uthman Ghani (May Allah be pleased with him) generously donated military equipment for ten thousand soldiers, ten thousand gold coins, nine hundred camels and hundred fully saddled horses. Hazrat Abu Bakr Siddique (May Allah be pleased with him) gave everything he had at home and Hazrat Umar (May Allah be pleased with him) donated half his possessions. Leaving behind Hazrat Alli Murtaza (May Allah be pleased with him) as his deputy in Madina, the Holy Prophet صلی اللہ علیہ وآلہ وسلم marched to Tabuk at the head of a thirty thousand army. Abdullah ibn Ubayy and the rest of the hypocrites turn back from this army at Thaniyatul Wuda. On the occasion of this battle the well of Tabuk which had very little water became full with the blessed gargle water of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which sufficed the needs of all the soldiers and animals. No actual fighting took place in this battle because Herculis, Emperor of Rome became overawed by the Muslims. The Holy Prophet صلی اللہ علیہ وآلہ وسلم after imposing poll tax on the governors of Doomatul Jandal and Eila, returned to Madina. After this battle Hazrat Ka'ab bin Malik, Hilal ibn Umayyah and Murarah ibn Rabee had been boycotted, details of which are to follow.

105. This means all these would perish while the Hereafter is eternal, the goods of the living world are but little, while the Hereafter is abundant.

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39. If you will not march forth, He will punish [106]. you with a severe punishment and will replace you by another people [107]. and you can do no harm to Him. And Allah has full power to do everything.

إِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ وَّيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوْهُ شَيْـًٔا ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۳۹﴾

106. By 'punishment' is meant Allah Almighty will destroy you through severe drought and other calamities. This tells us that sins are the cause of wordly calamities just as good deeds are a means of obtaining mercy.

107. Those obedient followers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who would be giving the Hereafter preference over the world like the people of Yemen and Persia. (*Tafseer Roohul Bayaan)* From this we learn that the Religion of Allah Almighty is no way dependent on us. It is we who are dependent on it. Also, propagation of Islam is not only endowed upon us; Islam existed before us and would be in existence after us.

40. If you help [108], him not, then no doubt Allah has already aided him, when on account [109], of the mischief of the infidels, he was to go out with only two [110], souls, when they were both in the Cave [111], and when he said to his Companion [112]: "Grieve [113], not, surely Allah is with us [114]". Then Allah sent down His satisfaction [115], on him and helped him with armies which you did not see [116], and put down the words of the infidels [117]. It is the word of Allah alone which is supreme[118]. And Allah is Dominant, Wise.

إِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ إِذْ أَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا ۚ فَأَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَأَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۴۰﴾

108. Allah Almighty would assist them from unknown sources as He did so on the occasion of the Hijrah. Thus the Letter FA is the word *FAQAD* - 'No doubt' is not for expressing a condition but it is a proof of a concealed condition or requital. What it means is even if you would not help the Holy Prophet صلی اللہ علیہ وآلہ وسلم then Allah Almighty had most certainly helped him. Thus no objection can be raised concerning the blessed verse.

109. Allah be praised! What a pure and refined translation! Here the connection by the action or verb is shown towards the cause because the infidels were the cause of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم migration, though migration itself took place at the express command of Allah Almighty.

110. It should be remembered that if Allah Almighty who had taken the Holy Prophet صلی اللہ علیہ وآلہ وسلم out of the holy city of Makkah, and not the polytheists whose intention was to martyr him. However, because the polytheists were the cause of the migration, they are declared as the doers. Further, it should be remembered that if the letter HA is used to show the present or the condition of the personal pronoun 'he' in "he was to go out with only two souls" then its meaning would be that the polytheists took him out in such a state that he was one of the two,

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i.e. Hazrat Abu Bakr Siddique (May Allah be pleased with him).

111. By 'both' means the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his companion in the cave, Hazrat Abu Bakr Siddique (May Allah be pleased with him). The word 'companion in the cave' is derived from this verse. Even today to a protector a sincere friend and a faithful companion is referred as Companion of the Cave.

112. From this emerges two issues:

1. The companionship of Hazrat Abu Bakr Siddique (May Allah be pleased with him) is based on absolute faith and the Holy QUR'AAN, hence its rejection is infidelity.
2. After the Holy Prophet صلی اللہ علیہ وآلہ وسلم the status of Hazrat Abu Bakr Siddique is greater than everyone else, because Allah Almighty has called him the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Companion second to the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم. I is for this reason that the Holy Prophet صلی اللہ علیہ وآلہ وسلم honoured him to lead the believers in Salaah on his blessed Musalla. He is a companion of four generations, he is a Companion, his parents are Companions, all his children are Companions and their children too are Companions, just as Hazrat Yusuf (on whom be peace) too is the Prophet of four generations. This is the special quality and distinctive feature of Hazrat Abu Bakr Siddique (May Allah be pleased with him).

We further learn that after the Holy Prophet صلی اللہ علیہ وآلہ وسلم Hazrat Abu Bakr Siddique would be his immediate successor or Caliph. If Allah Almighty has made him second to His Messenger then who is there to make him third or fourth. In the grave too he is next to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and on the Day of Judgement too he will be second to the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

113. Do not grieve over me, because at that point in time Hazrat Abu Bakr Siddique was not worried about himself as he himself was already bitten by the snake, he had already sacrified himself over the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The fear he had was for the safety ofhis Beloved Companion of the Cave, the Holy Prophet صلی اللہ علیہ وآلہ وسلم. If he had fear about himself he would not have carried the Holy Prophet صلی اللہ علیہ وآلہ وسلم on his shoulders and climbed the hill of twelve miles height, he would not have entered the dark cave alone, he would not have allowed himself to be bitten by a snake. This grief of Hazrat Siddique Akbar too is an act of worship so is the worldly rest of the Holy Prophet صلی اللہ علیہ وآلہ وسلم an act of worship. Therefore Allah Almighty saved both these great personages through the web of the spider and the eggs of the pigeon.

114. Hazrat Moosa on whom be peace had said:

"*Undoubtedly my Lord is with me*" S26:V62. Allah is with me i.e. Allah is not with you, but with me alone. But the Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "Allah is with us" i.e. He is with me and with you. The one with whom Allah Almighty is can never go astray. Allah Almighty was with Hazrat Abu Bakr Siddique (May Allah be pleased with him) at all times as He was with the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

115. This tells us that Allah Almighty sent down His satisfaction and calm on Hazrat Abu Bakr Siddique May Allah be pleased with him because at that moment he was the one who was restless. The blessed heart of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was already calm and tranquil. Also prior to this mention is being made of Hazrat Abu Bakr Siddique (May Allah be pleased with him). In the words like 'his Companions' the pronoun usually is placed nearest to the noun to which it is connected. Hazrat Abu Bakr Siddique (May Allah be pleased with him) thought the infidels had come to the mouth of the cave and if they become aware of their where about they would harm and cause pain to the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

116. By seeing the help means like Divine help given in the Battle of Badr, Hunain, Ahzab, etc. In other words like in these battles, Allah Almighty helped His Beloved Prophet صلی اللہ علیہ وآلہ وسلم during the migration

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HIJRAH, as well. This help for the Holy Prophet صلى الله عليه وآله وسلم was direct, while to the rest of the Believers it was through the medium of the Holy Prophet صلى الله عليه وآله وسلم or it could mean that Allah Almighty aided the Holy Prophet صلى الله عليه وآله وسلم through the angels, making the angels to divert the attention of the infidels from the cave, making them to stop or investigate in the cave, also not making them hear the conversation of the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr Siddique May Allah be pleased with him .

117. In that the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr Siddique (May Allah be pleased with him) stayed in the Cave of Thaur for three days. Every night Hazrat Abdullah ibn Abu Bakr (May Allah be pleased with him) would appraise them of the day's activities of the infidels, while the slave of Hazrat Siddique Akbar, Hazrat Malik bin Faheera would supply them with the milk of Hazrat Abu Bakr's (May Allah be pleased with him) goats. As a last desparate measure to arrest them the infidels made an announcement that anyone who kills them or captures them will be given a reward of one hundred camels. Suraqa bin Malik actually tracked down the Holy Prophet صلى الله عليه وآله وسلم but instead of capturing him he himself became the captive of the Blessed Messenger and was blessed with the light of Faith. this is a historically well known event. Thus every effort of the infidels was in vain.

118. By this is meant the glory of Allah Almighty is eternally sung and His Divine word is supreme at all times. Likewise the success and fame of His beloved devotees too are, were it would be for all times as they enjoy eternal honour.

41. March forth with light self-defence or with heavy arms [119]. And strive in the way [120] of Allah with your wealth and lives. It is better for you, if you know.

اِنْفِرُوْا خِفَافًا وَّ ثِقَالًا وَّ جَاهِدُوْا بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

119. Whether they are young or old, rich or poor, riding or on foot, healthy or ill, whether you like it or not, whether unoccupied or fully occupied in bussiness activities, whether alone or occupied in domestic chores, in whatever circumstances you may find yourself you will have to march with the Holy Prophet صلى الله عليه وآله وسلم to Tabuk for this holy war. In this regard this verse is abrogated from "*There is not any fault on the weak and on the sick*". S9:V91 Ibn Abbas(*Roohul Bayaan*)

120. This tells us Jihad or Holy War is of different types: with one's life, with one's money, with one's pen, with one's speech, depending on the circumstances. Blessed is he who is given the opportunity to participate in all these forms of Jihad.

42. If there had been immediate gain or an average [121], journey, they would have certainly gone [122]. with you. But, the hard journey seemed too long [123]. to them. And they will swear [124], by Allah, that if we had been able to do so then we would surely have gone with you. They ruin [125], their souls, and Allah knows that undoubtedly, they are the liars.

لَوْ كَانَ عَرَضًا قَرِيْبًا وَّسَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ وَ لٰكِنْۢ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ؕ وَ سَيَحْلِفُوْنَ بِاللّٰهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ يُهْلِكُوْنَ اَنْفُسَهُمْ ۚ وَاللّٰهُ يَعْلَمُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۴۲﴾

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121. This means if the battlefield of Tabuk was nearby, and there was a hope of obtaining spoils of war with ease then these pretentious hypocrites would certainly have participated in the battle. From this we learn that to show fear in matters of religion and to look for easy way out is the sign of hypocrites. Furthermore, hypocrites too would participate in holy war - but not for obtaining the pleasure of Allah Almighty, rather for gaining spoils of war.

122. This tells us that obedience of the Holy Prophet صلى الله عليه وآله وسلم should be that which stems from the inner heart based on love and sincerety. Otherwise obedience based on worldly greed was displayed even by the hypocrites. Therefore Allah Almighty has said that if you do love Allah Almighty, then obey the Messenger of Allah صلى الله عليه وآله وسلم then only will Allah Almighty love you and forgive all your sins. May Allah Almighty grant us all this type of obedience. Amin.

123. This tells us that true love eases all difficulties. The hypocrites were bereft of true love for the Holy Prophet صلى الله عليه وآله وسلم. To them the Battle of Tabuk and its long road appeared to be difficult and cumbersome.

124. This teaches us that taking false and excessive oaths is a sign of hypocrites. The learned scholars of Islam mention taking excessive oaths decreases one's sustenance. This verse contains information about the unseen, eg. that after reaching Madina Munuwwarah the hypocrites will express excuses by swearing false oaths. The same happened as prophesized.

125. That is by swearing false oaths. From this we learn that false oath is not only a major sin but a means of destruction of the swearer, and a sign of a hypocrite.

SECTION 7

عَفَا اللّٰهُ عَنْكَ لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ صَدَقُوْا وَ تَعْلَمَ الْكٰذِبِيْنَ ﴿۴۳﴾

43. Allah forgive[126], you for accommodating them in staying back, till the true one had not become manifest [127] to you. And you knew the liars [128] clearly.

126. This is an expression of love and kindness, as spoken to the dear ones during a conversation eg May Allah Almighty increase your lifespan; May He strengthen your faith, etc, because granting of permission by the Holy Prophet صلى الله عليه وآله وسلم was no error on his part, as prior to this he was not prohibited to grant such permission.

127. This tells us that the Holy Prophet صلى الله عليه وآله وسلم always had full knowledge of the infidels, but he had concealed their identity. What is being said here is why did he not humiliate them. Had you not given them permission to stay away from the war, and despite that they had not gone, they would be humiliated. By knowledge is meant worldly knowledge. Says Allah Almighty: "*And you will certainly recognize them by the manner of their speech*". S47:V30

128. On the occasion of the Battle of Tabuk the hypocrites began to seek permission of the Holy Prophet صلى الله عليه وآله وسلم to stay at home using illness and weakness, as an excuse. The Holy Prophet صلى الله عليه وآله وسلم granted them permission. This verse discusses this issues. this permission of the Holy Prophet صلى الله عليه وآله وسلم was not due to any incorrect information but because of some far sighted considerations.

لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ

44. And those who believe in Allah and the Last Day [129] would not ask leave of you from Jihad with their wealth and their lives.

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اَنْفُسِهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ۝۴۴

And Allah knows the pious ones well.

129. Bringing faith in Allah Almighty is included in declaring faith in the Messenger of Allah صلی اللہ علیہ وآلہ وسلم. By faith is meant having correct faith with regard to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Mere faith in Allah Almighty was declared by the hypocrites too. The essence of true faith is the personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. From this we learn that making excuses to dodge Holy War was the sign of a hypocrite.

اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَ ارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِیْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ۝۴۵

45. Only they ask you exemption who do not believe [130], in Allah and the Last Day, and their hearts are in doubt [131]. Then in their doubts they waver.

130. This means seeking permission to stay away from holy war on lame excuses is the sign of a hypocrite. From this we learn that not declaring faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم amounts to rejection of Allah Almighty, because though the hypocrites had believed in Allah Almighty, but they had rejected the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Yet it is clearly stated here that they do not declare faith in Allah Almighty.

131. By doubt here means these hypocrites do not have firm conviction about the truth of Islam and the falsehood of infidelity nor in the consequences thereof. If Muslims would gain victory they would say perhaps Islam is a true Religion, and if the infidels would gain victory they would say that perhaps these infidels are on the path of truth, otherwise they would not have been victorious. Or it could mean they have no trust in the promises of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. In addition they have no confidence in prophecies told by the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This tells us that anyone who tries to waver and show hesitation in respect of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم knowledge of the unseen shows doubts in the truth of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم prophecies is a hypocrite. We further learn that Allah Almighty blesses a believers inner satisfaction - the degree of satisfaction will be in accordance with the degree of faith "*Behold, in the remembrance of Allah alone there is the satisfaction of hearts*". (S13:V28)

وَ لَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّلٰكِنْ كَرِهَ اللّٰهُ انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَ قِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ ۝۴۶

46. Had they willed to go forth, they would have made some preparation [132]. for it. But, Allah disliked their such rising. So, He made them lethargic. And it was said [133], to them: "Remain sitting with those who sit" [134].

132. The hypocrites were outwardly trying to make it appear they were prepared to participate in the Battle of Tabuk but due to the sudden occurrence of illness and difficulties we were unable do so. However they are false in their claim because they had at no stage made any preparation for undertaking this military journey. From the beginning their hearts were not inclined towards this. From this we learn that military preparation is an act of worship.

133. By this is meant advise was given to them by their children or companions or the devil, or Allah Almighty placed this in their hearts in an unseen way. In the first instance this means expressing it outwordly or literally

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while the second instance suggests it is said to impress in the heart because Allah Almighty had commanded them to participate in the holy war. The latter meaning is more powerful. Thus the latter meaning is in accordance with Divine intention. Therefore the word 'said' is used in translation.

134. Inclusive of the women, the aged, the children and the sick.

لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّلَاْاَوْضَعُوْا خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَ فِيْكُمْ سَمّٰعُوْنَ لَهُمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿۴۷﴾

47. If they would have come out along with you, they would have aided? [135], you nothing except corruption and would have run to and fro in your midst, seeking to cause sedition among you by their spies [136]. And Allah Knows well the unjust.

135. In that they would have frightened you through the infidels, caused you to fight amongst yourself's heaped praises of the infidels in your presence and hurled insults upon the Muslims. From this we learn that a hypocrite does a good deed with an evil intention he goes to the mosque with the intention of stealing people's shoes.

136. Those who listen to your discussion with the intention of informing the infidels with it are the hypocrites. This tells us that for a believer to become an informer of a hypocrite is a sign of hypocrisy or playing double standards. In this case the pronominal suffix 'them' is used to indicate the infidels. Ot it could also mean Oh Muslim some new converts amongst you are so simple and have weak belief that they easily accept what the hypocrites tell them, and they become inflamed at their instigation.

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوْا لَكَ الْاُمُوْرَ حَتّٰى جَآءَ الْحَقُّ وَ ظَهَرَ اَمْرُ اللّٰهِ وَهُمْ كٰرِهُوْنَ ﴿۴۸﴾

48. No doubt, they already sought to create disorder [137], before and turn the plans upside down [138], for you O Beloved , till the truth came and Allah's command appeared [139]. And they disliked.

137. In the Battle of Uhud, prior to the Battle of Tabuk, Abdullah ibn Ubay, in an effort to weaken you, took his three hundred associates from the battlefield at at time when the Muslims were really hard pressed. From this we learn that in the case of such a treacherous person one must be ever alert least one falls prey to their deception again. A believer can never be bitten twice by one serpent.

138. By this is meant that all the schemes of the hypocrites through the grace of Allah Almighty were rendered in vain. They did their best to make the infidels victorious over the believers but through the bounty of Allah Almighty their effort had the opposite effect: At Uhud the objective of the infidels was not achieved, and at Tabuk they became eager to accept peace, etc. Even today, if the Muslims of the world can become staunch in their beliefs and unity, every scheme of the infidels against them will be rendered useless by the will of Allah Almighty.

139. From this we learn that the infidels and the hypocrites show meaningles joy at our happiness, insincerely congratulate the Muslims, but inwardly their hearts burn at the success of the Muslims.

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49. And among them is he who submits before you like this: "Give me leave, and do not put me to trial[140]". Listen, they have already fallen down into trial [141]. And surely, Hell has surrounded the infidels.

وَ مِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَ لَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ وَ اِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ﴿۴۹﴾

140. Reason for its revelation:
The Holy Prophet صلی اللہ علیہ وآلہ وسلم had instructed Jud bin Qais, a hypocrite, to get ready to participate in the Battle of Tabuk. He replied that my people are aware of how much passion I have for women. If I go to fight the Romans there is a danger that I could become infatuated with their beautiful women, which could prove problematic for me. Thus kindly do not take me there lest I fall prey to any mischief and temptation. In response this verse was revealed.

141. By this is meant not participating in the battle, disobeying the order of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to mock at him, etc. are grave forms of mischief.

50. If good befalls you then it hurts [142], them, and if any misfortune [143], comes to you then they say: "We had already taken precautions to set our works before [144]". And they turn back rejoicing.

اِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَ اِنْ تُصِبْكَ مُصِيْبَةٌ يَّقُوْلُوْا قَدْ اَخَذْنَاۤ اَمْرَنَا مِنْ قَبْلُ وَ يَتَوَلَّوْا وَّ هُمْ فَرِحُوْنَ ﴿۵۰﴾

142. Though this is hinted that showing joy at any difficulty of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the work of the infidels. Likewise, expressing sadness at the happiness of the Muslims is the sign of hypocrites. Muslims always share the joy and misfortune of their fellow Muslims. At the illness of one limb every limb becomes restless. Any one who remains unmoved is really useless and completely withered.

143. By misfortune is meant, death, injury or defeat. Outwardly this is addressed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم but in truth it is addressed to all the Muslims. In no battle did the Holy Prophet صلی اللہ علیہ وآلہ وسلم ever turn his back. If any one says this he should be ordered to seek repentance. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the bravest of the brave. There has been no one more brave like him.

144. This means they had not participated in the battle. From this we learn that not undergoing difficulties in the Path of Allah Almighty is a form of loss, while hearing the hardship is beneficial. He who spends much in the path of Allah Almighty is indeed in gain who he spends less in on a loss. The affairs of Allah Almighty are totally opposite to our worldly affairs.

51. Please declare: "Nothing shall reach us but what Allah has ordained [145] for us. He is our Protector, and the believers should keep trust in Allah only".

قُلْ لَّنْ يُّصِيْبَنَاۤ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۵۱﴾

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145.If the preposition 'for' in the word 'for us' is used to indicate benefit then its meaning would be every grief and comfort which is beneficial for us.

قُلْ هَلْ تَرَبَّصُوْنَ بِنَآ اِلَّآ اِحْدَى الْحُسْنَيَيْنِ ؕ وَ نَحْنُ نَتَرَبَّصُ بِكُمْ اَنْ يُّصِيْبَكُمُ اللّٰهُ بِعَذَابٍ مِّنْ عِنْدِهٖۤ اَوْ بِاَيْدِيْنَا ۖ فَتَرَبَّصُوْۤا اِنَّا مَعَكُمْ مُّتَرَبِّصُوْنَ ﴿۵۲﴾

52. Please declare: "Do you wait for us, but for one of the two excellent goods [146]. And we are waiting for you that Allah afflict you from Himself [147] or with our hands. So wait, we also are waiting with you".

146. They await either for blessing or martyrdom. This tells that the misfortune of a believer too is a mercy from Allah Almighty for him. He earns great reward by bearing this with patience. There are various categories of martyrdom. The example of a believer is: when he is struck by an enemy he becomes a warrior, when he is killed by him he becomes a martyr, when he is inflicted by misfortune he is in a state of fasting, when he overcomes this it is like Eid for him. Thus in all conditions he stands to gain.

147. By afflict you with torment means you will die an infidel. and you would be caught up in the punishments of the grave and the Hereafter. Some commentators have said that like Thamood and Aad, punishment from unknown sources shall come upon you because cases of punishments of MASAKH metamorphosed into lower species and KHASF to be partially submerged in the ground can still come. After the coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم common punishments of unknown sources have been discontinued but not the special forms of punishments. Thus prior to the Day of Judgement some people's faces would undergo metarmorphoses and some would partially submerged in the ground.

قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَّنْ يُّتَقَبَّلَ مِنْكُمْ ؕ اِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِيْنَ ﴿۵۳﴾

53. Please declare: "Spend willingly or unwillingly, it shall not be accepted from you. No doubt, you are a disobedient people [148]".

148. Reason for its Revelation:
On the occasion of the Battle of Tabuk Juda bin Qais, the hypocrite, tendered in an apology that though he would not be able to participate in the battle personally, he is prepared to donate wealth towards the cost of the battle. In response to it this verse was revealed. It should be remembered that here 'you spend' cannot be for an obligatory command but it is used as an expression of information, and not be accepted means the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not be accepting it, or that Allah Almighty will not be accepting it. The commentator of Roohul Bayaan has said that after that Juda bin Qais accepted Islam sincerely and died during the Caliphate of Hazrat Uthman May Allah be pleased with him Allah Almighty knows best.

وَ مَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّاۤ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ بِرَسُوْلِهٖ وَ لَا

54. And what they spend, its acceptance was not barred, but because they rejected [149], Allah and

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His Messenger. And they come to Salaah lazily [150] and spend unwillingly [151].

يَأْتُوْنَ الصَّلٰوةَ اِلَّا وَ هُمْ كُسَالٰى وَلَا يُنْفِقُوْنَ اِلَّا وَ هُمْ كٰرِهُوْنَ ﴿۵۴﴾

149. This tells us that the worship of an infidel is unacceptable. Only that branch will bear fruit which is connected with the root. The pre-conditions for acceptance of one's good deeds is servitude of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

150. From this we learn that to perform Salaah negligently is the way of the hypocrites. From this many juristic issues can be deduced: to perform Salaah on the eleventh hour, to become accustomed to perform it without congregation, to perform it bare-headed, to perform it with opened shirt buttons and folded sleeves - all these are undesirable factors of Salaah as they reflect signs of negligence.

151. Because the hypocrites do not believe in the reward of such a charity. They merely spend to conceal their hypocrisy. From this we learn that any donation which is given to seek favours, or to conceal any ones taunting or for the sake of pride shall not be rewardable.

55. Then let not their wealth and children surprise [152]. you. Allah only intends to punish [153], them with these things in the life of the world, and that their souls may depart while they are infidels [154].

فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَ لَاۤ اَوْلَادُهُمْ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِى الْحَيٰوةِ الدُّنْيَا وَ تَزْهَقَ اَنْفُسُهُمْ وَ هُمْ كٰفِرُوْنَ ﴿۵۵﴾

152. Here Muslims are being addressed that you should not express any amazement at the wealth of the hypocrites i.e. if they are accursed people then why are they blessed with so much wealth. Infact in the eyes of the Holy Prophet صلی اللہ علیہ وآلہ وسلم their wealth was less significant than the wing of a mosquito.

153. By this is meant accummulate it through your effort, guard it through hard work and die regretfully leaving it behind.

154. This tells us that any wealth or children that make you unmindful of Allah Almighty is a punishment from the Almighty. May Allah Almighty protect us from them. Further we learn that the wealthy experience a painful death as he is faced with two diificulties, leaving the world, and leaving the wealth. The believer experiences an easy death as he regards it as a means of meeting the Holy Prophet صلی اللہ علیہ وآلہ وسلم. For this reason his day of death is called Urs - a re-unionn - the wedding day of meeting the groom. Death is a train which transports the criminal to his place of hanging, and the groom to the place of wedding procession leading to the bride's house. for the believer it is the day of meeting, for the infidel it is the day of separation.

56.They swear by Allah that they are amongst you. And they are not from amongst [155] you. Yes, they are afraid.

وَيَحْلِفُوْنَ بِاللّٰهِ اِنَّهُمْ لَمِنْكُمْ ؕ وَ مَا هُمْ مِّنْكُمْ وَ لٰكِنَّهُمْ قَوْمٌ يَّفْرَقُوْنَ ﴿۵۶﴾

155. From this emerges a few issues:

1. To feign piety is the work of the hypocrites and not of the believers.
2. To give proof of your faith by swearing oaths is a sign of the hypocrite, the believer is not in need of this. People will accept him as a believer without swearing an oath. These signs are seen in both even today.

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3. When your action is not in accordance with your speech, it will not hold any credence. The hypocrites swear oaths to prove their faith but Allah Almighty said that they are not from the believers,
4. Muslims are of two types: religious Muslims and nationalistic Muslims. The hypocrites were from the second group. They were not religious Muslims. They were permitted to perform their Salaah in the mosques because of their claim to be Muslims, and they were not put to the sword like the infidels. However, they were not recognized as believers by Allah Almighty. This is exactly what is meant by "And they are not from amongst you".
Presently too Muslims are divided into seventy three sects of nationalistic Muslims. Every sect is not made up of religious Muslims, though all these sects are statistically considered to be Muslims.

57. If they find a place of refuge, or cave, or a place to creep into, they would certainly have turned to it rushing headlong [156].

لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ اَوْ مُدَّخَلًا لَّوَلَّوْا اِلَيْهِ وَ هُمْ يَجْمَحُوْنَ ﴿۵۷﴾

156. This means they should run away from you in such a way that they should not be able to look at you again. From this we learn that every person is inclined to his own kind. A hypocrite amongst the Muslims is just as out of place as if he is a crow amongst the parrots.

58. And of them are some who blame[157]. you with regard to the distribution of charities. Then, if they get something of it, they are pleased, and if they get nothing, then they are angry [158].

وَ مِنْهُمْ مَّنْ يَّلْمِزُكَ فِى الصَّدَقٰتِ ۚ فَاِنْ اُعْطُوْا مِنْهَا رَضُوْا وَ اِنْ لَّمْ يُعْطَوْا مِنْهَاۤ اِذَا هُمْ يَسْخَطُوْنَ ﴿۵۸﴾

157. Reason for its revelation:
On one occasion the Holy Prophet صلى الله عليه وآله وسلم was distributing the spoils of war. During the distribution Harqoos ibn Zaheer Tameemi who was known Zul Khu said "Oh Messenger of Allah صلى الله عليه وآله وسلم exercise justice". This infuriated Hazrat Umar (May Allah be pleased with him) who sought permission to behead him but the Holy Prophet stopped him saying: From his progeny will be born such people who will excell you in performance of Salaah and recitation of the Holy QUR'AAN but they would go out of the fold of Islam like a bow leaves the arrow. e.g. The Khawarij, Wahabis, etc. In response to ibn Tameemi this verse was revealed. From this we learn that raising an objection against any blessed act of the Holy Prophet صلى الله عليه وآله وسلم is infidelity.
158. This tells us that being pleased with the Holy Prophet صلى الله عليه وآله وسلم in ones worldly gain and being displeased when incuring a loss is a special sign of the hypocrite. Such a person never really declared faith in the Messenger of Allah صلى الله عليه وآله وسلم but merely brought faith on his own selfish wishes. Such a person is worse than a dog because after being beaten by his master he does not abandon him.

59. What good would it have been if they had been pleased [159], with what Allah and His Messenger had given them and would have said:

وَ لَوْ اَنَّهُمْ رَضُوْا مَاۤ اٰتٰىهُمُ اللّٰهُ وَ رَسُوْلُهٗ ۙ وَ قَالُوْا حَسْبُنَا اللّٰهُ سَيُؤْتِيْنَا

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اللّٰهُ مِنْ فَضْلِهٖ وَ رَسُوْلُهٗۤ ۙ اِنَّاۤ اِلَى اللّٰهِ رٰغِبُوْنَ ﴿۵۹﴾ ع

"Sufficient [160] for us is Allah. Allah gives us of His Bounty [161] and so the Messenger of Allah. To Allah, only, we turn in submission.

159. From this we learn that it is absolutely correct to say that Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم blessed us with faith, saved us from the fire of Hell, etc. We further learn that Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم shower their bounties upon us and will continue to do so. Infact whatever Allah Almighty gives, does so through the medium of the Holy Prophet صلى الله عليه وآله وسلم.

160. Whether we obtain material wealth or not, for us the bounty and blessing of Allah Almighty is sufficient. This type of conviction is a sign of a true believer.

161. This tells us that every blessing and bounty is being distributed by the Holy Prophet صلى الله عليه وآله وسلم because here the distribution of bounty of both Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم is being mentioned without any restriction.

SECTION 9

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَ الْمَسٰكِیْنِ وَ الْعٰمِلِیْنَ عَلَیْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَ فِی الرِّقَابِ وَ الْغٰرِمِیْنَ وَ فِیْ سَبِیْلِ اللّٰهِ وَابْنِ السَّبِیْلِ ؕ فَرِیْضَةً مِّنَ اللّٰهِ ؕ وَ اللّٰهُ عَلِیْمٌ حَكِیْمٌ ﴿۶۰﴾

60. The poor-due is only for those who are poor and needy, and those who collect [162], it, and for those whose hearts are to be conciliated [163], for Islam, and for the freeing [164], of slaves and for debtors and for spending in the way of Allah [165], and for the traveller [166]. This has been ordained by Allah [167]. And Allah is All Knowing, Wise.

162. Collectors of Zakaat are those who are appointed for this purpose by a Muslims ruler. Their salaries would be paid by the money collected, even if they may be wealthy, provided they are not Hashimi Sayyeds - i.e. descendents of the Holy Prophet صلى الله عليه وآله وسلم. If these collectors are Sayyeds their salary should be paid from separate wealth, and not from Zakaat money. It should be remembered that Zakaat on cash, animals, fresh produce was usually collected by Muslim emperors, while Zakaat on latent wealth eg gold and silver was paid in by their owners. However, now Zakaat on both types of wealth should be paid on by the owners themselves because there is so much that the kings and rulers would not be absolutely fair in this regard.

163. By this is meant those infidels about whose faith there is hope, or those new converts in whose hearts the seeds of faith have not yet fully seeped, or those staunch infidels from whose mischief there is a grave danger. The first and third conditions are now eliminated. The second type is still relevant for the receipt of Zakaat.

164. By this is meant that money from the Zakaat should be given to a slave to buy his freedom from his master. A listed slave is he whose master has stipulated an amount for the purchase of his freedom.

165. By this is meant he should be a destitute warrior. By this is meant Zakaat should only be paid to those who are mentioned in this verse, and they should be made owners

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Zakaat can be given to him to relieve him of his difficulty.

167. By this is meant these rules are fully settled and as such they should be carried out.

Religious issue:

The person giving Zakaat is fully empowered to either give all his Zakaat to just one person or distribute it amongst all those who are entitled to receive it.

of the money given to them. Hence it should not be given for the mosque, for religious shrines, for the shroud of the deceased because they are excluded from the eight already meantioned. Also, no one can claim ownership in these instances.

166. Even if the traveller is wealthy in his own land and becomes destitute on t he journey,

وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ وَيَقُوْلُوْنَ هُوَ اُذُنٌ ؕ قُلْ اُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ لِلْمُؤْمِنِيْنَ وَرَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ؕ وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۱﴾

61. And of them some are those who hurt the Prophet and say: "He gives an ear [168], to all things he hears", Please declare: "He is an ear for the good [169]. of you. He believes in Allah and believes [170], the words of the believers, and he is a mercy [171]. for those who are believers among you". And those who hurt [172], the Messenger, for them there is a painful torment [173].

168. These are those who accept whatever is said without verifying it Reason for its revelation:

The hypocrites would say a great deal of nonsense about the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم in their gatherings. Some of them would say if the Messenger of Allah صلی اللّٰہ علیہ وآلہ وسلم got wind of what they were saying he would be angered by it. To this Jallas bin Saeed said: it does not matter, if he does come to know of it we will deny it in the presence of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم. We will take an oath and because he is pure and unsuspecting he accepts whatever is spoken before him. In response to the prattle of these hypocrites this blessed verse was revealed.

169. By this is meant Oh hypocrites! it is better for you to not verify everything he says. If he was in the habit of revealing your secrets it would have been disastrous for you. Indeed the Messenger of Allah Almighty صلی اللّٰہ علیہ وآلہ وسلم is the keeper of secrets.

170. This means although the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم remains silent at whatever anyone says but he only believes what the believers say. Even his silence is a mercy and a blessing.

171. The Holy Prophet's صلی اللّٰہ علیہ وآلہ وسلم general mercy is for the entire universe, but his special mercy is for Muslims alone. Hence this verse is in no way contrary to the mercy unto the universe

172. By 'hurt' means hurt the Holy Prophet through their word, deed or movement.

173. From this emerge two issues:

1. Any work which is hurtful to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is forbidden. If anyone's Salaah causes hurt to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم it is forbidden, while if making Qaza of a Salaah at a given time makes the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم happy, then making Qaza at that time is an act of worship.

2. To cause harm to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is infidelity because painful punishment is given to the infidels only. It should be remembered that to cause harm to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is different to some ones deeds causing him hurt. To cause

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harm is infidelity. Our sinful deeds too cause hurt to the Holy Prophet صلى الله عليه وآله وسلم but this does not make us infidels. It also means to sin deliberatley so as to cause hurt to the Holy Prophet صلى الله عليه وآله وسلم too is an act of infidelity.

62. They swear by Allah before you that you may be pleased [174]. And Allah and the Messenger had a greater right, that they should please[175], him, if they had faith.

يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ ۚ وَاللّٰهُ وَ رَسُوْلُهٗۤ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ ﴿۶۲﴾

174. Reason for its revelation:
This verse was revealed regarding those hypocrites who would mock at Islam and the Muslims when they were alone and then they would come to the Muslims and take a false oath that they had never done this.
175. From this we learn two issues:
1. In the acts of worship intention of pleasing the Holy Prophet صلى الله عليه وآله وسلم with Allah Almighty would not be regarded as polytheism, instead it is completion of faith.
2. To worship Allah Almighty in the name of the Holy Prophet صلى الله عليه وآله وسلم is a means of gaining divine rewards, just as offering sacrifice and performing pilgrimage for the Holy Prophet صلى الله عليه وآله وسلم are all acts to gain his pleasure. The Holy Prophet صلى الله عليه وآله وسلم had offered sacrifice on behalf on his followers.

63. Are they not aware [176], that whoso opposes Allah and His Messenger, for such a person is the fire of Hell, in which he will abide forever[177]. This is a great humiliation.

اَلَمْ يَعْلَمُوْۤا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ؕ ذٰلِكَ الْخِزْىُ الْعَظِيْمُ ﴿۶۳﴾

176. By this is meant opposing them by taking their laws to be false. Thus those sinful Muslims are not included in this who transgress the laws of Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم in the knowledge that what they are doing is contrary to these divine laws. Rejection is infidelity, transgression is sin.
177. This tells us that eternal stay in Hell and its humilation is for the infidels only. Even if the sinful believers would be sent into Hell it will be for a temporary period to cleanse them of their sins, just as impure gold is placed into the furnace to purify it and coal is placed in the same furnace to burn it, the infidels are the coal of Hell while the sinful Muslims are impure gold. Further we learn that slightest opposition to the Holy Prophet صلى الله عليه وآله وسلم is infidelity. We also learn that the position of opposing the Holy Prophet صلى الله عليه وآله وسلم is the same as opposing Allah Almighty. The opposing to any word or religious works of the Holy Prophet صلى الله عليه وآله وسلم is infidelity.

64. The hypocrites fear, lest a Surah (chapter) should be revealed to them informing them of what is in their hearts [178]. Please declare: "Mock [179], on, truly Allah is about to reveal what you fear [180]".

يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تُنَزَّلَ عَلَيْهِمْ سُوْرَةٌ تُنَبِّئُهُمْ بِمَا فِىْ قُلُوْبِهِمْ ؕ قُلِ اسْتَهْزِءُوْا ۚ اِنَّ اللّٰهَ مُخْرِجٌ مَّا تَحْذَرُوْنَ ﴿۶۴﴾

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178. It should be remembered that the pronominal suffixes of 'to them' and 'informing them' are connected with the Muslims, and in their heart's is connected to the hypocrites. From this emerges three issues:

1. The revealing of the Holy QUR'AAN to the Holy Prophet صلى الله عليه وآله وسلم is like being revealed to his followers because the purpose of the Holy QUR'AAN is giving guidance to the followers of the Messenger of Allah Almighty صلى الله عليه وآله وسلم.

2.The Holy Prophet صلى الله عليه وآله وسلم already had full knowledge of the hypocrites; the revelation of the verses regarding them was to make the believers aware of them. For this reason the plural form of the pronoun is used in 'informing them'.

3. The Holy Prophet صلى الله عليه وآله وسلم is concealer of faults and as far as possible would not humiliate the hypocrites. It is the Holy QUR'AAN which reveals the secrets of these unfortunate wretches.

179. In matters of Religious laws or in matters concerning Allah Almighty and the Holy Prophet The objective of this is to chide or scold the hypocrites and not to give them permission to hurt or insult at the above.

180. Allah Almighty fulfilled this promise in that the hypocrites were eventually completely disgraced.

65. And O Beloved Prophet if you question them, they will say [181]: "We are only joking and playing". Please declare: "Do you mock at Allah?" Were you mocking at Allah and His Verses and His Messenger.

وَ لَئِنْ سَاَلْتَهُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَنَلْعَبُ ؕ قُلْ اَبِاللّٰهِ وَ اٰيٰتِهٖ وَ رَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ ﴿۶۵﴾

181. Reason for its revelation:

While going to the battle of Tabuk two of the three hypocrites were conversing between themselves that the Holy Propeht صلى الله عليه وآله وسلم thinks that we would be victorious over the Romans. This assessment is totally incorrect. Though the third hypocrite remained silent he was laughing. The Holy Prophet صلى الله عليه وآله وسلم sent for the three and asked them to explain what they had said. At this the three replied that we were merely joking to lighten the journey. At this occasion this verse was revealed. From this emerge few issues:

1. Allah Almighty has blessed the Holy Prophet صلى الله عليه وآله وسلم with the knowledge of the unseen. What people would say in their privacy the Holy Prophet صلى الله عليه وآله وسلم was made aware of it.

2. Approval through silence and laughing at talk of infidelity too is infidelity because approval of infidelity is in itself infidelity.

3. Insult of the Holy Prophet صلى الله عليه وآله وسلم is indeed insult of Allah Almighty. Here the hypocrites had insulted the dignity of the Holy Prophet صلى الله عليه وآله وسلم but Allah Almighty says: "*Say you 'Do you mock at Allah and His signs and His Messenger?*" meaning, mocking at the Holy Prophet صلى الله عليه وآله وسلم is mocking at Allah Almighty and all His signs. Thus respect of the Holy Prophet صلى الله عليه وآله وسلم is indeed respect of Allah Almighty.

66. Make no excuses, you have already become infidels after becoming Muslims [182]. If We forgive [183], some of you, then We shall punish others, because they were guilty.

لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ؕ اِنْ نَّعْفُ عَنْ طَآىِٕفَةٍ مِّنْكُمْ نُعَذِّبْ طَآىِٕفَةًۢ بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿۶۶﴾

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182. From this we learn that insulting the dignity of the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity even if it is done unintentionlaly because mockery has been declared as infidelity. We further learn that the one who insults the dignity of the Holy Prophet صلى الله عليه وآله وسلم is an apostate.
183. In there is a prophecy that of the three the one who remained silent would be able to repent and he would not be granted forgiveness. The other two would not be able to repent and would thus be punished in Hell. Thus this third person sincerely repented. His name was Yahya ibn Hameer Ashjaee. He was martyred in the Battle of Yamamah during the rule of Hazrat Abu Bakr Siddique (May Allah be pleased with him) but his body was never found. At the repentance he prayed to Allah Almighty "Oh Allah grant me martyrdom in Your path in such a way that there shall be no one to give me Ghusal and Kafan and no one to bury me". *KHAZAIN UL IRFA*AN Oh Allah grant through his medium forgiveness to the sinners and repentance for all of us. Amin.

SECTION 9

67. The hypocrites, men and women, are birds [184] of the same feathers. They bid evil and forbid from doing good [185] and keep their hands closed [186]. They have left Allah, so Allah has left them. No doubt, the hypocrites are the confirmed disobedient [187].

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ وَيَقْبِضُوْنَ اَيْدِيَهُمْ نَسُوا اللّٰهَ فَنَسِيَهُمْ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ﴿٦٧﴾

وقف لازم

184. By this is meant all are equal in hypocrisy, though some are leaders and others are underlings. But none from them is a believer.
185. This tells us to stop people from good and pious talk is the way of the infidels. The Wahabies should take a lesson from this as they continuously stop people from doing good deeds and indulging in good activities. Says Allah Almighty: *"Forbidder of good, transgressor, sinful"*. (S68:V12) The Wahabies do not lend support for stopping worthless games and entertainment. But instead they will, stop people from activities which cater for the remembrance of Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم, and from gatherings in which the Saints of Allah Almighty are being discussed. May Allah grant them good understanding.
186. In that, they do not spend their weatlh in Allah's way and they stop others from doing this. From this those people should take a lesson who stops others from holding Fatihas of the pious servants of Allah Almighty without any apparent reason. This type of spending too is spending in Allah's way.

187. By transgressor is meant one holding evil beliefs eg. the infidel, and not one who commits sinful deeds because such a person is still a Muslim. There are three types of sinfulness and impiety in which sinfulness of beliefs is the most detestable type.

68. Allah has promised the hypocrites men and women and the infidels the fire of Hell, wherein they will abide forever. That is sufficient for them. And the curse of Allah is

وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَ الْمُنٰفِقٰتِ وَ الْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا هِيَ حَسْبُهُمْ وَ لَعَنَهُمُ اللّٰهُ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ﴿٦٨﴾

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upon them. And for them is the lasting torment [188].

188. This tells us by Allah Almighty the command regarding the hypocrite and an infidel is same. In Shariah there is no war against the hypocrites becaluse the laws of Shariah as based on outward actions.

كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ مِنْكُمْ قُوَّةً وَّ اَكْثَرَ اَمْوَالًا وَّ اَوْلَادًا ؕ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَ خُضْتُمْ كَالَّذِيْ خَاضُوْا ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۶۹﴾

69. Even all those before you were mightier than you in strength and more abundant[189]. in wealth and children. They enjoyed their share. So you enjoy your share just as those before you enjoyed theirs. And you indulged in absurdity just as they indulged. Their deeds are wasted [190]. in the world and the Hereafter [191]. And they are the losers.

189. The example of this is the people of Aad and Thamood who were extremely powerful. Despite this strength when they opposed a Prophet of Allah Almighty they were destroyed. Likewise Oh hypocrites be mindful of your end. From this we learn that materialistic power is always defeated by spiritual power. Observe seventy thousand magicians were defeated single handedly by Hazrat Moosa (May Allah be pleased with him). The entire forces of the world will fail not only against a Prophet but against one saint.

190. From this we learn two issues:

1. Good deeds are nullified through opposition to Allah's Prophet's but remain unchanged. Infidelity is the cause of confiscation of good deeds

2. Analogy is a truism, and Analogy in matters of Shariah is given credence in Islam. This is because Allah Almighty has explained His servants by means of an analogy that Oh you present day hypocrites and infidels because your evil beliefs and absurdities are like that of your predecessors in infidelity your end too will be like theirs - i.e. destruction. This is analogy indeed, that is to give a common order for a common cause. Say Allah Almighty: "*Therefore, take heed. O you with your eyes*". S59:V2 .

191. Good deeds benefit a person in this world, save him from calamities, increases his wealth and provides him with every honour. Says Allah Almighty: "*And he who fears Allah, Allah will make a way for his deliverance. And will provide for him whence he expects no*". (S65:V2-3) . In the Hereafter too they will be his saviour through which he will receive the bounties of Allah Almighty. Good will neither benefit the infidel in this world or in the Hereafter. From this we learn that prayers, incantations, talismans, etc of the infidels are not beneficial but rather wasteful.

اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ ۙ۬ وَقَوْمِ اِبْرٰهِيْمَ وَ اَصْحٰبِ مَدْيَنَ وَ الْمُؤْتَفِكٰتِ ؕ اَتَتْهُمْ رُسُلُهُمْ

70. Have they not received the news[192], of those before them, the people of Nuh and Aad and Thamud, and the people [193], of Ebrahim, and the people of Madyan and the overturned [194], towns? Their Messengers had

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بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۷۰﴾

brought to them bright evidence. We did not wrong them [195], but they were themselves unjust to their souls[196].

192. From this we learn to study authentic history for the purpose of getting lessons from it is an excellent form of worship. The Holy QUR'AAN provides authentic events of pious people and infidels for this very reason. This was the very purpose for enacting Urs of the pious saints and Meelad Shareef so that Muslims become aware of the blessed life of the Holy Prophet صلى الله عليه وآله وسلم and learn authentic details about these pious saints, which would enable them to rectify their beliefs.

193. By this is meant Namrood and his followers who despite their super strength were destroyed with just one stone. The power of Allah Almighty is such that he can destroy elephants through tiny swallow type birds.

194. By this is meant five colonies of the people of Hazrat Lut (on him be peace) Sadoom and the villages near it were turned upside down in such a way that the upper region came down and the lower region went up. Says Allah Almighty: "*We turned the town upside down*". (S11:V82) These colonies of the people of Aad, Thamrood and Lut were found by the Arabs enroute their journeys. The remains of their ruins were still there for the travellers to see and ponder but they seemed to be oblivious to their surrounds. So they had been ordered to ponder over what they were seeing and take a lesson from it.

195. By 'not befitting to Allah' means to punish them without any crime and send upon them punishment in excess to their own sins. It should be remembered that by injustice means to put to use some one elses thing without his permission. This definition does not fit Allah Almighty because everything in this world belongs to Him. Thus as this is the definition of the word injustice pertaining to Allah Almighty, He is without doubt, free and pure from it.

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿۷۱﴾

71. And the Muslim men and women are friends [197]. to one another. They encourage good and forbid evil, and establish prayer and pay the poor-due and obey Allah and His Messenger. These are they on whom Allah will have mercy [198], soon. Undoubtedly, Allah is Dominant, the Wise [199].

196. Every infidel is unjust because he is unlawfully using possessions of Allah Almighty without reallising that they themselves as well as their children and wealth all belong to Allah Almighty.

197. From this we learn that Muslims are friends and protectors of one another and what is said in: "Then no one will be your protector from Allah and no helper". S2:V120 means in opposition to Allah Almighty you do not have a friend or a helper. Thus Friend other then Allah Almighty is different from friend of Allah Almighty. Further, it should be remembered that this friendship between the believers is not cut after their death but

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continues. It is for this reason the living believers pray and convey reward of their good deeds to the souls of their deceased brothers. Says Allah Almighty: *"And those who came after them"*. (S59:V10) Hazrat Alli (May Allah be pleased with him) would always offer Qurbani sacrifice an animal on behalf of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Anyone who stops you from this is not acting according to his faith.

198. Allah Almighty has mercy upon the believers by saving them in the world from the guiles of the devil, safeguards their faith at the time of death, pours light in their graves and eases the answering of the question, on the Day of Judgement will place their book of deeds in their right hand the Scale which will make their good deeds heavier than the sinful deeds, and will make the reckoning of Qiyamah easier for them. These five bounties are due to the Five Daily Prayers as has been reported in traditions. (*Roohul Bayaan*)

199. To whom the Almighty gives no one can seize, and to whom He does not give no one else can give. The Prophets and Saints pray to Allah Almighty so that He may give to their devotees. No one can do anything through opposing Him.

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا وَ مَسٰكِنَ طَیِّبَةً فِیْ جَنّٰتِ عَدْنٍؕ وَ رِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ۠ (۷۲)

72. Allah has promised Muslim men and women Gardens [200], under which rivers flow, wherein they shall reside forever, and clean houses [201], in the inhabitable gardens. And the pleasure of Allah is the greatest [202]. This is the achievement of the greater goal [203].

200. Here believers refer to those believers whose end would be on faith. From this verse we learn that Faith is the only source of obtaining Paradise, even if the believer does not have good deeds. Good deeds are the first means of obtaining Paradise and high status in it. Sinful believer will eventually go to Paradise. Eternal stay in Hell is specifically for the infidels. The minor children of the believers are subordinates of their parents.

201. Those pearls which would be of red ruby, topaz, etc their excellence is beyond our imagination.

202. By this is meant the greatest bounty in Paradise would be Allah Almighty's total satisfaction with its inmates. He will never be angry with them. The pleasure of the beloved is a great bounty for the lover. It should be remembered that the pleasure of Allah Almighty and His blessed Vision would not be a reward of one's good deeds. This would be a special bounty bestowed by Allah Almighty. The sign of Allah Almighty's satisfaction in the world is that Allah's pious servants would be pleased with him and that he would be granted guidance to do good deeds. Whenever Allah Almighty is pleased with anyone He declares to the angels that He is pleased with this person and they too should be pleased with him. Thereafter his love is instilled in the hearts of all the inmates of the earth. Inclination of one's heart towards the pious servants of Allah Almighty is the sign of them becoming the beloveds of Allah Almighty.

203. By this is meant gaining a little pleasure of Allah Almighty is achievement of great success. May Allah Almighty bless us with this through His infinite bounty.

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SECTION 10

73. O Prophet, the Communicator[204]. of hidden news! Fight against the infidels and the hypocrites and be strict [205] with them. Their destination is Hell, what an evil place to return [206] to.

يٰۤاَيُّهَا النَّبِىُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ؕ وَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ۝۷۳

204. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم should not be called by his name but through beautiful titles. If Allah Almighty does not call him by his name, then in what category are we to do so. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other among you*". (S24:V63)

205. Here by infidels is meant combatant infidels. The war with the infidels is with the sword but with the hypocrites is harsh words and strong proofs. The sign of the believer is that he is soft with the believers but harsh with the infidels. May Allah Almighty grant us this. From this blessed verse all verses of showing kindness to them are abrogated. (Roohul Bayaan).

206. From this we learn that open and known infidels and hypocrites are equal in being inmates of Hell, although laws regarding them are different in their worldly lives.

74. They swear by Allah that they[207], said it not, but certainly they uttered the words of infidelity [208]. and became disbelievers after accepting Islam. And they had desired that which they could not get [209], and what they felt bad, that Allah and His Messenger had enriched [210] them with bounties. If they repent, it is good for them, and if they turn away their faces, then Allah will punish them with a severe punishment in the world and in the Hereafter. And on the earth they shall have neither any supporter nor any helper [211].

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ؕ وَ لَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَ هَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْۤا اِلَّاۤ اَنْ اَغْنٰىهُمُ اللّٰهُ وَ رَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَ اِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِى الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَ مَا لَهُمْ فِى الْاَرْضِ مِنْ وَّلِىٍّ وَّ لَا نَصِيْرٍ۝۷۴

207. Reason for its revelation:
On the occasion of Battle of Tabuk when the Holy Prophet صلی اللہ علیہ وآلہ وسلم began to discuss about the ugly end that would come to the hypocrites, then one person named Jallaas said that if the Holy Porphet صلی اللہ علیہ وآلہ وسلم is true then we are worse than donkeys. Hazrat Amir ibn Qays informed the Holy Prophet about this. When Jallaas was asked he swore an oath that he never said this: Hazrat Amir is falsely accusing me of this. At this Hazrat Amir took an oath that he

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was talking the truth, and solemnly prayed to Allah Almighty to verify the one who is talking the truth. In response to it this verse was revealed. It is reported that Jallaas later repented and became a sincere believer. *KHAZAINUL IRFAAN*

208. They utter words of infidelity by doubting the information given by the Holy Prophet صلى الله عليه وآله وسلم and described it with ifs and buts.

209. By this is meant after becoming Muslims outwardly they become outward infidels as well, because hypocrites were in truth infidels from before. Jallaas tried to kill Amir but did not succeed.

210. It is apparent that the pronominal suffix His in 'His grace' is connected with the word Messenger because Messenger is nearer to it. From it several issues emerge:

1. The Holy Prophet صلى الله عليه وآله وسلم is so enriched that he can enrich others. Those who refer to him as poor is totally rude and wretched. If he says this with the inteniton of insult, he is an infidel. Says Allah Almighty: *"And when He found you needy He enriched you"*. (S93:V8) Allah Almighty has already enriched him.

2. No one has any right over Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. Whatever they have bestowed upon anyone it is out of their grace. The entire creation of Allah Almighty is totally dependent and needy of them;

3. It is perfectly correct to say Allah Almighty and His Rasool صلى الله عليه وآله وسلم bestow bounties and favour's.

4. The disobedient and faithless people become headstrong and rebellious after receiving the bounties of Allah Almighty and His Holy Prophet صلى الله عليه وآله وسلم.

211. From this we learn that to be without friends and helpers is the lot of the infidels and hypocrites. Allah Almighty has appointed many helpers for the believers. Says Allah Almighty: *"Only Allah is your friend and His Messenger and the believers"*. S5:V65

وَ مِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَىِٕنْ اٰتٰىنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَ لَنَكُوْنَنَّ مِنَ الصّٰلِحِیْنَ۝۷۵

75. And of them there are some who had promised with Allah that if He will give us out of His Bounty, then We shall surely give in charity and we shall surely become good people.

فَلَمَّاۤ اٰتٰىهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَ تَوَلَّوْا وَّ هُمْ مُّعْرِضُوْنَ۝۷۶

76. Then , when Allah gave them out of His Bounty, they became misers and turned away, turning their faces [212].

212. Reason for its Revelation:
This verse was revealed regarding Thaalbah ibn Hatib who was first a poor man. He requested the Holy Prophet صلى الله عليه وآله وسلم to pray that he becomes wealthy. In reply the Holy Prophet صلى الله عليه وآله وسلم told him that poverty was good for him. He took an oath that if he becomes wealthy he will express gratitude to Allah Almighty in abundance. So the Holy Prophet صلى الله عليه وآله وسلم prayed for him. In response to this dua Allah Almighty granted so much blessing and abundance in his sheep that all of them could not be kept in Madina. Thaalbah then took them to the jungle which deprived him of congregational Salaah. He then denied the institution of Zakaat, and when Zakaat collector was sent to him by the Holy Prophet صلى الله عليه وآله وسلم to collect his Zakaat he told them that Zakaat is a severe tax. He will think about it then pay. This complaint of his was conveyed to the Holy Prophet صلى الله عليه وآله وسلم. Thereafter he came to the Holy Prophet صلى الله عليه وآله وسلم with his Zakaat but the Messenger of Allah صلى الله عليه وآله وسلم refused to accept it. His Zakaat was subsequently rejected in the Caliphate of

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Hazrat Abu Bakr Siddique and Umar Farouk (May Allah be pleased with them) He eventually died an apostate in the Caliphate of Hazrat Uthman May Allah be pleased with him .

77. Therefore after it, Allah put hypocrisy in their hearts, until the Day that they meet Him [213], that they had failed in what [214], they had promised to Allah, and that they were telling lies.

فَاَعْقَبَهُمْ نِفَاقًا فِیْ قُلُوْبِهِمْ اِلٰی یَوْمِ یَلْقَوْنَهٗ بِمَاۤ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَ بِمَا كَانُوْا یَكْذِبُوْنَ﴿۷۷﴾

213. By this is meant until death, because after death no infidel nor any hypocrite would remain in the Barzakh world of graves all will accept faith but their faith would not be accepted. From this we learnt that the death of Thaalbah on hypocrisy and apostasy is certain and categorical. His going with Zakaat again and again too was hypocritical and not based on sincerety. It is for this reason the Holy Prophet صلی اللہ علیه وآله وسلم and the two Caliphs refused to accept that wealth. Had he presented it with sincere repentance it would certainly have been accepted because repentance from infidelity too is accepted.

214. This tells us at times some sins cause defeat in faith. We further learn to remember Allah Almighty in your poverty, to forget Him in your affluence, or fail to fulfil your promise and offering are all signs of hypocrisy. In addition the greatest punishment of Allah Almighty is to be deprived from piety and faith. Worldly tribulations are sometimes a blessing from Allah Almighty. We further learn that a promise to the Holy Prophet صلی اللہ علیه وآله وسلم is a promise to Allah Almighty because Thaalbah had made a promise to the Holy Prophet صلی اللہ علیه وآله وسلم

78. Are they not aware that Allah knows the secret of their hearts and their whispers? And Allah knows of all hidden things [215].

اَلَمْ یَعْلَمُوْۤا اَنَّ اللّٰهَ یَعْلَمُ سِرَّهُمْ وَنَجْوٰىهُمْ وَ اَنَّ اللّٰهَ عَلَّامُ الْغُیُوْبِ﴿۷۸﴾

215. This tells us that the one rejected by the Holy Prophet will never find peace and security anywhere.

79. Those who find fault with believers who give [216], charity willingly and those who get not [217], but with their hard labour, so they [218]. laugh at them. Allah will punish them for laughing and for them there is painful torment [219].

اَلَّذِیْنَ یَلْمِزُوْنَ الْمُطَّوِّعِیْنَ مِنَ الْمُؤْمِنِیْنَ فِی الصَّدَقٰتِ وَالَّذِیْنَ لَا یَجِدُوْنَ اِلَّا جُهْدَهُمْ فَیَسْخَرُوْنَ مِنْهُمْ سَخِرَ اللّٰهُ مِنْهُمْ وَلَهُمْ عَذَابٌ اَلِیْمٌ﴿۷۹﴾

216.Once the Holy Prophet صلی اللہ علیه وآله وسلم was impressing upon his noble Companions the importance of giving charity. On hearing this those Companions who brought great deal of wealth were called by the hypocrites as pretenders, while those who brought less wealth regarding them they said Allah Almighty is not in need of this wealth. This verse was revealed regarding them.

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217. From this verse present day Rafzis should take a lesson who attribute every worship of the noble Companions to hypocrisy and show. To blame and taunt the Companions is indeed work of the hypocrites.

218. Thus Hazrat Abu Aqeel Ansari on this occasion could only bring one *SA'A* approximately 4kg in weight of dates and said that through the entire night's effort he could manage to obtain two *SA'AS* of dates from which one *SA'A* be left at home and one *SA'A* he has brought before the Holy Prophet صلى الله عليه وآله وسلم happily accepted it. This tells us that in the sight of Allah Almighty quantity of wealth does not count. By Him sincerety of the heart counts.

219. This tells us that to taunt and mock at the pious servants, to accuse them, etc is equal to opposing Allah Almighty, and without doubt Allah Almighty takes retribution on behalf of His pious servants.

اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ؕ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿٨٠﴾

80. Whether you ask [220]. for forgiveness for them or not it is the same . If you ask for forgiveness for them seventy times, Allah will never [221]. forgive them. This is because they have rejected [222]. Allah and His Messenger. And Allah guides not the disobedient people [223].

220. Until that time it was not prohibited to pray for forgiveness for the hypocrites. Thereafter prohibition came for this in the following: *"And pray you never over their dead"*. (S9 : V84) Here the number is not restricted to seventy but much more is intended.

221. The reason for this non-forgiveness is being discussed in front, that they are the ones who deny Allah Almighty and His Beloved Messenger صلى الله عليه وآله وسلم and those who reject them Allah Almighty will not forgive them even when the Beloved Prophet صلى الله عليه وآله وسلم out of his infinite universal mercy prays for them because Allah Almighty does not wish that the enemies of His Beloved Rasool صلى الله عليه وآله وسلم should enter paradise. In this act of non-forgiveness there is a tremendous expression of the lofty status of the Holy Prophet صلى الله عليه وآله وسلم. The love of the Beloved is spontaneous, but the demand of love of the friend is that the enemies of His Beloved should not be forgiven. Hence there is a big difference between offering a dua and taking a dua.

222. From this emerges two issues:
1. An infidel will not benefit from any persons prayer of forgiveness because his forgiveness is not possible.
2. To mock at the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم and to reject any one of them is equal to rejecting the Messenger of Allah صلى الله عليه وآله وسلم and rejecting the Holy Prophet صلى الله عليه وآله وسلم is equal to rejecting Allah Almighty. Because these hypocrites had mocked at the Noble Companions, Allah Almighty had declared this as "They have rejected Allah and His Messenger".

223. Thereafter the hypocrites apologised to the Holy Prophet صلى الله عليه وآله وسلم and asked the Holy Prophet صلى الله عليه وآله وسلم to pray for their forgiveness. At that point in time this entire verse was revealed. The Ulema (learned scholars) of Islam state that the repentance of that person who insults the dignity and honour of the Holy Prophet صلى الله عليه وآله وسلم is not accepted in the court of law. (*DURRE MUKHTAAR)* It is possible that this verse could hint as a proof for this issue.

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SECTION 11

81. Those who were left behind delighted at this, that they remained sitting behind [224], the Messenger and they did not like [225], that they may fight in the Way of Allah with their wealth and lives and said: "Come not[226] out in this heat". Please declare: "The fire of Hell is the hottest[227]!" In any manner they would have understood.

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَ قَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ؕ قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ لَوْ كَانُوْا يَفْقَهُوْنَ ﴿۸۱﴾

224. These hypocrites made some excuses and gleefully stayed away from the Battle of Tabuk. From this we learn that to express joy with pride at a sinful act is infideltiy, and to remain aloof from the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم in his time of comfort and difficulty is beyond the dignity of the believer. Expressing joy at the Holy Prophet's صلی اللّٰہ علیہ وآلہ وسلم happiness is part of Faith. "*Therefore let them rejoice*". (S10:V58)

225. From this we learn that the grace of Faith instills in one boldness to do good deeds, while infidelity and hypocrisy causes cowardice in a person. The Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم said that Esha and Fajr Prayers are extremely cumbersome upon the hypocrites. Says Allah Almighty: "*We shall soon provide him hardship*". (S92:V10) Anyone who feels good deeds to be cumbersome and evil deeds to be easy is a hypocrite. May Allah Almighty protect us from this. Amin....

226. On the occasion of the Battle of Tabuk the weather was very hot as well as the place of the battle. These words were uttered by the hypocrites at a time when the heat of time and place became intense.

227. Nothing will be able to extinguish the fire of Hell except two things: the tears of a believer which are shed in the fear of Allah Almighty and on the love of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم or the dust from the body of a believer which accumulates on the body while being in the path of Allah Almighty eg. undertaking journey for Holy War, acquisition of knowledge, Hajj, etc. The author of Roohul Bayaan states that on the occasion of this Battle of Tabuk when Abu Khasheema returned from a journey in the afternoon he found cold water, hot bread and beautiful wives in his garden. Seeing this he began to say it is against the grain of justice that the Messenger of Allah Almighty صلی اللّٰہ علیہ وآلہ وسلم should be enduring the pain in the burning desert sand while I should be enjoying the comforts of the cold water and hot bread. Saying this he immediately departed in the very same conditon with a sword and presented himself at the blessed feet of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم. These noble Companions are those people through whose sake millions of sinners like us would be granted forgiveness by Allah Almighty.

82. Let them laugh a little and weep [228] much, due to the retribution of what they earned.

فَلْيَضْحَكُوْا قَلِيْلًا وَّلْيَبْكُوْا كَثِيْرًا ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۸۲﴾

228. Both these commands are of informational nature eg. the hypocrites will laugh a little in this world but cry a great deal in the Hereafter because laughing at the hardship of the believers is a severe sin for which how can there be a command. The inmates of Hell

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for thousands of years would cry first by shedding tears, then shedding blood until their eyes will become totally dry.

فَاِنْ رَّجَعَكَ اللّٰهُ اِلٰى طَآىِٕفَةٍ مِّنْهُمْ فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ تَخْرُجُوْا مَعِیَ اَبَدًا وَّلَنْ تُقَاتِلُوْا مَعِیَ عَدُوًّا ؕ اِنَّكُمْ رَضِیْتُمْ بِالْقُعُوْدِ اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِیْنَ ﴿۸۳﴾

83. Then if O Beloved Prophet Allah returns you to a party of them, and they ask you [229], leave to go forth to fight, then please declare: "Never will you go forth with me, nor ever fight [230], with any enemy of mine. You chose to sit at home the first time, then remain sitting with those who remained behind [231]".

229. By this is meant now when you return to Madina Munawwarah from the Battle of Tabuk these hypocrites would deceitfully be saying Oh Prophet of Allah صلی اللہ علیہ وآلہ وسلم grant us permission to participate in future battles with you. In this there is a prophesy that they will be saying this, but expressed in ifs and buts.

230. This information is used to express refusal, meaning in future you will not be granted permission to participate in Holy War. From this emerges a few issues:

1. One should remain aloof from faithless people even though they may try to call themselves Muslims. Remember, every one who recites the Kalima is not necessary a believer. The hypocrites were reciters of the Kalima but they were refused permission to participate in The Holy War.

2. Muslims can stop the faithless people from praying in their mosques just as the hypocrites were stopped from participating in the Holy War, although Holy War, like Salaah is an act of worship.

3. Sometimes laws pertaining to apparent infidels are enforced upon the hypocrites. Not stopping these hypocrites from the mosques during the period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the law of Islam in its outward form, while stopping them from Holy War is the law pertaining to their hidden infidelity.

231. By this is meant since you had preferred to stay away from the Battle of Tabuk you will now stay away from all future holy wars as you shall not be given permission to participate in them. From this we learn that wretched people will not be able to benefit from the Holy Prophet's صلی اللہ علیہ وآلہ وسلم blessed company. A bat will never obtain light of the sun. However, those who are eager to receive blessings would continue to do so according to their capacity. Although power of electricity is same but its light is reflected according to watts of the globes. The blessed company of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was same for all, but the capacity to receive blessings of Hazrat Abu Bakr Siddique, Hazrat Umar Farouk, etc was different.

وَلَا تُصَلِّ عَلٰۤى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَ هُمْ فٰسِقُوْنَ ﴿۸۴﴾

84. And you should not pray [232], nor should you stand over their graves. No doubt they disbelieved in Allah and His Messenger and died while they were disobedient [233].

232. This verse serves as a proof for Salatul Janazah because performance of Salatul Janazah of infidels is being prohibited. This tells that Salatul Janazah of a believer is performed. Also, visiting the graves of infidels is prohibited but the Holy Prophet صلی اللہ علیہ وآلہ وسلم

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was given permission to visit the grave of his mother Hazrat Bibi Amina which makes her a believer, though permission was not granted for offering prayer of forgiveness for her because she is sinless. We further learn that Salatul Janazah should not be offered of every one who professes to recite the Kalima.

233. Reason for its revelation:

When the notorious hypocrite, Abdullah bin Ubay died his son Abdullah requested the Holy Prophet صلى الله عليه وآله وسلم to perform his Salatul Janazah and give his blessed shirt for him because this is what he had stipulated in his will. Also until that time there was no prohibition of performing Salatul Janazah of hypocrites. Also the Holy Prophet صلى الله عليه وآله وسلم had prior knowledge that one thousand infidels would accept Islam due this benevolent act of his. Although Hazrat Umar (May Allah be pleased with him) tried to dissuade the Holy Prophet صلى الله عليه وآله وسلم from this, the Messenger of Allah صلى الله عليه وآله وسلم gave his blessed shirt and performed ibn Ubay's Janazah Salaah. This verse was revealed on that occasion. On seeing that even a wretch like ibn Ubay too desires blessings from the clothes of the Holy Prophet صلى الله عليه وآله وسلم a thousand infidels accepted Islam. From this a number of issues emerge:

1. All blessed relics of the Holy Prophet صلى الله عليه وآله وسلم like his shirt, his blessed saliva, etc benefit the believers in the grave.
2. No holy relics will benefit the infidels and hypocrites in the Hereafter.
3. To place holy relics in the graves of believers with the view of obtaining relief from the punishment of the grave is not only permissible but is in accordance with the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم
4. Do not refrain form keeping holy relics with the deceased in the fear that they will beome stained with impurities of the corpse. We drink the holy water of Zam Zam knowing that after it reaches the stomach it changes to urine. Yet no one stops drinking it due to this fear. Thus from this verse and Hadith it is proven to shroud the corpse in Kafan and to bury him in the Ghilaaf covering of the Ka'bah.

85. Be not astonished over their wealth and children. Allah only intends to punish [234], them therewith in this world, and that they part with their souls while they are infidels [235].

وَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَاَوْلَادُهُمْ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَ تَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ﴿۸۵﴾

234. That they should get engrossed in these matters in such a way that they would be unable to remember Allah Almighty. This tells any wealth or children which becomes an obstacle in the remembrance of Allah Almighty is unsound and bad.

235. By this is meant until death their total love for these things will not give them an opportunity to turn their attention to Allah Almighty. May Allah Almighty protect us from this evil

86. And when any Surah is revealed commanding: "Believe in Allah and fight [236], in the company of His Messenger"; then those having the capability among them [237], ask leave of you and say: "Leave us to remain with those who sit behind [238]".

وَ اِذَاۤ اُنْزِلَتْ سُوْرَةٌ اَنْ اٰمِنُوْا بِاللّٰهِ وَجَاهِدُوْا مَعَ رَسُوْلِهِ اسْتَاْذَنَكَ اُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوْا ذَرْنَا نَكُنْ مَّعَ الْقٰعِدِيْنَ ﴿۸۶﴾

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236. On the basis of this verse some Ulema have stated that the status of holy war comes after faith, and that holy war is a worship of great excellence because Allah Almighty has mentioned it after Faith. But truth of the matter is that Salaah is the highest act of worship as holy war is made permissible for its establishment. This verse is for that special time when there was a great need for holy war.
237. This tells us that it is not prohibited for helpless people to abstain from holy war.
238. By this is meant give us permission to remain with those children, women, the sick and helpless people who were unable to participate in Jihad (holy war).

87. They like that they should remain with women left behind, and their hearts are sealed [239]. so that they understand nothing.

رَضُوۡا بِاَنۡ یَّکُوۡنُوۡا مَعَ الۡخَوَالِفِ وَطُبِعَ عَلٰی قُلُوۡبِهِمۡ فَهُمۡ لَا یَفۡقَهُوۡنَ ﴿۸۷﴾

239. By this is meant that even in future they would not accept Islam and this seal was placed on them due to their infidelity and hypocrisy.

88. But the Messenger and whoso believed [240], with him, fought with their wealth and lives. And it is them for whom there is good [241], and it is they who reach their goal.

لٰکِنِ الرَّسُوۡلُ وَالَّذِیۡنَ اٰمَنُوۡا مَعَهٗ جٰهَدُوۡا بِاَمۡوَالِهِمۡ وَاَنۡفُسِهِمۡ ؕ وَاُولٰٓئِکَ لَهُمُ الۡخَیۡرٰتُ ۫ وَاُولٰٓئِکَ هُمُ الۡمُفۡلِحُوۡنَ ﴿۸۸﴾

240. By this association of time and condition because the faith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is prior to the faith of creation and is greater in excellence to the faith of everyone else. Thus only conformity of faith is intended here, i.e they believed with such zeal and sincerety like our Beloved Rasool صلی اللہ علیہ وآلہ وسلم had believed. Bilqees had said: "*And I had believed with Hazrat Sulaiman*". This tells that our Holy Prophet صلی اللہ علیہ وآلہ وسلم is the true test of faith. Anyone whose faith is in conformity with his would be regarded as correct, if it is contrary too his, it would be regarded as false and incorrect.
241. Virtues and benefit of this world, the grave, the Hereafter, are all included in it. From this we learn that there is excellence in the wealth and deeds of the Muslim soldier, and he is protected from the accountability and punishment of the grave the fears and pangs of death, and he shall gain high status in the Hereafter. There was so much blessings in the wealth of Hazrat Zubair ibn Awaam (May Allah be pleased with him) that after his martyrdom his will was settled from just one third of his entire wealth, then one eight of the estate was distributed amongst his four wives from which each received two hundred thousand coins.

89. Allah has prepared for them gardens under which rivers flow. They shall abide therein forever. This is the attainment of the supreme object [242].

اَعَدَّ اللّٰهُ لَهُمۡ جَنّٰتٍ تَجۡرِیۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ خٰلِدِیۡنَ فِیۡهَا ؕ ذٰلِکَ الۡفَوۡزُ الۡعَظِیۡمُ ﴿۸۹﴾ ع

242. From this emerges a few issues:
1. All the bounties of paradise are already created.
2. They have already been allocated to these who would be entitled to them. Thus on the Night of Ascension the Holy Prophet

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صلی اللہ علیہ وآلہ وسلم had seen the gardens and palaces of his devotees in Paradise, after which he had informed some about it.

3. The inmates of Paradise will be given full ownership of their paradise. They will not be there like mere visitors or non-owners. Sure, they will be entertained like visitors.

SECTION 12

90. And there came excuse [243], makers from the villagers in order that leave may be granted to them. And those [244] who lied to Allah and His Messenger sat behind. Soon a painful punishment shall befall the infidels [245] among them.

وَ جَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ لِیُؤْذَنَ لَهُمْ وَ قَعَدَ الَّذِیْنَ كَذَبُوا اللّٰهَ وَ رَسُوْلَهٗ ؕ سَیُصِیْبُ الَّذِیْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِیْمٌ ﴿۹۰﴾

243. By this is meant Amir ibn Tufail and the people of his group who had come to the Holy Prophet صلی اللہ علیہ وآلہ وسلم on the occasion of the Battle of Tabuk and said that if they accompany the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم on this battle the people of tribe of Tai will loot their homes. To this the Messenger of Allah صلی اللہ علیہ وآلہ وسلم replied that Allah Almighty will make me free of your need. My Lord has already informed me of your true condition. These people had lied to the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

244. From this we learn that to lie to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is like telling a lie to Allah Almighty because these wretches had lied to the Holy Prophet صلی اللہ علیہ وآلہ وسلم yet Allah Almighty says they had lied to Him.

245. By this it means those from these hypocrites who will become open infidels they would be punished in this world with death and destruction, or those from these hypocrites will remain infidels until death, will be given painful punishment in the Hereafter. Thus there is no inconsistency in the verse, because every hypocrite was secrectly an infidel.

91. There is no fault [246], on the weak and on the sick and nor on those who are not capable [247], to spend, when they are sincere [248]. to Allah and His Messenger. There is no accountability on the doers of good. And Allah is Forgiving, Merciful.

لَیْسَ عَلَى الضُّعَفَآءِ وَ لَا عَلَى الْمَرْضٰى وَ لَا عَلَى الَّذِیْنَ لَا یَجِدُوْنَ مَا یُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَ رَسُوْلِهٖ ؕ مَا عَلَى الْمُحْسِنِیْنَ مِنْ سَبِیْلٍ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِیْمٌ ﴿۹۱﴾

246. After the false excuse seekers, mention is now being made about those who were genuinely disabled. They are of three types: the old, the sick and those who had no military equipment. This tells us that battle for which a journey has to be undertaken was not obligatory on none of these three.

247. Some helpless Companions had made a request to the Holy Prophet صلی اللہ علیہ وآلہ وسلم for riding animals so that they could also participate in the Jihad. Because there were no extra animals available there request was turned down at which these Companions went back in tears. This verse was revealed concerning them.

From this emerges a few issues:

1. It is permissible to seek assistance to fulfil one religious needs. Hence a helpless student can ask that much which would fulfil his needs. Like Holy War, seeking religious

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248. This tells being sincere to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is being sincere to Allah Almighty. Also, if anyone is unable to perform a good deed but is wholeheartedly sincere to those who are pious, he would be included among the pious, if Allah Almighty wills. The object of the verse is that those helpless Muslims who were unable to participate in the battle should remain in Madina Munawwarah in the sevive of the children of the Muslim soldiers to show their sincerety to Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم .

education too is an act of worship.

2. One should give in charity wealth saved in excess of ones needs, because these Companions had riding animals only for themselves to go on this battle which they could not give to these needy.

3. Any Jihad which necissitates a journey will only become obligatory if you have the means of travelling just as Hajj is obligatory on every resident of Makkah but only on those non-residents who possess the means to undertake the journey, not on the poor.

وَّلَا عَلَى الَّذِيْنَ اِذَا مَاۤ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَاۤ اَجِدُ مَاۤ اَحْمِلُكُمْ عَلَيْهِ ۪ تَوَلَّوْا وَّ اَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ؕ﴿۹۲﴾

92. Nor on those who came to you that you may provide [249], conveyance to carry them to the battlefield . You said to them: "I have nothing whereon to mount [250]. you". So they returned back and their eyes overflowing with tears because of this grief that they could not find the means to spend [251].

249. From this emerges two issues:

1. To beg from the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a real honour for the believer.

2. To express regret at not doing good deeds is an act of worship.

250. Reason for its revelation:
Some Companions came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم with the intention of participating in the war. They requested travelling animals for this purpose but were told that since he had nothing available he could not give them anything. Hearing this they returned full in tears. This verse was revealed concerning them in which they are being told that their non-participation in the battle will not be censured. Remember the use of "I have nothing" is for the purpose of excuse, and not for rejecting the seeker. The word 'no' is for the purpose of turning down any one's request was never on the blessed tongue of the Holy Prophet صلی اللہ علیہ وآلہ وسلم Hadith . This too should be remembered that here the use of 'I have nothing' is according to outward or apparent reason, otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the master of all Divine treasures. Says Allah Almighty "*That Allah and his Messenger would make them rich with their blessings*". (S9:V73) In this plea for excuse we are taught the way of excusing the Ummah. Hence the Deobandis and Wahabis cannot use this proof to say that the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم was not made master over all Divine bounties.

251. From this we learn that to express sorrow, to shed tears, etc. for not doing good deeds too is an act of worship. Likewise, to regret and cry after sinning too is an act of worship.

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَسْتَاْذِنُوْنَكَ وَهُمْ اَغْنِيَآءُ ۚ رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ

93. The accountability is only for those who ask leave of you and they are rich [252]. They liked to sit behind

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الْخَوَالِفِ وَطَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَعْلَمُوْنَ ﴿۹۳﴾

with the women [253]**, and Allah has sealed their hearts, so they know nothing.**

252. This means they have power to possess travelling animals and military equipment. Having this type of wealth is a condition for that type of battle which is fought away from one's place. However, if Jihad becomes necessary in our own place or country. then it becomes obligatory upon the poor and destitute as well, provided they are healthy and have military equipment, whether their own or given by others.

253. This tells that Jihad is not compulsory upon women, but if they are needed on the battlefront, then it becomes obligatory upon them as well.

PART 11

يَعْتَذِرُوْنَ اِلَيْكُمْ اِذَا رَجَعْتُمْ اِلَيْهِمْ قُلْ لَّا تَعْتَذِرُوْا لَنْ نُّؤْمِنَ لَكُمْ قَدْ نَبَّاَنَا اللّٰهُ مِنْ اَخْبَارِكُمْ وَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُوْلُهٗ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۹۴﴾

94. They will make excuses [254]**, to you when you will return to them** [255]**. Please declare: "Make no excuses. We will never believe** [256]**. you. Allah has already given your news** [257]**. to us". And now Allah and His Messenger will see your deeds, then you will be returned** [258]**. to Him Who knows all the unseen and seen. He will tell you what you did** [259]**.**

254. This means Oh Muslims! by the time you reach Madina Munawwara from the Battle of Tabuk, the hypocrites who had remained behind will be making false excuses for not going in an effort to convince and please you. In this there is a prophesy which proved true to the letter. Those hypocrites who had remained behind were more than eighty in number. (*Roohul Bayaan* .)

255. Here it is not said after you have returned, because some hypocrites had come with their excuses to the Muslim before they had returned to Madina Munawwarah. (*Roohul Bayaan).*

256. From this we learn it is absolutely not necessary to express anything about oneself in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Here pride will not avail you. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم is fully aware about the true nature of every one.

When in his blessed presence do not boast but seek forgiveness. Do not be stubborn but offer repentance. May Allah Almighty give guidance! We further learn that it is a good act to offer repentence at the hands of the pious servants of Allah Almighty. Here these hypocrites were not censured for offering repentance but their false excuses.

257. From this emerges four issues:

1. The repentance of a practical sin should be obtained through doing a good act - mere verbal repentance would not be sufficient. Thus "will see your work" is used here - i.e. whether you will be participating in future battle or not. The repentance for refraining holy war is the participation in future wars.

2. To do good deeds for Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم to see will not be regarded as *RIYA* or showing off. Every desire of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the desire of Allah Almighty.

3. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is looking at our outer and inner deeds, because no restriction is effected here in respect of

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wealth upon us, etc.

258. During Qiyamah, Thus do good deeds and have good intentions because Allah Almighty is fully aware of everything open and concealed.

259. After warning and admonishing He will punish you. He will reveal in the open the evil deeds of the infidels and good deeds of the believers as is mentioned in other verses.

deeds, what is said here is all your outer and concealed deeds are seen by the Holy Prophet SAW.

4. Remembrance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم with Allah Almighty is permissible. You can say If Allah Almighty and HIs Beloved Rasool so please it will be done. Allah Almighty and Rasool have صلی اللہ علیہ وآلہ وسلم blessed us with faith, bestowed

سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ؕ فَاَعْرِضُوْا عَنْهُمْ ؕ اِنَّهُمْ رِجْسٌ ۫ وَّمَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۹۵﴾

95. Now they will swear by Allah before you, when you will return [260]. to them in order that you may not mind [261]. of them. Yes, then mind them not [262]. They are completely unclean [263], and their destination is Hell as retribution of what they used to earn [264].

260. From this we learn that the hypocrites and the misguided swear excessively on Almighty Allah's name to prove that they are Muslims. With the Praises of Allah Almighty, a believer is not required to do this.

261. Do not bother about them through bad words, do not divulge their hypocrisy.

262. By this is meant out of all socialisation with the hypocrites like talking, greeting, meeting, eating and drinking, keeping contacts, etc with them. Thus the Holy Prophet صلی اللہ علیہ وآلہ وسلم instructed the believers to cut off all types of contacts with the hypocrites because there was no hope now of their reformation.

(*Khazainul Irfaan)* . It should be remembered that this expression and statements are not out of the pleasure but of extreme displeasure and contempt *(Roohul Bayaan)* From this we learn that we should stay completely aloof from the apostates and misguided, faithless people.

263. That they cannot become purified now through any water who had not been purified by the blessed gaze of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Thus now their disease of hypocrisy cannot be remedied in any way. Temporary impurity can be cleansed, but how can the permanent, inherent impurity be ever purified.

264. Reason for its revelation:

This verse was revealed concerning Jad bin Qais, Motib bin Qasheer and their associates whose boycott had been decreed. Or it could be regarding the notorious hypocrite Abdullah ibn Ubay who had swore an oath to participate in future battles.

يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَاِنْ تَرْضَوْا عَنْهُمْ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِيْنَ ﴿۹۶﴾

96. They swear before you that you may be pleased [265]. with them. But if you are pleased with them, then no doubt, Allah will not be pleased with disobedient people [266].

265. From this we learn tht the hypocrite does good deeds merely to please people, while the purpose of the believer is to do everything for the sole pleasure of Allah Almighty. RIYA doing good for show - is the sign of hypocrisy of action.

266. Here Muslims in general are being addressed in your approval of them on the

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bases of their false oaths is not going to benefit them in any way. Otherwise those with whom the Messenger of Allah صلى الله عليه وآله وسلم is pleased, Allah Almighty would most certainly be pleased with them. Says Allah Almighty:

"Then follow me; Allah will love you". (S3:V31) From this we learn if Muslims trust the infidels as result of being deceived they will not be sinners, because here Muslims are not being censured.

97. They, being dwellers of the desert, are more stubborn [267], in infidelity and hypocrisy and they are only worthy of this that they remain ignorant [268].

ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَّنِفَاقًا وَّ أَجْدَرُ أَلَّا يَعْلَمُوْا حُدُوْدَ مَآ أَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۹۷﴾

267. This tells us knowledge and wisdom is found more in the cities than in the villages, while ignorance and lack of action about religious laws abounds in the villages. An Arabian proverb says: Knowledge is in the cities and ignorance is in the villages, because there you will not be blessed with the company of the educated.

268. Because the light of knowledge does not easily reach the rural areas, nor do you find any good company. From this we learn it is not prudent to appoint a Bedouin to the post of leadership (*Roohul Bayaan* .)

98. And among the villagers [269], some are those who regard what they spend in the way of Allah as fine [270], and remain waiting on misfortunes [271], coming to you. On them is the evil turn. And Allah, Hears, Knows.

وَ مِنَ الْأَعْرَابِ مَنْ يَّتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَّ يَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۹۸﴾

269. It should be remembered that the residents of Arabia are called Arabs, while those who are found on its outskirts and in rural areas are called Bedouins. Here the word A'raab denotes Bedouins or villages.

270. By this is meant though these villagers do give charity and spend on pilgrimage they do so out of great care like tax. This tells us that only that charity is worthy of Divine acceptance which is given out of happiness.

271. This means they are waiting for Muslim power to decrease so that they can overpower them: Reason for its revelation: This verse was revealed regarding the villagers from the tribes of Asad, Ghatfaan and Tameem. In it there is a prophesy that misfortune will befall them, not you Oh believers. If they who would remain in bondage at all times. From this we learn that those who regard the pious sages of Allah Almighty with contempt will always remain in disgrace and misery, as has been experienced time and time again.

99. And among the villagers [272], some are those who believe in Allah and the Last Day [273], and regard what they spend as an approach [274]. to Allah and means of taking blessings of the Messenger. Yes, that is the means of such nearness [275]. to them to enter into His Mercy. Undoubtedly, Allah is Forgiving, Merciful.

وَ مِنَ الْأَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ يَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ عِنْدَ اللّٰهِ وَصَلَوٰتِ الرَّسُوْلِ ؕ اَلَآ اِنَّهَا قُرْبَةٌ لَّهُمْ ؕ سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۹۹﴾

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272. In this verse either the people of Banu Muzaniah are intendeor those of the tribes of Aslam, Ghaffar abd Juhaidah. From this we learn that only if the blessing of Allah Almighty is included, then only will those away from the Messenger of Allah Almighty receive benefits, otherwise even those near tọ him are deprived of it. Abu Jahl remained an infidel even though he was in Makkah while these people became believers, God-fearing and pious even though they remained distant from him. Praise be to Allah! By Allah Almighty only spiritual nearness is acceptable.

273. From this emerge two issues:

1. The one who truly believes in Allah Almighty and the Day of Judgement is he who has believed in the Holy Prophet صلی اللہ علیہ وآلہ وسلم because the other primitive villagers also had belief in Allah Almighty and the Day of Judgement, but they have been included among the rejectors.

2. Faith has precedence above every deed. Faith is the root, good deeds are its branches. It should be remembered that all aspects of belief is included in belief in Allah Almighty and the Day of Judgement. Thus Qiyamah, Paradise, Hell, resurrection, reckoning, etc. should all be included in the belief eg. when we say it is important to recite Surah Fateha in Salaah it is meant not just Al-Hamdo but the entire Surah has to be recited.

274. From this we learn that it is no polytheism when one intends pleasure of the Holy Prophet صلی اللہ علیہ وآلہ وسلم with the pleasure of Allah Almighty at the time of doing good deeds. Says Allah Almighty: "*But the rights of Allah and His Messenger are greater to seek pleasure*". (S9:V62) When giving charity the noble Companions whould make intention of pleasing the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In this verse there is a proof concerning Iesaale Sawaab - conveying the rewards of good deeds to the departed souls - and holding Fateha i.e. requesting Allah Almighty to convey the rewards of the good deeds to the departed souls through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This is what is done and said in respect of Fateha when conveying rewards or charity, etc. Today too the receiver of charity should pray for the giver of charity.

275. In this verse information is being given about the acceptance of their charities. This tells us that no Muslim can ever reach the lofty status and position of a Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Receipt of acceptance of their pious deeds has come form t he Divine Throne. We on the other hand do not know whether our good deeds are accepted by Allah Almighty.

SECTION 13

وَ السّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِیْنَ وَالْاَنْصَارِ وَ الَّذِیْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِیَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ وَ اَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِیْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَاۤ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِیْمُ ﴿۱۰۰﴾

100. And the first and the foremost emigrants and helpers [276], and those who followed [277], them with good, Allah is pleased with them [278]. and they are pleased with Allah. And for them Allah has prepared Gardens under which rivers flow. This is the greatest success [279].

276. The Noble Companions are those first and foremost believers and those who had performed Salaah in the direction of both Qiblahs. Or it refers to the participants in the Battle of Badr, or those who took part on the Allegiance of Riedwaan. The very first person to accept Islam was Bibi Khadija (May Allah be pleased with her). Among the men it was Hazrat Abu Bakr Siddique (May Allah be pleased with him), among the children it was

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Hazrat Alli (May Allah be pleased with him) . From this we learn that being amongst early Muslim is indeed a praiseworthy quality, and to rally behind the Holy Prophetصلی اللہ علیہ وآلہ وسلم in his time of need is worthy of great excellence.

277. By this is meant all those Muslims until the Day of Judgement who would be following in the footsteps of the Muhajareen and Ansaars or the rest of the other Companions, Allah Almighty is pleased with all of them. However, the former i.e. the noble Companions, are leaders and guides, the latter i.e. the general Muslims, are the followers.

278. From this emerge three issues:

1. Only those Muslims until the Day of Judgement are on the path of Truth whose lives are designed on the footsteps of the steps of the Ansaar, the Muhajereen and the rest of the noble Companions. Thus the Rafzees and Khawarij are false.

2. One can say May Allah be pleased with him for every pious Sunni believer. These words are not restricted to the noble Companions only.

3. When Allah Almighty is pleased with the devotees of the Noble Companions, then imagine the extent of Almighty Allah's pleasure with the Noble Companions themsleves.

279. Through this certain issues come to light

1. Every noble Companion is upright and just, inmates of Paradise None of them was a sinner or transgressor.

2. No believer can ever reach the lofty status of a Companion because Allah Almighty has already declared them to be inmates of Paradise.

3. Any historical event or tradition which attempts to prove their transgression is bareles and contemptuous because it is in conflict of this verse. The Noble Companions number one hundred and twenty four thousand from whom special mention is made of the excellent qualities of some, though this verse serves to cover the excellence of all of them, as is the case with the Prophets of Allah Almighty.

101. And some villagers around you are hypocrites and some of the dwellers of Madina 280, too. Hypocrisy 281. has become the habit. You know them not; We know them 282. We will soon punish them twice 283. Then they will be returned to a grievous torment.

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْاَعْرَابِ مُنٰفِقُوْنَ ۛؕ وَ مِنْ اَهْلِ الْمَدِیْنَةِ ۛؔ مَرَدُوْا عَلَى النِّفَاقِ ۫ لَا تَعْلَمُهُمْ ؕ نَحْنُ نَعْلَمُهُمْ ؕ سَنُعَذِّبُهُمْ مَّرَّتَیْنِ ثُمَّ یُرَدُّوْنَ اِلٰى عَذَابٍ عَظِیْمٍ ۚ﴿۱۰۱﴾

280. Although Madina refers to every city in Arabic but here it specifically refers to Madina Munawwarah. When this word is used it denotes people in the city. This blessed city has many names like Madina, Tayyiba, Tabah, Batha. It is prohibited to call this city Yathrab.

281. By this is meant many hypocrites were staying in nearby villages of Madina Munawwarah which included the tribes of Jahniyyah, Muazeena, Aslam, Ashja, Ghaffar, etc. (*Roohul Bayaan*) .

282. In this there is no negation of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم knowledge but it is an expression of wrath, like how a ruler would speak to his friend about a criminal that you don't know this evil and wicked person like I do. Or, this verse could have been revealed before knowledge about the hypocrites was made known to them. Hence this verse is not contradicted. "*And you would recognize by their speech*". (S47:V30) .

283. We will punish them in the world and in their grave, thereafter in the Hereafter. In comparison to the punishment of the Hereafter these two punishments are less severe. Thus there is no inconsistency in the verse. On one Friday the Holy Prophet صلی اللہ علیہ وآلہ وسلم expelled some hypocrites from the mosque by name. This embarrassment and disgrace too was a punishment for them.

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وَ اٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صَالِحًا وَّ اٰخَرَ سَیِّئًاؕ عَسَى اللّٰهُ اَنْ یَّتُوْبَ عَلَیْهِمْؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ(۱۰۲)

102. Are there some others who acknowledge their sins and mix up a good deed with another [284]. evil? It is near that Allah may accept their repentance [285]. No doubt, Allah is Forgiving, Merciful.

284. Here evil deeds denotes abstention from the Battle of Tabuk.
285. Reason for its revelation:
This blessed verse was revealed regarding those sincere believers who were unable to participate in the Battle of Tabuk for which they repented with great remorse, so much so that some of them had even tied themselves to pillars saying they would not have themselves freed until the Holy Prophet صلی اللہ علیہ وآلہ وسلم does not untie them with his blessed hands. When the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم heard this he said "*By Allah I will not untie them until Allah does not order their freedom*". In response to it this verse was revealed and the Holy Propeht untied them. After being untied they said that Oh Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم it is this wealth of ours which becomes the cause of our errors. We want you to accept it as charity and pray to purify us. As a result the following verse. "*Oh beloved, realise the poor due Zakaat out of their wealth*". (S9:V103) was revealed Khazainul Irfaan .

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّیْهِمْ بِهَا وَ صَلِّ عَلَیْهِمْؕ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْؕ وَ اللّٰهُ سَمِیْعٌ عَلِیْمٌ(۱۰۳)

103. O Beloved Prophet! Realize [286], the poor-due out of their wealth, to purify [287] and clean them. And pray for them [288]. No doubt, your prayer is a solace [289] for their hearts. And Allah Hears, Knows.

286. And distribute it among the poor with your blessed hands so that through the touch of your bounteous hands their charity could be accepted with greater favour. It was the practise of the Noble Companions to have their charities distributed by the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Even today the practice of the Muslims is to first present the rewards of their good deeds as a gift to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and then it is conveyed to the souls of others which is proven from this verse. In Panjab some recite verses and address a certain saint saying the reward of this recitation is yours, but would it be possible to convey it to so and so. The permissibility of it too is proven from this verse. In short, every believer is totally dependent on the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

287. From this it is understood that purity is obtained from the bounteous attention of the Holy Prophet صلی اللہ علیہ وآلہ وسلم Acts of worship are a means of obtaining this favourable attention, because what is said here is purify them Oh my Beloved Prophet صلی اللہ علیہ وآلہ وسلم through this charity of theirs. We further learn that Allah Almighty bestows bounties upon His servant through the prayer of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Therefore it was said: 'pray for them'.
288. Some commentators of the Holy QUR'AAN have deduced proof of Salatul Janazah form this verse. (*Roohul Bayaan*)
289. This tells us that the blessed personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم his bountiful prayers, are the peace of mind of a believer.

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104. Are they not aware that only Allah accepts the repentance of His devotees and takes the charities in His authoritative [290]. Hand Himself? And that is Allah Who is the Relenting, the Merciful [291].

أَلَمْ يَعْلَمُوْٓا أَنَّ اللّٰهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَ يَأْخُذُ الصَّدَقٰتِ وَ أَنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿١٠٤﴾

290. Thus no one should despair from the mercy of Allah Almighty. It should be remembered the repentance of different sins takes different forms. The repentance from infidelity is to accept faith. If human rights have been infringed, its repentance is to fullfil the rights or seek forgiveness from the rightful person. If religious duties have been omitted, their repentance would be to perform these duties. If repentance is made by complying with its conditions then it would certainly be accepted. This is the promise of Allah Almighty. From this a few issues emerge:

1. Offering repentance by presenting oneself at the holy shrine of the Beloved Prophet of Allah صلى الله عليه وآله وسلم is the best form of its acceptability.

2. That charity which is distributed through the Holy Prophet صلى الله عليه وآله وسلم is most superior. The Noble Companions had made this their practice.

291. The jurists of Islam maintain that the repentance of the one who insults the dignity of the Holy Prophet صلى الله عليه وآله وسلم will not be accepted. What this means is the Islamic judges cannot forgive such wretches. Such a person according to the laws of Shariah would be punished by death. Therefore the juristic issue is not contradicting this blessed verse because in it mention is being made of acceptance of repentance by Allah Almighty, like acceptance of repentance of the one who repeatedly becomes an apostate.

105. And please declare: "Work on, Allah will behold your work and so does His Messenger and the Muslims [292]. And you will soon be returned to Him Who Knows all unseen and visible. Then He will inform you what you used to do.

وَ قُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ وَ الْمُؤْمِنُوْنَ ؕ وَ سَتُرَدُّوْنَ إِلٰى عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٠٥﴾

292. The pious saints state anyone practices incantations in a closed room Allah Almighty makes it known to others *(Roohul Bayaan)* . It is for this reason that good deeds and practices of the saints to this day are well known and people are singing their praises, even though they have departed from this mundane world centuries ago. Thereafter follows discussion of the evil doers.

106. And the actions of some others have been deferred [293], to Allah's commandment, whether He may punish [294]. them or may accept their repentance. And Allah is All Knowing, All Wise.

وَ اٰخَرُوْنَ مُرْجَوْنَ لِأَمْرِ اللّٰهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوْبُ عَلَيْهِمْ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٠٦﴾

293. These are some of the people who had absented from the Battle of Tabuk. It should be remembered that three groups of people had absented themselves from the Battle of Tabuk:

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1 - Hypocrites putting up lame excuses; 2 - those sincere believers who immediately sought repentance; 3 - those who repented afterwards. In this verse reference is made to the third group.
294. By not accepting their repentance i.e. not giving them guidance to offer sincere repentance. From this we learn that like dua, repentance too sometimes takes time to be accepted, for which there are several reasons based on Divine wisdom. The repentance of Hazrat Ka'b bin Malik, etc was accepted after much delay.

107. And those who have built a mosque in order to commit mischief and spread infidelity [295], and to cause dissension [296], among Muslims, and as an ambush for him who is already against Allah [297]. and His Messenger from before. And they will surely swear that we desired only good. And Allah bears witness that they are certainly liars [298].

وَ الَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّ كُفْرًا وَّ تَفْرِيْقًا بَيْنَ الْمُؤْمِنِيْنَ وَ اِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَ رَسُوْلَهٗ مِنْ قَبْلُ ؕ وَ لَيَحْلِفُنَّ اِنْ اَرَدْنَاۤ اِلَّا الْحُسْنٰى ؕ وَ اللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۰۷﴾

295. Some hypocrites of Madina Munawwarah built a mosque near Masjide Quba with the intention of decreasing the congregation at this blessed mosque. Also, their evil intention was that whenever the sinful priest Abu Amir came secretly to Madina Munawwarah he should inwardly plot against the Muslims, but outwardly tell the Holy Prophet صلی اللہ علیہ وآلہ وسلم that we have built this mosque for the convenience of the old and the sick. He even requested the Holy Prophet صلی اللہ علیہ وآلہ وسلم to perform one Salaah in it to bless the mosque. Allah Almighty stopped His beloved Messenger صلی اللہ علیہ وآلہ وسلم form doing this. The Holy Prophet صلی اللہ علیہ وآلہ وسلم then gave order to demolish this mosque.According to this it was demolished and burned. From this we learn that one should not perform Salaah in unlawful mosques.

296. So that those who came to Masjide Quba to perform their Salaah should become disunited, so that some Muslims should go to their mosque thereby decreasing the congregation in Masjide Quba.
297. By this is meant they should gather in this mosque of theirs to plot against Islam - so to say - it was to be a mosque during the day, and committee house at night.
298. From it this issue can also be deduced that without any valid religious reason one should not build another mosque in close proximity of an existing mosque as this can cause the first mosque to be deser-ted. We further learn that mosques should not be built for the purpose of conspiring against one another as such a mosque too would be considered under the law of Masjid e Diraar.

108. You never enter [299]. that mosque. No doubt, the mosque whose foundation has been laid on righteousness [300], from the very first day, is worthy that you may stand therein. There are such people who desire to be well purified [301]. and Allah loves the pure [302].

لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَ اللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ﴿۱۰۸﴾

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299. From this we learn that we should not perform Salaah in the mosques of infidels, hypocrites, apostates, etc which are endowed properly as they are not Islamic mosques, nor is their endowment religiously correct. These would not be given the respect of mosques. If any infidel grants a large sum of money to a believer who then builds a mosque out of that money it would be permissible to do that because that believer is now the owner of that money, and change of ownership brings about a change in the law. It is stated in Tafseer Madaarik if any mosque is built for the sake of pride, showing off, etc and not for gain ing the sole pleasure of Allah Almighty, or built with unlawful money, it would also be regarded like Masjide Diraar. As far as possible mosques should be built in a spirit of sincerety and out of lawfully earned money.

300. By this is meant Masjide Quba which is situated in the old section of Madina, about three miles out of the modern city. The Holy Prophet صلى الله عليه وآله وسلم himself laid the foundation of this mosque and until the Messenger of Allah صلى الله عليه وآله وسلم stayed there, he continued to perform his Salaah in it Then after moving to the new Madina he would go to Masjide Quba every Saturday. In. Hadith Shareef it is stated that performing Salaah in Masjide Quba is equal to one Umrah. Some scholars say that this order is for Masjide Nabawi. However, the first saying holds greater strength.

301. From this we have gleaned that the mosque of the pious has greater excellence than other mosques because regarding the greatness of Masjide Quba it is said that it is inhabited by pure people.

302. Reason for its revelation:
This blessed verse was revealed in honour of the people of Masjide Quba. On its revelation the Holy Prophet صلى الله عليه وآله وسلم questioned the people therein about their state of purity because Allah Almighty has praised the state of *Taharah*. They replied that they first made *Istinja* to clean oneself after relieving oneself in the toilet with clay then with water. The Holy Prophet صلى الله عليه وآله وسلم approved their method. The author of Khazainul Irfaan states that to make Istinja with clay is the Sunnah of the Holy Prophet which he never discarded. If impurity spreads more in size then a dracham coin it will become obligatory to wash it with water, if less it is Mustahab to wash.

109. Then is he better who laid the foundation upon the fear of Allah and His Pleasure [303], or he who laid his foundation on the brink of a falling pit [304], and then fell with [305], in the fire of Hell? And Allah does not give way to unjust [306]. people.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

303. Foundation of one's faith, one's deeds or of this mosque. This refers to the Ansars of Masjide Quba. From this we learn that their piety and God-fearing has been testified by the Holy QUR'AAN, and that these people built this mosque in a spirit of sincerety which was accepted by Allah Almighty. Now if anyone doubts their faith and piety is rejecting this verse.

304. Admission of their faith, or of their outward Salaah and fasting or that of Masjide Diraar. This refers to those hypocrites who had been responsible for the building of Masjide Diraar.

305. Allah Almighty be praised! What a beautiful companion! The purpose of it is to show that all the deeds of the hypocrites are like the hollow structure of Masjide Diraar which is constructed on ground cut from beneath the sea. Such a ground with its structure are bound to cave into the sea. The

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mosque of the hypocrites and the hypocrites themselves are like those which would cave into the fire of Hell. Hazrat Jabr (May Allah be pleased with him) says when this mosque was being demolished at the instruction of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . I saw smoke of Hell emanating from it. (*Tafseer Roohul Bayaan)* .

306. From this we learn one should not accept a person's piety merely from his sweet talk and outward piety. All that glitters is not gold.

لَا یَزَالُ بُنْیَانُهُمُ الَّذِیْ بَنَوْا رِیْبَةً فِیْ قُلُوْبِهِمْ اِلَّاۤ اَنْ تَقَطَّعَ قُلُوْبُهُمْ ؕ وَ اللّٰهُ عَلِیْمٌ حَكِیْمٌ ﴿۱۱۰﴾

110. The building, which they have built, will continue to waver [307], in their hearts until their hearts may be cut [308]. into pieces. And Allah is All Knowing, Wise.

307. By this is meant the hypocrites will feel the sorrow of demolition of this mosque until death, whether they die a natural death or whether they get killed.

308. This really means that these hypocrites will feel the pain of demolition of this mosque until their hearts are not crushed from the embarassment of their hypocrisy and they do not become sincere believers. This tells that faith and sincerety are the cure for infidelity and hypocrisy. We further learn that inherent wretchedness is not removed, even from the company of a Prophet. If this cannot remove it then what else can. Furthermore, one has to remove the real cause of mischief, even if it presents itelf in a beautiful image: This building of the hypocrites though was in a form of a mosque, was the root cause of mischief hence it had to be demolished. However if mischief takes root in a good place then remove the cause, but not the good place.

SECTION 14

اِنَّ اللّٰهَ اشْتَرٰی مِنَ الْمُؤْمِنِیْنَ اَنْفُسَهُمْ وَ اَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ یُقَاتِلُوْنَ فِیْ سَبِیْلِ اللّٰهِ فَیَقْتُلُوْنَ وَ یُقْتَلُوْنَ ۫ وَعْدًا عَلَیْهِ حَقًّا فِی التَّوْرٰىةِ وَ الْاِنْجِیْلِ وَ الْقُرْاٰنِ ؕ وَ مَنْ اَوْفٰی بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَیْعِكُمُ الَّذِیْ بَایَعْتُمْ بِهٖ ؕ وَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ ﴿۱۱۱﴾

111. Surely Allah has purchased [309], from the believers their lives and their properties for this in return, that for them is Paradise [310]. as they fight in the way of Allah. Then they kill and are killed. There is true promise as His generous responsibility in the Tauraat and the Injeel and the QUR'AAN [311]. And who is true to his word than Allah? Rejoice [312], then in your bargain, which you have done with Him. And it is this which is the greatest triumph [313].

309. From this we learn that between slave and master transaction is permissible, because Allah Almighty had made a deal with His servants. Reason for its revelation: At the time of taking an oath of Islam some Ansaars had said Oh Messenger of Allah صلی اللہ علیہ وآلہ وسلم you lay down any conditions concerning you and Allah Almighty, we will remain firm on them. In response the Holy Prophet صلی اللہ علیہ وآلہ وسلم said that the condition

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concerning Allah Almighty is that you should not worship anyone besides Him, while condition concerning myself is that whatever you do not like for yourself you should not like for me as well. They asked "What will we receive for carrying out these conditions"? The reply was "Paradise" To this they said that this was a very profitable bargain. This verse was revealed on the above occasion. *(Roohul Bayaan)*.

310. Hence every believer should be prepared and willing for taking part in Jihad so that he can be entitled for Paradise. From this we learn that a Muslim soldier today too is possessor of Paradise, on the Day of Judgement he will take ownership of it.

311. From this we learn that Jihad was commended in the religions of Hazrat Moosa and Hazrat Isa (on them be peace) and this promise was made to all the soldiers.

312. And if one gets the opportunity of participating in Holy War then go for it with such happiness like a groom goes to his bridal procession. Hazrat Daraar bin Azdar (May Allah be pleased with him) would joyously participate in Jihad without any armour in the hope of being martyred. Even today too some Muslim before going for Jihad take a Ghusal, wear their best clothes, apply perfume (Itr) to their body and joyously go like with the same happiness they express on the day of Eid. This is done in accordance with the above blessed verse.

313. What greater success can there be then when Allah Almighty Himself becomes our purchaser purchasing our life which is given to us by Him. He Himself gives and He Himself purchases it. This tell us that it is an excellent thing to express joy at the bounty of Allah Almighty.

112. They are those who repent [314], who worship, who praise, who observe fasting, who bow, who prostrate, who enjoin what is good and forbid what is evil and who keep the limits [315]. of Allah. And let this be a glad tiding for the believers.

اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآئِحُوْنَ الرّٰكِعُوْنَ السّٰجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَ النَّاهُوْنَ عَنِ الْمُنْكَرِ وَ الْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ ؕ وَ بَشِّرِ الْمُؤْمِنِیْنَ ﴿۱۱۲﴾

314. By this is meant these people too are entitled for Paradise. If any believer does not get the opportunity to participate in Jihad he should engage himself in the worship of Allah Almighty (Roohul Bayaan). From this we learn that Repentance takes priority over every type of worship.

315. The above mentioned good deeds are signs of a sincere believer. It is not sufficient of a believer to be just pious himself, but it is important for him to try and make others pious as well. Also, the work of propagation is not only obligatory upon the Ulema Islamic scholar but upon every believer as understood from "Forbid". Furthermore, a believer should practice every good deed and abstain from all types of major and minor sins as understood from "watch". Sometimes just a drop of water can save a life and sometimes a tiny flame can burn the whole house. Do not omit any good deed thinking it to be minor and do not commit any sin thinking it to be trivial.

113. It is not worthy for the Prophet and the believers to beg forgiveness [316], for the polytheists even though they are relatives [317],

مَا كَانَ لِلنَّبِیِّ وَ الَّذِیْنَ اٰمَنُوْۤا اَنْ یَّسْتَغْفِرُوْا لِلْمُشْرِكِیْنَ وَ لَوْ كَانُوْۤا اُولِیْ قُرْبٰی

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مِنۡۢ بَعۡدِ مَا تَبَیَّنَ لَهُمۡ اَنَّهُمۡ اَصۡحٰبُ الۡجَحِیۡمِ ﴿۱۱۳﴾

after it has been made clear to them that they are the inmates of Hell [318].

316. Reason for its revelation:
At the time of his death when Hazrat Abu Talib did not recite Kalimah Tayyibah the Holy Prophet صلی اللہ علیہ وآلہ وسلم assured his uncle that he would continue to pray for his forgiveness until he is prohibited from doing this. At that time this verse was revealed. Hazrat Abu Talib died during the tenth year of Prophethood, viz. three years prior to Hijrah. some believers sought permission from the Holy Prophet صلی اللہ علیہ وآلہ وسلم to pray for the forgiveness of their non-believing predecessors, in response to which this verse was revealed. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم sought permission from Allah almighty to visit the grave of his mother Bibi Amina it was granted, but he was prohibited from offering prayer of forgiveness when this verse was revealed. However this saying regarding his mother is incorrect because his mother was a believer. If she was an infidel permission to visit her grave would not have been given. Prohibition for prayer of forgiveness was made because she was totally sinless, while forgiveness is sought for the sinful people. It is for this reason dua of forgiveness is not made in the Janazah Salaah of a minor. Hazrat Ebrahim (on whom be peace) had offered a dua that Oh my Lord, from my progeny bring forth one Muslim group from which the Final Prophet should be born" Lord send a Messenger who may recite your wisdom". From this we learn that it is forbidden to say on whom be peace, 'one having divine mercy', etc for infidels and polytheists who are deceased.

317. By relatives is meant parents and family members.

318. They are men of hell because they have died as infidels.. It should be remembered that any polytheist at the time of his death was not a Muslim had died an infidel. Hence he is not bound by laws of Islam, though Allah Almighty alone is aware of his actual condition eg. anyone remaining a Muslim at the time of his death, is a sign of him dying a believer, though we are not aware of his eventual end. This is what the verse is expounding.

وَ مَا كَانَ اسۡتِغۡفَارُ اِبۡرٰهِیۡمَ لِاَبِیۡهِ اِلَّا عَنۡ مَّوۡعِدَةٍ وَّعَدَهَاۤ اِیَّاهُ ۚ فَلَمَّا تَبَیَّنَ لَهٗۤ اَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّاَ مِنۡهُ ؕ اِنَّ اِبۡرٰهِیۡمَ لَاَوَّاهٌ حَلِیۡمٌ ﴿۱۱۴﴾

114. And Ebrahim asking for forgiveness for his father was not but an account of a promise [319], he had made to him [320]. But when it was made clear to him that he is an enemy [321], of Allah, he disassociates [322]. himself from him. No doubt, Ebrahim was most tenderhearted, clement [323].

319. Reason for its revelation:
On one occasion when Hazrat Alli (May Allah be pleased with him) saw a person offering dua of forgiveness for his polytheist father he stopped him. On hearing this the person that replied Hazrat Ebrahim (on whom be peace) had also prayed for the forgiveness of his polytheist uncle: "May my Lord forgive you". Hazrat Alli (May Allah be pleased with him) related this to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and in response this blessed verse was revealed. (*Tafseer Khazainul Irfaan* .)

320. By this is meant that Hazrat Ebrahim on whom be peace had promised his father to pray for his forgiveness which was made prior to its prohibition. Later offering prayer of forgiveness for the polytheists was prohibited. Or, it could mean his uncle promised to accept faith at which he promised to pray for his forgiveness. Though his uncle did not fulfill

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his promise, but Hazrat Ebrahim (on whom be peace) did.

321. Or it could be that Hazrat Ebrahim (on whom be peace) received revelation that Azar would die an infidel, or that he had died an infidel, after which the great Prophet discontinued to pray for his forgiveness.

322. By this is meant Hazrat Ebrahim (on whom be peace) discontinued praying for his forgiveness and became sincerely repugnant. This tells us that we must dislike the infidels, even though they may be our close relatives.

323. This tell us that Hazrat Ebrahim (on whom be peace) is a paragon of beauty and goodness, that he was not severe even on his enemy. Hazrat Nooh and Hazrat Moosa (on them be peace) are paragon of awe inspiring qualities.

115. And it is not the attribute of Allah that he should lead astray [324], any people after He has guided them, until He makes clear to them as to what to guard [325]. against. Surely, Allah Knows everything [326].

وَ مَا كَانَ اللّٰهُ لِيُضِلَّ قَوْمًۢا بَعْدَ اِذْ هَدٰىهُمْ حَتّٰى يُبَيِّنَ لَهُمْ مَّا يَتَّقُوْنَ ؕ اِنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۱۱۵﴾

324. By this is meant punish them by including them amongst those who are gone astray. From this we learn that for those who had departed before the coming of the Holy Prophet صلى الله عليه وآله وسلم the belief in the unity of Allah Almighty was sufficient, eg the parents of the Holy Prophet صلى الله عليه وآله وسلم .

325. From this we learn that the demented and minor children are not bound by religous laws. An adult too is not bound by these laws to whom the message of Islam is not conveyed. Normal people who commmit any wrong deeds besides polytheism will not be called misguided, nor should they be held responsible these wicked deeds *(Roohul Bayaan)* . Anything which not made unlawful by Religion is lawful, and its doers will not be punished for these actions. *(Khazainul Irfaan .)*

326. Reason for its revelation:
When Muslims were prohibited from praying for the forgiveness of the polytheists they became alarmed that their previous prayers prior to this prohibition may become a source of punishment for them. To their fears this verse was revealed.

116. Assuredly, it is Allah for Whom is the Kingdom of the heavens and earth. He gives life and causes death. And you have no protector, nor helper besides Allah [327].

اِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يُحْيٖ وَيُمِيْتُ ؕ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۱۱۶﴾

327. This address is based on truth i.e. besides Allah Almighty no one is the actual master of the heavens and the earth, nor is any true help besides Him. Figuratively speaking, some persons do become owners, and through the bounty Allah Almighty become helpless as well. Thus, this verse does not contradict the verse: *"No one is your friend except Allah, as well as His Messenger"*. S5:V55

117. No doubt, blessings of Allah are conferred on the Prophet and those emigrants and helpers who sided with him [328], in the hour of hardship, after it that the hearts of

لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَ الْمُهٰجِرِيْنَ وَ الْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ

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يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِیْمٌ ﴿۱۱۷﴾

some of them were nearly to be swerved [329]. aside. Then He turned [330]. towards them with blessings. Undoubtedly, to them He is Most Kind, Merciful [331].

328. By difficult moment is meant the Battle of Tabuk which is also known as the battle of difficulty and hardship. At the time of this battle there was so much poverty that ten Companions were riding a single camel turn by turn, a person was helping himself on a single piece of date for the whole day. Despite these hardship all the soldiers remained steadfast with the Holy Prophet صلى الله عليه وآله وسلم . Hazrat Abu Bakr Siddique (May Allah be pleased with him) requested the Holy Prophet صلى الله عليه وآله وسلم to pray for rain to which Allah Almighty responded by sending rain which provided plentiful water. (*Khazainul Irfaan)* This tells that all those who participated in the Battle of Tabuk are inmates of Paradise without any doubt. Anyone who doubts it is denying the truth of this verse.

329. And due to fear abandon the Holy Prophet صلى الله عليه وآله وسلم . This fear was due to human instinct and not due to impatience.

330. Allah Almighty turned towards them by keeping them steadfast and protected their sincerety and loyalty.

331. This tells the intention of sin will not be regarded as sin until it is not firmly resolved.

وَّ عَلَى الثَّلٰثَةِ الَّذِیْنَ خُلِّفُوْا ؕ حَتّٰۤى اِذَا ضَاقَتْ عَلَیْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَ ضَاقَتْ عَلَیْهِمْ اَنْفُسُهُمْ وَ ظَنُّوْۤا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّاۤ اِلَیْهِ ؕ ثُمَّ تَابَ عَلَیْهِمْ لِیَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِیْمُ ﴿۱۱۸﴾

118. And to the three who were left behind [332], so much so that the earth, being so vast, became strait [333], to them and they became tired of their own lives [334], and they believed that there is no refuge from Allah, except Him. Then He turned to them to forgive, that they might remain repenting. Surely, it is Allah Who is Relenting, the Most Merciful.

332. These three persons Hazrat Ka'ab bin Malik, Hazrat Hilal bin Umayyah and Murarah bin Rabi May Allah be pleased with them were unable to participate in the Battle of Tabuk but like the polytheists, did not make excuses after the Holy Prophet صلى الله عليه وآله وسلم had returned, instead they admitted their fault. The Holy Prophet صلى الله عليه وآله وسلم gave order for their total boycott - i.e. no one was to keep any type of contact with them, not even reply their greetings, so much so that they could not even go near their wives. After this order it had seemed as if no one recognised them. They spent fifty nights in this condition after which their repentance was accepted. Mention is being made here of this incident.

333. And they did not find any spacious ground in Madina where they could have rested for a while.

334. Because, Oh my Beloved, they are saddened for displeasing you. To make matters worse there is no one to whom they could express their sad tale. From this three issues emerge:

1. Boycott is an excellent corrective measure for those who err. When Allah Almighty had cenuered Hazrat Adam On whom be peace He had cut off verbal contact with him. On one occasion our Holy Prophet صلى الله عليه وآله وسلم too had cut off contact with his pious wives for a few days. We too are

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instructed: *"Cut off contact with your wives for a few days as a corrective measure"* (S4:V24)

2. Allah Almighty has granted the Holy Prophet صلى الله عليه وآله وسلم complete mastery over religious matters, thus he could make anything lawful or unlawful as he pleased. To reply the greeting is obligatory, but during the days of boycott replying Hazrat Ka'ab's greeting had become forbidden. Although Hazrat Ka'ab's wife was legally in his marriage, she was unlawful for him during this period.

3. To stay in Madina is an act of worship as long as the Beloved of Madina صلى الله عليه وآله وسلم is pleased with you. On the occasion of the Battle of Tabuk Muslims were forbidden to stay in Madina and were obligated to be at the battlefield of Tabuk. If Allah's Messenger so wills he will make our hearts Madina, and if he is angry with us then the ground of Madina will no longer remain for us. *Oh Allah Almighty send choicest Darood and Salaams on our Beloved leader Hazrat Muhammad and his noble progeny and beloved Companions.*

SECTION 15

119. O believers! Fear Allah and be with the truthful [335].

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿۱۱۹﴾

335. This tells in which ever group Allah Almighty's friends are found, it is in the path of Truth as it is the group of the Truthful. Only that branch will be laden with fruit and of flowers which is connected with the root. This group is only the Ahle Sunnat Wal Jama'at. Observe! thousands of saints of Allah Almighty were born among the Children of Israel, but when their religion became abrogated Sainthood was discontinued from them. Thus also be with the Truthful, and be with that group in which the Truthful are found.

120. It was not proper for the inhabitants of Madina [336], and those around them [337], to remain sitting behind [338], the Messenger of Allah, nor that they should consider their own lives more dearer [339]. than his life. This is so because whatever they face as thirst or distress or hunger [340], in the way of Allah or where they take a step on a place which enr ages [341], the infidels for all these things [342], a good deed is written [343]. for them. Surely, Allah wastes not the reward of the doers of good [344].
0

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَ مَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَ لَا يَرْغَبُوْا بِاَنْفُسِهِمْ عَنْ نَّفْسِهٖ ؕ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّ لَا نَصَبٌ وَّ لَا مَخْمَصَةٌ فِيْ سَبِيْلِ اللّٰهِ وَ لَا يَطَـُٔوْنَ مَوْطِئًا يَّغِيْظُ الْكُفَّارَ وَ لَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ عَمَلٌ صَالِحٌ ؕ اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ۙ﴿۱۲۰﴾

336. By people of Madina is meant those who reside therein, be they the Muhajereen *(Emigrants)* or Ansaar *(The Helpers)*. From this emerge two issues:

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340. Holy War, Fasting, Hajj, journey for acquisition of knowledge are all included as acts performed to gain the pleasure of Allah Almighty. However, here Holy War is intended as understood from its context.
341. By this is meant enter the territory of the infidels as conquerors so as to burn their hearts. From this we learn that just as pleasing the Friends of Allah almighty is an act of worship, displeasing and inflaming the hearts of His enemies too is an act of worship.
342. This includes of the infidels, wounding them, imprisoning them, seizing their spoils of war, etc. all of which are acts of worship.
343. This tells us that every act of a Muslim soldier is work of worship as is related in the Hadith, and it is hoped from the Mercy of Allah Almighty that He will grant this status to the journey of Hajj and journey for the acquisition of knowledge, as all these journeys are in the way of Allah Almighty.
344. From this we learn that Jihad or Holy War is an act of sublime worship and the one participating in it is a great benefactor. It should be remembered that Holy War is beneficial to the believer as well as to the non-believer.

1. Allah Almighty is including those Muslims too as people of Madina Munawwarah who have emigrated to it and stay therein with sincerety and faith.
2. If a poor person performs his Hajj it will be regarded as fulfilled because a Muslims arriving in Makka becomes its resident, and wealth is not an obligatory condition for Hajj for a Makkan.
337. By this is meant during the Battle of Tabuk. It was obligatory upon every resident of Madina, whether Muhajir or Ansars, to under take the journey to Tabuk with the Messenger of Allah صلی اللہ علیہ وآلہ وسلم.
338. By this is meant without religious constraint or helplessness viz. old age, ill health or childhood or the order of the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself to stay behind in Madina as his deputy. Examples of this is the absence of Hazrat Uthman e Ghani. (May Allah be pleased with him) From the Battle of Badr, and the absence of Hazrat Alli Murtaza May Allah be pleased with him from the Battle of Tabuk. This restriction is being related in the next half of this verse.
339. Infact it was compulsory upon them to sacrifice their lives for the Holy Prophet صلی اللہ علیہ وآلہ وسلم just as the moth dies for the light.

وَ لَا يُنْفِقُوْنَ نَفَقَةً صَغِيْرَةً وَّلَا كَبِيْرَةً وَّلَا يَقْطَعُوْنَ وَادِيًا اِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ﴿۱۲۱﴾

121. And whatever they spend, small or great [345], and the valley they cross [346], all is written for them, so that Allah may reward them for their best deed.

345. Small expenditure was that of Hazrat Alli Murtaza (May Allah be pleased with him) because he had donated a few dates in the Battle of Tabuk, while major expenditure was that of Hazrat Uthman e Ghani (May Allah be pleased with him) because he had donated nine hundred camels for it.

346. Whether crossing the valley in your own country or in that of your enemy. By this is meant the entire journey of the Islamic soldier is an act of worship, infact every movement for it is included in the worship of Allah Almighty.

وَ مَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ؕ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآىِٕفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ

122. And it is not possible for believers that all should come out [347]. Then why should not a party from each group [348], come out and some should remain behind that they may gain

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understanding [349], of religion and warn [350], their people after coming back to them, that they may be careful to guard themselves.

إِذَا رَجَعُوٓا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

347. This does not mean that every believer should abandon their city or country for the sake of Holy War or in search of knowledge. From this we learn participating in Holy War in general, and acquisition of complete knowledge of Religion is Fard e Kifaya or sufficiency obligation, viz. religious obligation of which the rest are all absolved if a sufficient number of people have participated in it.

348. One more group should stay at home. This tells that if just one person in the locality has acquired complete knowledge of Religion it will absolve the obligation from rest of the people.

349. From this we learn that Fiqh or Jurisprudence has the highest place in all the sciences of religion. However, nowadays people are negligent about this obligation and are merely running after unreliable and incorrect translations of the Holy QUR'AAN. Allah Almighty says that he for whom He has granted knowledge and wisdom he has been bestowed highest form of good. To study jurisprudence to suffice your basic religious needs is obligatory. Thus to study and acquire laws pertaining to Fasting, Salaah, cleanliness, impurities, is obligatory upon every Muslim male and female as all these acts of worship are obligatory. Same is the case with the merchants to acquire knowledge of mercantile laws, and for the employees to be aware fo the laws pertaining to employment. Hazrat Imaam Shafa'ee (May Allah be pleased with him) says the acquisition of religious knowledge is greater than voluntary Salaah. (*Khazainul Irfaan*) .

350. From this emerges three issues:

1. To acquire complete knowledge of religion is not an absolute obligation but it is Farde Kifaya.
2. A non-jurist of independent opinion MUJTAHID or a non-Aalim must follow the Mujtahid or an Aalim in matters of religion.
3. In matters of religion the information of one will hold credence, because the issues explained and expounded by one Islamic scholar become worthy of practice for the rest of the Muslims of that area or locality.

SECTION 16

123. O believers! Fight the infidels who are close [351] to you, and let them find in you harshness [352]. And know that Allah is with the pious [353].

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوٓا أَنَّ اللّٰهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

351. The first war should be waged upon one's baser self *NAFSUL AMMARAH* because this is your most closest enemy misleading you from the Straight Path, then wage war against the infidels. The holy saints of Allah Almighty too regard these as your closest tyrants. According to the scholars of Islam holy war should be waged methodically as practised by the Holy Prophet صلى الله عليه وآله وسلم .

352. From this ayet all verses of kindness and soft heartedness are abrogated. In it all types of firmness and severity are included. This means in times of difficulties keep your hearts firm and do not be overcome by fear. Keep with you necessities of war of the best quality according to your means. Speak to the infidels in a manner reflecting fearlessness and bravery. If and when an opportunity arises for revenge do so in such a manner that will not be easily forgotten by them. If you have to debate with them do so in an uncompromising way.

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Merely having majority is not enough. When a person informed Alexandra the Great that Dara has an army of one million, he replied the butcher does not have much fear for the huge number of goats and sheep.
353. By this is meant inculcate in you piety during times of Jihad as this is the greatest weapon of the believer.

وَاِذَا مَاۤ اُنْزِلَتْ سُوْرَةٌ فَمِنْهُمْ مَّنْ يَّقُوْلُ اَيُّكُمْ زَادَتْهُ هٰذِهٖۤ اِيْمَانًا ۚ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَزَادَتْهُمْ اِيْمَانًا وَّ هُمْ يَسْتَبْشِرُوْنَ ﴿۱۲۴﴾

124. Whenever a Surah is revealed, then anyone of them begins to say: "Which of you has it increased [354]. in faith? Then as for those who believe, it has increased [355]. them in faith, and they are rejoicing [356].

354. By this is meant some hypocrites ask this question from some of them as a form of jest. Their purpose is to make fun of this verse. "*And when his revelations are recited to Them their fate progressers*" (S 8 : V2)
355. By this increase is either meant increase of condition or increase in believers that on the revelation of verses and surahs these people increasingly believe in them. This difference is with regard to detailed belief, because synoptic or collective beliefs are all equal.
356. By this is meant they express joy at the revelation of QUR'AANIC verses, because therein they find prophecies, glad tidings, etc. When the child by us commences his QUR'AAN recitation with Surah Al-Alaq great joy is expressed and large donations are made. This too is one type of expression of joy at QUR'AANIC verses.

وَ اَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا اِلٰى رِجْسِهِمْ وَ مَاتُوْا وَ هُمْ كٰفِرُوْنَ ﴿۱۲۵﴾

125. And as for those in whose hearts there is a disease [357], it has increased [358]. them in filth upon filthiness and they die while they are infidels [359].

357. This tells us that any heart which is bereft of the love for the Holy Prophet صلی اللہ علیہ وآلہ وسلم the Holy QUR'AAN and *Hadith* will only kindle infidelity in it. The Holy QUR'AAN is the water of energy. Water helps to give life to the seed in the earth but it can not change the seed itself. Furthermore, rain water causes the filth in the dirty gutters to increase.
358. Allah Almighty increased their filth in their hearts in that first they had rejected the verses that had been revealed up to that point in time, and when this verse was revealed they rejected it as well. The author of (*Tafseer Roohul Bayaan*) has stated that the difference between RIJS dirty thing and NIJAS impure and defiled is that NAJAS is used to indicate natural impurity and RIJS is used to indicate mental impurity. Thus some of the things are NAJAS as well as RIJS while some are RIJS but not NAJAS and vice versa.
359. The Great Saints say in whichever heart there is enmity for the Holy Prophet صلی اللہ علیہ وآلہ وسلم will get very little Divine guidance for repentance. Usually he dies an infidel. May Allah Almighty protect us from this.

اَوَ لَا يَرَوْنَ اَنَّهُمْ يُفْتَنُوْنَ فِيْ كُلِّ عَامٍ مَّرَّةً اَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوْبُوْنَ وَ لَا

126. Do they not observe that they are being tried [360], every year, once or twice? Even then they neither

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هُمْ يَذَّكَّرُوْنَ ﴿١٢٦﴾

repent nor accept admonition.

360. They are tested with diseases, famine, and calamities. From this we learn that a believer views every calamity as an admonition and warning and thinks it to be the result of his sins or a test for him. The sight of the infidel is only on the desolation of time and on wordly matters.

وَاِذَا مَاۤ اُنْزِلَتْ سُوْرَةٌ نَّظَرَ بَعْضُهُمْ اِلٰى بَعْضٍ ؕ هَلْ يَرٰىكُمْ مِّنْ اَحَدٍ ثُمَّ انْصَرَفُوْا ؕ صَرَفَ اللّٰهُ قُلُوْبَهُمْ بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿١٢٧﴾

127. And whenever any Surah is revealed to them, they begin to look [361], at each other, Does anyone watch you? Then they turn away. Allah has left their hearts because they are a people who do not understand [362].

361. By this is meant they ridicule and reject the Surah through their mocking glances at one another. Or they make signs wait for opportunities to run away from such august gathering. The second meaning has greater strength. From this we learn that to run away from Zikr gatherings and to despise such gatherings is the way of the hypocrites.

362. This tells that he who has been cut off from the blessed shrine and above of the Holy Prophet صلى الله عليه وآله وسلم he has been turned away from the doors of Allah Almighty. Conversely, he who becomes the devotee of the Holy Prophet صلى الله عليه وآله وسلم is accepted by Allah Almighty as His devotee.

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴿١٢٨﴾

128. Surely there has come to you a Messenger [363], from among yourselves. Heavy [364]. upon him is your suffering and he ardently desires [365]. your welfare. To the believers he is most kind and merciful.

363. From this emerge a few issues:

1. Some generous people call to give others come and give, like the well and the clouds. The Holy Prophet صلى الله عليه وآله وسلم is the benefactor who comes and gives as understood from "has come".
2. The Holy Prophet صلى الله عليه وآله وسلم is present in the heart of every believer as is understood from plural prefix "yourselves".
3. The Holy Prophet صلى الله عليه وآله وسلم is the Prophet unto entire mankind as applied by the word "Messenger".
4. The Holy Prophet صلى الله عليه وآله وسلم is a resplendent Prophet as understood from the Tanween on the letter LAAM of Rasool.
5. The connection of the Holy Prophet صلى الله عليه وآله وسلم with his followers is like that of the soul with the body which is fully aware of every hardship experienced by it as is understood from "yourselves". It is for this reason the next part of the verse states "heavy upon him"
6. The Holy Prophet صلى الله عليه وآله وسلم is qualified with the attributes of Allah Almighty and revealer of these phenomena, because Allah Almighty is Kind and Merciful and so is the Holy Prophet صلى الله عليه وآله وسلم described here.
7. The mercy of the Holy Prophet صلى الله عليه وآله وسلم is for the entire universe, but his compassion is only for the believers. It should be remembered that if one makes a stop at the AZIZ its meaning would be he is more beloved to the believers than their own lives. All

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your sins are entrusted to his kindness and benevolence. This is the interpretation of the author of Tafseer Roohul Bayaan. In some forms of recitation the letter FA in the *ANFOSIKUM* takes a Zabar which would mean the Holy Prophet صلى الله عليه وآله وسلم has been raised from the group of people who are pure and refined, as he is a Quraishi, Hashim, Mutalabbi Arab and his entire ancestors and forefathers are believers. In addition his followers Ummah are superior to all other people, his parents are superior to the parents of all the prophets, his sacred city of Madina Munawwarah is superior to the cities of all the Prophets. In short the Messenger of Allah Almighty صلى الله عليه وآله وسلم is the per sonification of greatness and exquisiteness. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم was born in Makkah, resided in Madina but his presence is in the hearts of every believer. Just as the sun is found int he fourth heaven but it brightens the entire universe its general benefit viz. its light is found everywhere, but its specific benefits are at specific places. Thus it is responsible for the growth of grain in the fields, blooms the flowers in the gardens, through it fruit grows in the orchards, when its rays falls on mountains it brings out high quality rubies and gems. In the same manner the Holy Prophet's general benefit, viz his preaching reached all but faith was received by the believers only. Divine knowledge is for all but Saints of Allah Almighty are bestowed with Qutubhood or highest spiritual position; the Ghous - upper category saint is bestowed with Divine Drink, Companionship of the Holy Prophet صلى الله عليه وآله وسلم is bestowed upon the special group of people. Due to liberal demise of the Holy Prophet صلى الله عليه وآله وسلم his nativity or becoming visible to all has ceased but his august presence has not ended. He has come for all times. Just as the visibility of the sun ceases but not its existence,so it is with the Holy Prophet صلى الله عليه وآله وسلم.

364. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of the difficulties and sufferings of his followers because with this knowledge his blessed heart would not be heavy upon him. Just as the Holy Prophet's صلى الله عليه وآله وسلم is everlasting so is his awareness an eternal thing.

365. By this is meant other people are ardently desirous about the welfare of their children, but this merciful Prophet صلى الله عليه وآله وسلم is fervently desirous about the good and welfare of his followers.

129. Then if they turn their faces, please declare: "Allah is sufficient [366]. for me. None is to be worshipped except Him. I put my trust in Him, and He is the Lord of the Supreme Throne [367]".

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ۖ لَآ اِلٰهَ اِلَّا هُوَ ؕ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿۱۲۹﴾

366. The most pure Prophet is the highest and most excellent manifestation of the independence of Allah Almighty.

367. In these blessed verses Allah Almighty is describing the Meelad of our Holy Prophet صلى الله عليه وآله وسلم, his blessed birth and his excellent attributes. This tells that reciting and holding the Meelad of the Holy Prophet صلى الله عليه وآله وسلم is the way of Allah Almighty. The previous Prophets did likewise, which makes Meelad Sunnah of Prophets.

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اٰیاتها ۱۰۹ ۱۰ سُوْرَۃُ یُوْنُسَ مَکِّیَّۃٌ ۵۱ رکوعاتها ۱۱

SURAH YUNUS (MAKKAN)Revealed Before Hijrah

11 Sections and 109 Verses , 1832 Words , 9099 Letters

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

SECTION 1

الٓرٰ ۟ تِلۡکَ اٰیٰتُ الۡکِتٰبِ الۡحَکِیۡمِ ①

1.Alif- Lam- Ra. These are the verses of the Book of Wisdom [1].

1. By "*Book of wisdom*" is meant either the Holy QUR'AAN or the Divine Tablet i.e. those verses which are recited to the Holy Prophet صلی اللہ علیہ وآلہ وسلم are neither magic, nor poetry, nor mere tales, but these are verses which are from the Divine Tablet. These are portions of the Holy QUR'AAN, every word of it reflects thousands of wisdoms. Not a single command of it's futile or without purpose.

اَکَانَ لِلنَّاسِ عَجَبًا اَنۡ اَوۡحَیۡنَاۤ اِلٰی رَجُلٍ مِّنۡہُمۡ اَنۡ اَنۡذِرِ النَّاسَ وَ بَشِّرِ الَّذِیۡنَ اٰمَنُوۡۤا اَنَّ لَہُمۡ قَدَمَ صِدۡقٍ عِنۡدَ رَبِّہِمۡ ؕ قَالَ الۡکٰفِرُوۡنَ اِنَّ ہٰذَا لَسٰحِرٌ مُّبِیۡنٌ ②

2. Have the people wondered [2], that We revealed to a man among them to warn [3], the people, and give glad-tidings to the believers, that they have the position of truth [4]. with their Lord? The infidels said: "Surely, he is a manifest sorcerer [5]".

2. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم proclaimed prophethood with the permission of Allah Almighty, the polytheists responded by saying that how is it possible for one person to be given an important position or responsibility of prophethood. In reply this verse was revealed. (*Khazainul Irfaan, Roohul Bayaan*) Those foolish people accepted idols of wood and stone as gods but would hesitate to accept the Holy Prophet صلی اللہ علیہ وآلہ وسلم as Prophet.

3. From this emerge two issues:

1. The warning of the Holy Prophet is for all the people, but his glad tidings are for the believers alone.

2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet for before him and after him.

4. By foot is meant place and position. Thus on the Day of Judgement though the believers and the infidels would be all standing in the presence of Allah Almighty but their positions would not be the same. The position of truth singifies the mercy of Allah Almighty or the intercesion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has expounded this to mean intercession. (*Roohul Baya-an*) In short the believers will receive both.

5. This reply of the infidels reflects the admission of their helplessness and the greatness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. They would see things from the Holy Prophet which was beyond their intelligence and imagination i.e. miracles, which they would call it as magic.

اِنَّ رَبَّکُمُ اللّٰہُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسۡتَوٰی

3. No doubt, your Lord is Allah Who made the heavens [6], and the earth in six days[7], then established Himself on

المنزل ۳

وقف النبی

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عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ ؕ مَا مِنْ شَفِيْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ؕ اَفَلَا تَذَكَّرُوْنَ ۝۳

the Throne [8], befitting to His Dignity. He plans [9]. the work. There is no intercessor, but after His leave [10]. This is Allah your Lord. Then worship Him. Do you then not ponder [11]?

6. By this is meant it is not surprising that you reject that a human being to be a prophet, yet you accept wood and stone to be gods, although Allah Almighty is that Being who should be the creator of everthing. He should be before everything, while the rest of the things are His creation within your control. By heavens and the earth is meant the physical world, His kingdom.

7. Here the word day signifies time as in "*Every day He has work*". (S55:V29) Day and Night, morning and evening are phenomena which are achieved through the movement of the sun, but the sun itself is not dependent on them. Although time is transitory but it precedes the sun. Allah Almighty created the heavens and the earth in six day to educate man that he should not hasten with his execution of duties and obligations. However haste is necessary in offering repentance, paying your debts, marriage of your daughter, burying your deceased. All other duties should be performed with ease and peace of mind. In addition, here time denotes beginning of creation while in 'it

8. By this is meant He issued laws of creation at the Divine Throne from whence they are brought on the world just as laws passed in the legislative capital are passed on to the rest of the country.

9. Here 'Plans' is a quality of Divine Command while at another place it is an utterance regarding angels "*And complete their work*" (S79:V4). But there is no contradiction the verses. Allah Almighty becomes' mentions the manner of creation i.e. Allah Almighty created it in six days yet command of 'Be'did not require the process of striking, moulding and pounding. issues the laws and the angels execute them. Thus the true planner is Allah Almighty, while the angels are given this quality by Him.

10. This verse negaties the intercession of idols, and declares the intercession of Prophets, Saints and the pious Ulema. Allah Almighty has granted the permission of intercession to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in his worldly life already "*And pray good for them. No doubt, your prayer is solace for their hearts*". (S9:V103) The Holy Prophet صلی اللہ علیہ وآلہ وسلم falling into Sajda - prostration on the Day of Judgement is for the purpose of seeking permission to speak, and not for obtaining permission to intercede.

11. Allah Almighty is that Glorious Being in whose Diviine presence Prophets and Saints are permitted to be intercessors. Try to understand the true Glory of Allah Almighty through the greatness of the intercessors.

اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ اِنَّهٗ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ بِالْقِسْطِ ؕ وَ الَّذِيْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّ عَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ۝۴

4. To Him all of you have to return. The promise [12]. of Allah is true. Surely, He creates for the first time, then He shall reproduce it after destruction so that He may give the reward of justice to those who believe [13], and do good deeds [14]. And for the infidels is the boiling [15], drink and a painful punishment, the reward of their infidelity [16].

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12. Because the actual purpose of Qiyamah is rewarding the doers of good deeds, it is explained as pay of Promise. To instil fear against a dangerous thing is called warning.
13. It should be remembered justice will be meted out to both the believers and the infidels, but in addition to justice the believers would be given bounty as well. Entering Paradise, enjoying its delicacies, etc. are due to justice, but being blessed with Divine Vision is out of His bounty. Thus even in the grave of the believers there is a bounty.
14. By this is meant the pious did justice in the world by being obedient to Allah Almighty for which they will be rewarded. Or it could mean Allah Almighty will reward them justly by not decreasing their rewards nor increasing their punishment. This type of justice is not against mercy, but against tyrany.
15. From this is understood that boiling water, mixture of blood and pus and painful punishment are reserved only for the infidels. Sinful Muslims would be protected from these.
16. In it there is a hint that the deceased minor children of the infidels would not be given punishment because they did not commit infidelity.

5. It is He Who has made the sun radiant and the moon glittering[17], and for it stages [18], so that you may know the computation [19], of years and calculation. Allah has not created that but in truth [20]. He explains fullythe signs for the people of knowledge [21].

هُوَ الَّذِیْ جَعَلَ الشَّمْسَ ضِیَآءً وَّ الْقَمَرَ نُوْرًا وَّ قَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِیْنَ وَ الْحِسَابَؕ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّۚ یُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ۝۵

17. Here the word "shining" denotes glorious bright light while "light" refers to light obtained from other. The moon takes light from the sun. May be "shining" could also mean that bright strong light which extinguishes every other light or lamp, while 'light' denotes mild pleasant light which cannot extinguish any lamp or light.
18. Twelve signs of zodiac or stages have been fixed for the sun, three for each season. For Spring Taurus, Gemini and Aries are fixed, for Summer, Cancer, Leo and Virgo are fixed for Autumn, Libra, Scorpio and Saggitarius are fixed while the zodiacal signs of Winter are Capricorn Aquarius and Pisces. The moon has twenty eight stages, each Zodical sign had two and a third stage. The sun completes the zodiacal journey of these twelve stages in twelve months, while the moon completes its journey of these twenty eight stages in twenty nine or thirty days.
19. Calculate seasons, growth of crops, times of Salaah from the sun, while times for Hajj, Fasting etc. calculate from lunar months.
20. From this we learn Lunar months are most beloved to Allah Almighty and are superior to solar months because almanac of these months is kept in heaven. It is for this reason that most Islamic tasks and duties are done in accordance with the lunar months. eg. Eid, Zakaat, Fasting, etc. Muslims should make use of the solar months to complete their general needs but calculate these in accordance with the lunar months.
21. From this we learn that Mathematics and Astronomy are beneficial sciences as they help to understand the cosmic powers of Allah Almighty, providing they are used to seek assistance for religious knowledge.

6. Surely, in the variation of night [22], and day and whatever

اِنَّ فِی اخْتِلَافِ الَّیْلِ وَ النَّهَارِ وَ مَا خَلَقَ اللّٰهُ فِی السَّمٰوٰتِ وَالْاَرْضِ لَاٰیٰتٍ

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لِّقَوۡمٍ یَّتَّقُوۡنَ ﴿۶﴾

Allah has created in the heavens and the earth, there are signs for those who fear [23] (Allah).

22. The difference in length of the night results in different conditions like hot, cold, long, short, etc. By mentioning the night first means night precedes the day. Also, that night is superior to day because during this time the true devotee of Allah Almighty obtains acceptance of their devotion, while day is a period of hard labour separation. In every night there is a special moment in which ones prayer is accepted, while this distinction in terms of days is given to Friday only, i.e. in an entire week only one day has the moment of acceptance.

23. These things are mentioned here because only those who truly fear Allah Almighty obtain Faith and lofty mystical experiences by pondering and deliberation. The infidels on witnessing these phenomena become more rebellious. Today scientific progress has reached such a stage that many scientists are rejecting the existence of Allah Almighty.

اِنَّ الَّذِیۡنَ لَا یَرۡجُوۡنَ لِقَآءَنَا وَ رَضُوۡا بِالۡحَیٰوۃِ الدُّنۡیَا وَ اطۡمَاَنُّوۡا بِہَا وَ الَّذِیۡنَ ہُمۡ عَنۡ اٰیٰتِنَا غٰفِلُوۡنَ ﴿۷﴾

7. Without doubt, those who have no hope to meet Us and are well pleased [24], with this worldly life and are satisfied with it, and those who are neglectful of Our Signs [25].

24. Such people have made the world a permanent resting place, where it is a place of fleeing.

25. These verses refer to the Holy Prophet صلی اللہ علیہ وآلہ وسلم his blessed miracles, his excellent qualities and verses of the Holy QUR'AAN. by neglect is meant rejecting these which is infidelity. The punishment for it is described in the following verse.

اُولٰٓئِکَ مَاۡوٰىہُمُ النَّارُ بِمَا کَانُوۡا یَکۡسِبُوۡنَ ﴿۸﴾

8. Their abode [26], is Hell, as the return of what they earn.

26. Where they will be staying eternally. This tells that though the sinful believers would be sent into Hell for some reasons, yet Hell will not be their destination nor their home.

اِنَّ الَّذِیۡنَ اٰمَنُوۡا وَ عَمِلُوا الصّٰلِحٰتِ یَہۡدِیۡہِمۡ رَبُّہُمۡ بِاِیۡمَانِہِمۡ ۚ تَجۡرِیۡ مِنۡ تَحۡتِہِمُ الۡاَنۡہٰرُ فِیۡ جَنّٰتِ النَّعِیۡمِ ﴿۹﴾

9. No doubt, those who believe and do good deeds [27], their Lord will guide [28] them on account of their faith. Beneath them rivers [29] will be flowing in the gardens of delight.

27.By this is meant according to opportunity and power. Thus those infidels who die immediately after accepting Islam, as well as the minor children of the Believers are inmates of paradise they did not get any opportunity of practice. Hence there is no contradiction in the verse. Likewise, those Companions who had died before the religious laws had come into existence, or just a few had come into being, as in the case of Hazrat Khadija, Hazrat Waraqa bin Naufal, etc, (May Allah be pleased with them) are all inmates of paradise.

28. This tells that inmates of Paradise will

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recognize his abode by himself with the help of a guide. Furthermore, entry into Paradise will be due to one's faith but obtaining its bounties will be due to one's good deeds, or simply due to the mercy of Allah Almighty. However, the vision of Allah Almighty therein, the company of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in it will be due to special blessing and bounty of Allah Almighty.

29. There will not be just rivers of milk, honey, pure drinks, and water flowing beneath the gardens of the inmates of Paradise but fast flowing canals will be running. The difference between canal and sea has been explained earlier.

10. Their prayer [30], in it shall be: "Sanctity be to You O Allah!" And the opening word of the time of their greeting [31], is "Peace" and the end of their prayer is: "All praise be to Allah Who is the Lord of all the worlds [32]".

دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَ اٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۱۰﴾

30. By this is meant before petitioning to Allah Almighty we would recite his praises as is the systems of the royal court. Today too the one offering Salaah first recites Thana, thereby becoming an inmate of Paradise while in Salaah.

31. And when they meet one another they will extend a greeting, or the angels would be greeting the inmates of Paradise. This tells to greet at the time of meeting, and reciting praises of Allah Almighty at the time of departure is the pastime or work of the people of Paradise. Or that greetings would be coming from Allah Almighty on the inmates of Paradise.

32. From this we learn that although all acts of worship would be terminated in Paradise, reciting the Praises of Allah Almighty would be continued there. Reciting Na'at Shareef of the Holy Prophet too is indirectly praising Allah Almighty.

SECTION 2

11. And if Allah had hastened the punishment to the human beings as they demand in haste the good [33], then their promised form would have been completed [34]. So, We leave those who hope not to meet Us that they wander in their excess [35].

وَ لَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ اَجَلُهُمْ ؕ فَنَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۱﴾

33. Sometimes the infidels desires evil with so much haste, like he desires good when he says Oh Allah destroy me today, descend upon us immediate punishment, etc. From this verse it is understood that it is a mercy of Allah Almighty that all our prayers are not accepted. Sometimes we tend to take bad to mean good as in the case of a foolish patient requesting sweet and pleasant medicine from the doctor which he turns down. From this we learn that we should not curse ourselves or our children on a fit of anger. At all times request good from Allah Almighty for one never knows which is the moment of acceptance of one's prayer.

34. Reason for its revelation:
Nazar bin Harith once said Oh Allah if Islam is a true Religion, and we do not accept it, let stones come down upon us. In response this verse was revealed in which it is said that

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sometimes a person in a fit of emotion curses himself or his family, but Allah Almighty out of His kindness rejects it.

35. This tells that long life from Allah Almighty for the rebellious and negligent people is a Divine punishment for them just as the long life for the pious is a Divine mercy for them. The infidels would commit more sins the longer they live while the believers would increase their pious deeds.

12.And when misfortune touches [36], man he calls Us, lying down, and sitting down and standing up. Then when We remove [37], his misfortune he passes on as if he never prayed [38]. to Us at the time of any trouble touching him. Thus, it has been made to appear fair to the extravagant in their deeds [39].

وَاِذَا مَسَّ الْاِنْسَانَ الضُّرُّ دَعَانَا لِجَنْۢبِهٖۤ اَوْ قَاعِدًا اَوْ قَآىِٕمًا ۚ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهٗ مَرَّ كَاَنْ لَّمْ يَدْعُنَاۤ اِلٰى ضُرٍّ مَّسَّهٗ ؕ كَذٰلِكَ زُيِّنَ لِلْمُسْرِفِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۲﴾

36. Here man refers to infidels, hence they have been described in the latter part of the verse as extravagants. This means during times of difficulties the infidels pray to Allah Almighty in sitting and standing positions, but in their time of ease they forget Him. But a believer remembers Allah Almighty under all circumstances; in ease he expresses gratitude, in difficulty he is patient, in joy he sings his praises, in sorrow he recites; from Allah we are and unto Him is our return. In short at all times he is engaged in the remembrance of Allah Almighty.

37. This is done either due to his supplication or due to Allah Almighty's bounty and kindness. From this we learn that some supplications of the infidels are accepted. However none of their prayers in the Hereafter will be accepted. Says Allah Almighty: "*And the prayers of the disbelievers are nothing but utterance of ignorance*". (S13:V14) Hence there is no inconsistency in the verse.

38. By this is meant when he is relieved of the difficulties he once again engages himself into infidelity, thereby forgetting his period of difficulties. The believer always remembers his difficulties and is always grateful to Allah Almighty.

39. This tells us that remembering Allah Almighty in one's difficulties only, and forgetting Him in your comfort is the way of the infidels. Patience during calamities, and gratitude during comfort are the qualities of a believer.

13. No doubt, We ruined generations before you, when they [40], crossed the limits. And their Messengers came to them with bright evidence [41] ands they were not such as to believe. Thus, We punish in retribution the guilty.

وَ لَقَدْ اَهْلَكْنَا الْقُرُوْنَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوْا ۙ وَ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَیِّنٰتِ وَ مَا كَانُوْا لِیُؤْمِنُوْا ؕ كَذٰلِكَ نَجْزِی الْقَوْمَ الْمُجْرِمِیْنَ ﴿۱۳﴾

40.From this is hinted that no matter how sinful a believer is he commits these sins within limits, while no matter how minor a sin an infidel commits he does so by exceeding the limits. To accept Faith is being within the limit of obedience while by rejecting faith is exceeding the limit of obedience.

41. Bright evidence is meant the different miracles of the previous Prophets which were bestowed upon them in accordance with their

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times. During the period of Hazrat Iesa (Alaihis Salaam) medicine was in vogue, hence he was bestowed with miracles accordingly e.g. to raise the dead back to life, to cure the blind, the lepers, etc. During the time of Hazrat Moosa (Alaihis Salaam) the prevailing force was magic, hence his miracles were of this nature e.g. the stick turning into a snake, his blessed hand becoming bright like the sun.

14. Then We made you to succeed[42] after them that We might see how you act[43].

ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِی الْاَرْضِ مِنْۢ بَعْدِهِمْ لِنَنْظُرَ كَیْفَ تَعْمَلُوْنَ ﴿۱۴﴾

42. Here earth signifies earth in its Totaliy, and not just the earth of Arabia because no previous Prophet had come to Arabia due to whose rejection Divine punishment had descended there.

43. By this is meant you all are inhabiting in the land of the previous people, and similarly others would be inhabiting your land. Just as this land has reached you, so would it reach the others. Therefore do good deeds so that you can obtain rewards and be remembered well by your future generations.

15. And when Our Clear[44], Verses are recited unto them, then those who hope not to meet Us begin to say: "Bring a QUR'AAN [45], other than this, or change it". Please declare: "It is not for me to change it on my own [46]. accord. I only follow what is revealed [47]. to me. If I disobey my Lord, then I fear the punishment of the Great Day [48]".

وَ اِذَا تُتْلٰى عَلَیْهِمْ اٰیَاتُنَا بَیِّنٰتٍۙ قَالَ الَّذِیْنَ لَا یَرْجُوْنَ لِقَآءَنَا ائْتِ بِقُرْاٰنٍ غَیْرِ هٰذَاۤ اَوْ بَدِّلْهُؕ قُلْ مَا یَكُوْنُ لِیْۤ اَنْ اُبَدِّلَهٗ مِنْ تِلْقَآئِ نَفْسِیْۚ اِنْ اَتَّبِعُ اِلَّا مَا یُوْحٰۤى اِلَیَّۚ اِنِّیْۤ اَخَافُ اِنْ عَصَیْتُ رَبِّیْ عَذَابَ یَوْمٍ عَظِیْمٍ ﴿۱۵﴾

44. Reason for its revelation:
A group of infidels had come to the Holy Prophet صلى الله عليه وآله وسلم and said if you want us to believe in you then bring another QUR'AAN wherein our idols would not be condemned and it would not contain any laws prohibiting their worship. If another QUR'AAN like this can not be revealed then let us alter the existing QUR'AAN accordingly to our wishes. In response this verse was revealed (Khazainul Irfaan). It should be remembered that this nonsensical talk of the infidels was either for mocking or as a test. In either case these evil intentions of the infidels were rendered totally useless.

45. This means bring to us a QUR'AAN in which our idols are not condemned, or extract from it, verses of this nature, or change these verses.

46. From this there is a hint that though I cannot change these verses but I can request Allah Almighty to change them, like how the changing of the Qibla, etc. were effected in accordance with the wishes of the Holy Prophet صلى الله عليه وآله وسلم. In fact due to the grace of Hazrat Omar Farooq (May Allah be pleased with him) sexual relations with one's wife became permissible during the nights of Ramadaan. Therefore, the Wahabis cannot use this verse to prove that the Holy Prophet صلى الله عليه وآله وسلم was not granted authority over Divine matters. The Holy Prophet صلى الله عليه وآله وسلم authority over these matters are bestowed to him by Allah Almighty.

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47. From this we learn the passages of the QUR'AAN the vowels therein, its script are all from Allah Almighty. So are the styles of recitation. No change in any one of them is permissible.

48. In this verse impossible is kept pending upon an impossible. By this is meant if for argument sake, the Holy Prophet says, if I too disobey Allah Almighty, and distort and change the verses of the Holy QUR'AAN then I too would be in danger of Divine punishment. This is like this type of Divine saying that had Allah Almighty a son I would be the first to worship him. Both these are impossible things. Neither is there possibility of sin from the Holy Prophet صلی اللہ علیہ وآلہ وسلم, nor the fear of the latter. It should be remembered that Prophets fear Allah Almighty a great deal, but they neither had nor will ever have fear of Divine punishment. They are in accordance with "*no fear is upon them*". Infact they experience Divine awe.

قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَ لَآ اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۱۶﴾

16. Please declare: "If Allah had Willed, then I would not have recited to you, nor would He have made it known [49]. to you. I have already lived amongst you before it. Have you then no wisdom? [50]"

49. Because I neither learned or have been tutored by anyone. It is Allah Almighty who has taught me and commanded me to teach you. Hence my recitation of the QUR'AAN and expounding on its mysteries are all by His command. This tells us that every action of the Holy Propeht صلی اللہ علیہ وآلہ وسلم is in accordance with Divine command.

50. From there is a hint that prior to assuming Prophetic duties the Holy Prophet صلی اللہ علیہ وآلہ وسلم was aware of Quranic laws. After taking up Prophetic duties he began propagation of Islam. Therefore the Holy Prophet صلی اللہ علیہ وآلہ وسلم never committed a sin. He was the devotee and worshipper of Allah Almighty prior to this. Thus when the first Revelation came the Holy Prophet صلی اللہ علیہ وآلہ وسلم was engaged in I'tikaaf and other acts of worship. The real purpose of this verse is that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is making us aware that had I been in the habit of telling lies and indulging in sinful activities I would already have fabricated words and attributed it to Allah Almighty.

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ ﴿۱۷﴾

17. Then who is more unjust than me who forges [51], a lie against Allah or belies His signs? Undoubtedly, the guilty will have no good [52].

51. By this is meant recite to the people false verses and attribute them to Allah Almighty, or that worship those other than Allah Almighty. Infact all froms of infidelity is forging lies against Allah Almighty. Therefore fabricating false Ahadith is also forging a lie against Allah Almighty.

52. Therefore it is a proven fact that all the false claimants to prophethood have always experienced utter disgrace and died a horrible death, as was the case with Musalama the Liar, and the terrible end experienced by Mirza Goolam Ahmed Qadyani.

وَ يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ وَ يَقُوْلُوْنَ هٰۤؤُلَآءِ شُفَعَآؤُنَا

18. And they worship besides Allah that which can neither harm them nor do any good [53]. And they say:

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"These are our helpers [54]. with Allah". Please declare: "Do you presume to tell Allah the thing which is not in His Knowledge, nor in heavens nor on earth [55]?" Holy is He and Exalted is He from what they associate (with Him) [56].

عِنْدَ اللّٰهِ ؕ قُلْ اَتُنَبِّـُٔوْنَ اللّٰهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَ لَا فِي الْاَرْضِ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝١٨

53. By this is meant neither will he benefit from their worship nor be at a loss for not worshipping. Infact case is opposite. Hence there can be no objection raised at this verse. These people were worshipping the stones, the moon, the sun, and from all of these great benefits are derived.

54. This means they claimed that Allah Almighty is conducting our worldly affairs through the mediation because these idol worshippers did not believe in Qiyamah, Paradise and Hell. In addition they were acknowledging the bluffed mediation regarding the idols because they believed in the idols as their divine intercessors. "*When we equated you with the Lord of all the worlds*". (S26:V98) Thus they were accepting non-intercessors as intercessors and were differing in many ways from Islamic concept of intercession. Hence they were polytheists.

55. By this is meant the intercession of these idols will neither be for this world nor for the Hereafter. If it was there it would have been in the knowledge of the Almighty. By negation through Divine knowledge is meant the actual negation.

56. It should be remembered that the worshipping of these idols by the polytheists as their intercessors was polytheism, or believing in their bluffed or equal intercession too was polytheism. Therefore the verb "their association" is used here. The intercession of the Prophets and saints is a certainty. Their intercession will be in accordance with Divine love permission and dignity. To regard that is polytheism is indeed foolishness. Hence this verse cannot serve as a proof for the Wahabies to negate the intercesision of the Prophet and Saints.

19. And mankind is but one [57], community, but they differ. And if a word from your Lord has not occurred [58], before, then their differences would have been divided between them.

وَ مَا كَانَ النَّاسُ اِلَّاۤ اُمَّةً وَّاحِدَةً فَاخْتَلَفُوْا ؕ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيْمَا فِيْهِ يَخْتَلِفُوْنَ ۝١٩

57. During the period of Hazrat Adam (Alaihis Salaam) all people, until the murder of HABEEL, were believers or that after the Deluge of Nooh (Alaihis Salaam), only believers were found on the earth. Some have said from the period of Hazrat Ebrahim (Alaihis Salaam) all Arabs were believers until the introduction of idolatory by Umar bin Luhay. Under this circumstances people mean those specific Arabs. It could also mean that first everyone by nature was a believer, as every child is born on nature. Thereafter some in the world remain believers and others become infidels. (*Khazainul Irfaan; Roohul Bayaan*).

58. By this is meant this Divine decision that the punishment of the Hereafter would be after Qiyamah, or there is an appointed time for the destruction of every nation.

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وَيَقُوْلُوْنَ لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۚ فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْا ۚ اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ۟

20. And they say: "And why [59], has not a sign been sent down to them from their Lord?" Please declare: "The unseen belongs to Allah. Now wait. I am also waiting with you [60]".

59. That which we desire, i.e. making the hill of Safa into gold, or to let a camel emerge from the rock like done by Hazrat Saleh (Alaihis Salaam) etc. as if to say these people had not given credence to the many miracles which our Holy Prophet صلی اللہ علیہ وسلم had shown to them.

60. It is stated in Astrological interpretation that in this verse the word unseen refers to the angelic world which is concealed from us. It is from here that verses of the QUR'AAN and the miracles of the Prophets descend. Thus what it means is that I do not have personal power to show miracles that you demand, but I do show them through Divine intention and wishes. Now if anyone fails to accept these and demand for more would be entitled to Divine punishment. Hence you must wait for Divine punishment.

SECTION 3

وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً مِّنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ اِذَا لَهُمْ مَّكْرٌ فِيْٓ اٰيَاتِنَا ۭ قُلِ اللّٰهُ اَسْرَعُ مَكْرًا ۭ اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا تَمْكُرُوْنَ ۝

21. And when We let the people taste mercy after any hardship touches [61], them, forthwith they began to play [62], tricks with Our Verses. Please declare: "Allah is swift with secret devices. No doubt, Our angels are writing your devices[63]".

61. From this we understand that the true meaning of showing respect to Allah Almighty is to connect all forms of mercy to Him and not calamities, because "taste" is used to denote mercy, meaning We make them taste, while "trouble had touched them" is used for trouble, but without connecting to Him. Hazrat Ebrahim (Alaihis Salaam) had said: "*When I fell sick He cured me*".

62. Seven years of severe famine had continued to plague the infidels of Makkah and they were on the verge of being destroyed. However, when they were blessed with rain they now showed no gratitude to Allah Almighty, but instead tried to destroy His Religion. This is the condition of those who are negligent, they are never grateful.

63. From this we learn that the writer of deeds i.e. *Kiramun Katibain* - are appointed to write the deeds of the infidels as well who record their every word and deed. However, the angel responsible for recording their sins writes these while the angel for good deeds merely remains as a witness to these without recording them, simply because their good deeds are in vain. This is the same as when the writer of good deeds records the piety of the pious servants of Allah Almighty and the other angels become the witness. (*Tafseer Roohul Bayaan*).

هُوَ الَّذِيْ يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۭ حَتّٰٓى اِذَا كُنْتُمْ فِي الْفُلْكِ ۚ وَجَرَيْنَ بِهِمْ

22. It is He Who conveys you on the land and sea until you are in the ships and they sail in both of them

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بِرِيۡحٍ طَيِّبَةٍ وَّ فَرِحُوۡا بِهَا جَآءَتۡهَا رِيۡحٌ عَاصِفٌ وَّ جَآءَهُمُ الۡمَوۡجُ مِنۡ كُلِّ مَكَانٍ وَّ ظَنُّوۡۤا اَنَّهُمۡ اُحِيۡطَ بِهِمۡ ۙ دَعَوُا اللّٰهَ مُخۡلِصِيۡنَ لَهُ الدِّيۡنَ ۚ لَئِنۡ اَنۡجَيۡتَنَا مِنۡ هٰذِهٖ لَنَكُوۡنَنَّ مِنَ الشّٰكِرِيۡنَ ﴿۲۲﴾

with a fair breeze and they rejoice 64. thereby. Then there comes upon them a violent wind and the waves from every side overtake them, and they think that they were encircled. Then at that time they call 65, Allah, being purely His bondsmen 66. Then if you save us from this, we shall surely be thankful.

64. This infroms us that to be proud and behave boastfully on receiving bounty of Allah Almighty is an evil act. However expressing joy of gratitude is a likeable act. Had you expressed this for showing gratitude to Allah Almighty you would have become His obedient servants

65. By this is meant the infidels forget Allah Almighty in their times of comfort, and forsake the idols in their difficulties. It should be remembered that calling the pious servants of Allah Almighty for assistance in your hour of difficulties is not an act of infidelity. In the difficull hour of Qiyamah everyone would be seeking an intercessor. For further details regarding this subject consult our Jaa-al-Haq and Ilmal QUR'AAN. This verse is regarding the idolators.

66. By this is meant they only call upon Allah Almighty and not the idols. From this emerge two issues:

1. To call upon Allah Almighty, to supplicate to Him, are all acts of worship, provided it is done with faith. Even these acts of the infidels would be included in infidelity.

2. Faith under compulsion is not reliable, but faith within one's choice would be given credence. The reason being the infidels would accept Islam under duress, but when this constraint was over, their faith too would be over. Thus the faith of an infidel at the time of death is not reliable, while the repentance of a sinful believer is acceptable. It is for this reason that Pharaoh's repentance at the time of his drowing was rejected.

فَلَمَّاۤ اَنۡجٰهُمۡ اِذَا هُمۡ يَبۡغُوۡنَ فِى الۡاَرۡضِ بِغَيۡرِ الۡحَـقِّ ؕ يٰۤاَيُّهَا النَّاسُ اِنَّمَا بَغۡيُكُمۡ عَلٰۤى اَنۡفُسِكُمۡ ۙ مَّتَاعَ الۡحَيٰوةِ الدُّنۡيَا ثُمَّ اِلَيۡنَا مَرۡجِعُكُمۡ فَنُنَبِّئُكُمۡ بِمَا كُنۡتُمۡ تَعۡمَلُوۡنَ ﴿۲۳﴾

23. But when Allah saves them, they begin to commit excesses 67. in the land without any right. O people! Your rebellion is only against your own selves 68. Enjoy it while living in the world. Then you are to return 69. to Us. At that time We will inform you what your deeds were.

67. This means they did not regard themselves as wrong doers, because there is no mischief with regard to truth. Hence this restriction is not incidental but for abstension.

68. In it there is prophecy that your mischief will not suppress the spread of Islam, but instead it would cause nuisance for you. It happened as prophesised. By trying to blow at the sun will not extinguish it but merely make the foolish blower tired.

69. From this we learn after his death the infidel will not benefit from his material things. Where as a believer will not only benefit from his worldly possessions after his death but on the Day of Judgement as well. His Sadqatul Jariyya or the continous Charity, which he

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gives during his life time will not only benefit him but through it he benefits the creation of Allah Almighty eg. building a hospital,a mosque, etc. for which he would be entitled to tremendous rewards.

24. The example [70], of the life of the world is like that water which We have sent down from the sky on account of which the vegetation on earth comes out in abundance, of which men and cattle eat, till when the earth took on its ornaments [71], and was fully adorned, and its owners think that it (happens) under their authority. There came upon it Our Command by night [72]. or by day. Then We made it barren as if it had not existed [73]. yesterday. Thus, We explain fully Our Signs for a people who reflect[74].

اِنَّمَا مَثَلُ الْحَیٰوةِ الدُّنْیَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ مِمَّا یَاْكُلُ النَّاسُ وَ الْاَنْعَامُ ؕ حَتّٰۤى اِذَاۤ اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَ ازَّیَّنَتْ وَ ظَنَّ اَهْلُهَاۤ اَنَّهُمْ قٰدِرُوْنَ عَلَیْهَاۤۙ اَتٰىهَاۤ اَمْرُنَا لَیْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا حَصِیْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّتَفَكَّرُوْنَ۝۲۴

70. It should be remembered the real life of an infidel is his material life while the life of the believer is religious life because the life of an infidel is for his own fancy an the life of a believer is for the pleasure of Allah Almighty: "*My living and dying are all for Allah who is the Lord of all the worlds*". (S6:V162). Therefore this is the comparison given about the life of an infidel. The believer's life will be beneficial for him in this world and the Hereafter. May Allah Almighty bless us with this type of life. .

71. The worldly life is being compared to rain water for several reasons: Firstly water from the well and pond is within our control but rain water is not within our control. Similarly affairs of the world are beyond our control; secondly, rainfall at times is too much, or too little or at times not at all, the same is with the affairs of the world; thirdly one does not know the exact time of rain in the same way things in the world too sometimes occur unexpectedly; fourthly absence of rain causes difficulties, too much of it causes disaster (floods) similarly absence of material things will cause hardships and abundance of it will prove problematic.

72. The infidel too makes great effort to accumulate material possessions. After their accumulation he thinks it is his and he can spend them as he desires. Then while he is still on this false notion he either dies suddenly or he experiences such material losses that he can do nothing but wring his hands with regret. Remember that rain that falls in the garden grows the flowers, and which reaches the thistle grow thorns. The material world falls in the hands of the infidel it increases his infidelity and when it is in the hands of the believer it adds blessings to his fatih. Abu Jahl purchased Hell with his wealth while Hazrat Uthman-e-Ghani (May Allah be pleased with him) used this wealth to purchase not only Paradise but Khauthar. This is a most appropriate and compound comparison.

73. In a like manner, the world too deceives you when you most need it, and when you have a strong inclination of gaining mastery over it. This is being witnessed daily. Thus never be arrogant about it.

74. This means the hollowness of this world

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and its sudden calamities are a lesson for the intelligent which helps to strengthen their faith. In fact the eyes of many callous people open after they suffer a loss of their material gains and turn once again to Allah Almighty.

25. And Allah calls [75]. towards the home of peace. And He guides Whom He wills to the Straight Path [76].

وَاللّٰهُ يَدْعُوْٓا اِلٰى دَارِ السَّلٰمِ ؕ وَ يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۲۵﴾

75. By *DARUS SALAAM* is meant Paradise wherein its inmates will be protected from death and all types of diseases. Paradise is based on three degress, the beginning is bounty, the middle is pleasure and end , is eternity. Or *DARUS SALAAM* is the heart of the Holy Prophet صلى الله عليه وآله وسلم and the pious sages which is SALAAM or abode of Allah Almighty which is pure from all types of sensual defects like jealousy, hatred, etc.

76. From this emerge three issues:

1. The calling of the Holy Prophet صلى الله عليه وآله وسلم is indeed call of Allah Almighty because though they were being called by the Holy Prophet صلى الله عليه وآله وسلم Allah Almighty says it is the call by Him.
2. Paradise is an abode of peace and security. In it there is no death, calamities or hardhip.
3. Though Allah's invitation is general, His guidance is specific. Calling is being made to all but guidance is received by a few.

By Straight Path is meant Islam which is the direct path of getting to Paradise.

26. For those who do good [77], there is good and even more [78]. than that. And neither darkness nor insult [79]. will cover their faces. It is they who are the inhabitants of Paradise and they will abide therein forever [80].

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَ زِيَادَةٌ ؕ وَ لَا يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّ لَا ذِلَّةٌ ؕ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۶﴾

77. By goodness and gratitude is meant faith and piety as faith is the goodness of the heart and piety is the goodness of the body. Also, by gratitude could mean sincerety in worship. The Holy Prophet صلى الله عليه وآله وسلم said: "*True gratitude is that man should perfrom Salaah in such a way that he is holding Allah Almighty. If this is not possible then think that He is looking at you*". Allah Almighty be praised!

78. By good is meant Paradise and more refers to Divine Vision, because this is not a reward for a good deed. Otherwise, good could mean reward of good deeds and more would mean increase thereof, like giving ten rewards for one good deed, or even more.

79. In fact if Allah Almighty wills, the faces of the believers would be shining, those of the saints of Allah Almightywould be glittering, while the faces of the Prophets and His special devotees would be radiant like the sun. Thus faces would become the means of recognition.

80. They will neither obtain through death or being alive. This tells that any person who enters Paradise for the sake of reward will not be taken out of it. The entrance of Hazrat Adam (Alaihis Salaam), and that of the Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj was not for the sake of reward. Hence there is no inconsistency in the verses. This verse is not contradictory to the Hadith of Me'raj.

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وَ الَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا ۙ وَ تَرْهَقُهُمْ ذِلَّةٌ ؕ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَاۤ اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا ؕ اُولٰٓىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۷﴾

27. And those who earn [81], evil, the retribution of evil is the like of it, and insult [82]. will cover them. There will be none to defend [83], them against Allah; as if their faces have been covered in patches [84]. of the dark night. It is they who are the inhabitants of Hell, to dwell therein forever [85].

81. Here evil signifies defects in beliefs and not in deeds being the punishment which is being outlined is for the infidels. A believer does not become an infidels due to evil deeds.
82. Because there the condition of the heart will be revealed by the face just as some sickness in the world become discernable from the face.
83. This tells that Allah Almighty will appoint saviours for the believers, because absence of saviours for the infidels is their punishment. Prophets, pious children, Saints of Allah Almighty, the Islamic savants would all assist the believers on the Day of Judgement.
84. From this we learn that on the Day of Judgement both the believers and the infidels would be distinguished from their faces. Says Allah Almighty: "*The culprits shall be recognized by their faces*". (S55:V41) Further Allah Almighty says: "*When some faces will be bright and some will be dark*". (S3:V106) Thus it is incorrect to say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم would not be able to recognize the apostates. In fact even among the believers the pious and the sinners would become distinguished through their faces.
85. From this we learn that only the infidels, on the Day of Judgement, will have black faces who would be eternally in Hell. Sinners will have dust on their faces as well as other signs of blackness e.g. a begger by practise will have no meat on his face, those who showed no justice between wives will be without one side, on the shoulders of the misers their wealth will be mounted in the form of a black serpent, etc.

وَ يَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَ شُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ وَ قَالَ شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ﴿۲۸﴾

28. And the Day when We shall raise[86], all of them together, then We will say to the polytheists: "Remain at your place, you and your idols [87]". Then We shall separate them from the believers, and their associates will say to them: "It was not us that you used to worship [88]".

86. From this one learns that on the Day of Judgement first all the infidels and believers will be brought together. Then believers, will be separated from the infidels. Allah Almighty will say: "*And today, be separate, O you culprits*!" (S36:V59) Believers should see to it that even in the world they should be different from the infidels in appearance and character.
87. This means the idols Laat, Manaat, Uzza, etc. This does not include those Prophets who were made object of worship by their followers, as is eroneously thought by some.
88. From this we learn that on the Day of Judgement Allah Almighty will grant those idols the power of speech with which they will oppose their worshippers. Also, the word

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associates does not refer to angels or Prophets, because since they were fully aware of the deeds of the polytheists, how can they deny. Also, this verse is revealed in Makkah in which the polytheists of Makkah are being addressed who did not believe in the Prophets.

29. Therefore Allah is sufficient as a witness between you and us (idols) that we were not aware of your worship of us [89].

فَكَفٰى بِاللّٰهِ شَهِيْدًا بَيْنَنَا وَ بَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ﴿۲۹﴾

89. Because we were lifeless, ignorant wood and stone or that we had died before you and were already apprehended by Divine punishment and thus could not keep watch over you. This statement could either be that of the wood and stones which were made objects of worship, or of those in whose names these idols were carved and sculptured like Laat, Manaat, etc. Hence the meaning of the verse is crystal clear.

30. Here, every soul will be tested what it sent [90], before, and they shall be returned [91]. to Allah Who is their True Master. And all their fabrications shall be lost from them[92].

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّاۤ اَسْلَفَتْ وَ رُدُّوْۤا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۳۰﴾

90. By this is meant going into Paradise or Hell everyone on the Day of Judgement will know the true situation of his deeds.

91. Towards reward and punishment of Allah almighty i.e. Paradise and Hell. Fortunate are those people who are always taking stock of their deeds in this world. Before being accountable on the Day of Judgement.

92. By this is meant these idols, etc will be of no benefit to them as those will be rendered false and meaningless. In actual fact they will not be lost but they will be with their worshippers in Hell to torment them, even the sun and the moon will be there as well.

SECTION 4

31. Say you [93]: Who provides for you from the heavens and the earth [94]; or Who has endowed you with hearing and sight [95]; and Who brings out the living from the dead, and brings out the dead from the living [96]. and Who manages all the affairs?" They will now say [97]: "It is Allah". Then, please declare: "Why do you not fear then? [98]"

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَ مَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ مَنْ يُّدَبِّرُ الْاَمْرَ ؕ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿۳۱﴾

94. He gives you sustenance through rain from the heavens and growth for plants from the earth. Hence this verse does not contradict the following verse. "*And in the heavens is the provisions and what is promised to you.* (S51:V22) The sky is the store house or mine of every thing, but the earth is the treasury of some.

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95. In whose control is your eyes and ears and their powers! Who gives them to you when He so desires, and snatch them from you whenever He wishes. This tells us that only through our helplessness and dependence do we really come to understand the power and wealth of Allah Almighty. The great Sufis say that he who has understood himself has understood Allah Almighty.

96. He has created man from sperm and the sperm from man; a believer from a non-believer and non-believer from a believer; from an ignorant a learned, and from a learned an ignorant.

97. This means the infidels do accept Allah Almighty as Master, Creator and Planner of all affairs. Thereafter, they believe in their idols like Allah Almighty, believing that Allah Almighty is in need of them. Hence they are polytheists. Allah Almighty says that these infidels will tell these idols: "*And when you equate them with the Lord of all the Worlds*". (S26:V98) Some infidels regard their idols as total creator's and divinities. It could also be said that since they believed in all these qualities of Allah Almighty but rejected the Holy Prophet صلى الله عليه وآله وسلم they remained polytheists. A true monotheist is he who believes in Allah Almighty through the Holy Prophet صلى الله عليه وآله وسلم It should be remembered that the true Planner of all affairs is Allah Almighty, but on His authority some of His pious servants too perfrom this duty. Allah Almighty says regarding the angels: "*Then they manage the affairs*". (S79"V5) Likewise some Saints of Allah Almighty too are appointed to control and manage those affairs of the world which would be coming into existence. These saints are known as Ghaus, (one who comes to the rescue of others). Qutb, (highest position of spiritual service) etc.

98. This means why don't your fear Allah Almighty, or why don't you save yourselves from Hell by clinging firmly to Allah Almighty's protection because holding on to it is a means of being under peace and security in the world.

32. This then is Allah, your True Lord. What remains then after the truth, is falsehood [99]. Then how can you turn away from Him?

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۚ فَاَنّٰى تُصْرَفُوْنَ ﴿۳۲﴾

99. This means worship of Allah Almighty is a truism while the worship of idols is misguidance. From this we learn that some acts can be termed as misguidance (as misguidance is a term of beliefs and the opposite of guidance).

33. Thus the word of your Lord proved true against the transgressors[100], that they will not believe [101].

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ فَسَقُوْۤا اَنَّهُمْ لَا يُؤْمِنُوْنَ ﴿۳۳﴾

100. Here transgressors signify those infidels of sinful beliefs whose death upon infidelity has been decided, while word of your Lord means the following statement of Allah Almighty: "*We will fill Hell with them*". (S39:V85)

101. Because their names have been entered by Allah Almighty in the list of infidels, and as such they will always choose evil things on their own volition.

34. Please declare: "Are there any of your associate gods who originate creation, then reproduce [102]. the same after destruction". Please

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ؕ قُلِ اللّٰهُ يَبْدَؤُا

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الْخَلْقَ ثُمَّ يُعِيدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ﴿۳۴﴾

declare: "Allah originates and then reproduces [103]. the same after destruction. Then where are you turning away blindly?"

102. This means in reality, not their beliefs because the polytheists of Arabia had no belief in the Day of Judgement Surah Yunus was revealed in Makkah in which the polytheists of Makkah are being addressed.

103. By this is meant Allah Almighty will once again create a body on the original limbs of every one. Although at that time there may be a slight variation in one's appearance, but because the limbs would be original this recreation is called repetition. This is the same as when we say today about an old person that he is the same child that was born in such a house though his physique then was diffferent to what is now. Thus there is no inconsistency in the verse.

قُلْ هَلْ مِنْ شُرَكَآىِٕكُمْ مَّنْ يَّهْدِیْۤ اِلَى الْحَقِّ ؕ قُلِ اللّٰهُ يَهْدِیْ لِلْحَقِّ ؕ اَفَمَنْ يَّهْدِیْۤ اِلَى الْحَقِّ اَحَقُّ اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّیْۤ اِلَّاۤ اَنْ يُّهْدٰى ۚ فَمَا لَكُمْ كَيْفَ تَحْكُمُوْنَ ﴿۳۵﴾

35. Please declare: "Are there any of your associate gods who may guide [104]. you to the truth?" Please declare: "Only Allah guides [105] to the truth". Then should He Who guides to the truth be followed or he who himself finds no guidance [106] unless he is guided? Then what happened to you? How do you judge?"

104. By this is meant He sent Messengers in the world. He blessed them with miracles and revealed Books on them and established proofs of His powers before the people of the world.

105. He sent sensible and intelligent Messengers. He blessed them with revelation. All this is for your guidance for which you should be grateful.

106. By this is meant until you don't pick these idols up and place them in another place they cannot move from their place. This also tells that here associates refers to their lifeless idols and not the Prophet because these great personages have been sent to provide guidance. Says Allah Almighty: "*And indeed, you are guiding towards the straight path*". (S43:V52)

وَ مَا يَتَّبِعُ اَكْثَرُهُمْ اِلَّا ظَنًّا ؕ اِنَّ الظَّنَّ لَا يُغْنِیْ مِنَ الْحَقِّ شَيْــٴًـا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ﴿۳۶﴾

36. And most of them follow only conjecture [107]. Surely conjecture avails nothing against truth [108]. No doubt, Allah knows their work [109].

107. This means the polytheists have no proof to substantiate their idol worshipping. They are only engaged in it because their forefathers were engaged in this practice. This tells that an infidel is not certain of his religion. Here most is used in order to show that these were some polytheists who were fully certain that they were false and that Islam was a true Religion. They were merely afraid of declaring this because they wanted to continue obtaining revenue and honour. Hence there is no inconsistency in the verse.

108. From this we learn that our personal conjecture in opposition to Prophetic command

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109. Because they are merely complying with conjecture in matters of beliefs although issues regarding beliefs should be based on certainty whose deduction should be Divine Revelation and not with conjecture. is a means of misguidance, while conjecture in accordance with Religious laws, is guidance. Says Allah Almighty: "*Why it did not happen when you had heard it that the Muslim men and Muslim women would have thought good of their own people*". (S24:V12).

وَ مَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَ لٰكِنْ تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَ تَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿۳۷﴾

37. And this is not the attribute of this QUR'AAN that anyone might fabricate it without being sent down [110] by Allah. Yes, it is a confirmation [111] of the former Books. And it is the detailed explanation of what is written [112] in the details of the Book. There is no doubt [113] in it. It is from the Lord of the Worlds.

110. The infidels were saying that the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself invents Quranic verses then links them to Allah Almighty (May Allah forbid). In this verse there is an emphatic refutation of their belief that if your entire eloquent scholars could not produce one verse equal to it, then how would the Holy Prophet صلی اللہ علیہ وآلہ وسلم produce the entire QUR'AAN. A thing on which man has no power is indeed Divine eg sun, moon, stars. Therefore you should have taken this example to accept the QUR'AAN as a Divine Book.

111. From this we learn that after the Holy QUR'AAN there would be no other Divine nor any other Prophet to come because the Holy QUR'AAN only verifies what has been revealed, it does not prophesise the coming of another prophet. Verification is made of the past and prophesy of the future.

112. This tells that the QUR'AAN has the complete detail of the Divine Tablet (LOH MAHFOOZ) while the Divine Tablet is the storehouse of every branch of knowledge and since the Holy Prophet صلی اللہ علیہ وآلہ وسلم has full knowledge of the entire QUR'AAN Allah Almighty has blessed our Holy Prophet صلی اللہ علیہ وآلہ وسلم with every branch of knowledge.

113. However if anyone doubt's this verse of the QUR'AAN being storehouse of every branch of knowledge, he is denying this verse, and whosoever doubts that the Holy Prophet صلی اللہ علیہ وآلہ وسلم does not have the full knowledge of the QUR'AAN is denying this verse: "*The Most Affectionate, Taught the QUR'AAN to His beloved*". (S55:V1-2) the composition of the QUR'AAN, its order, its vowel system are all from Allah Almighty. Any one who denies its order is rejecting this verse.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ وَ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۳۸﴾

38. Or, do they say: "Someone has fabricated [114])it". Please declare: "Then bring [115]. a Surah like it, and get help from all whom you can get [116], besides Allah, if you are truthful".

114. The infidels of Makkah would sometimes say about the QUR'AAN that it is been produced by the Holy Prophet صلی اللہ علیہ وآلہ وسلم and sometimes they would say that someone else was teaching him. Sometimes they would say it was magic. The refutation of their nonsensical claims has been made in various verses. Here the refutation is of their first accusation.

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115. Bring a small Surah equal to Surah Ikhlaas or Surah Kauthar, as is understood from the common noun of the Surah. Thus it is proven that the Holy QUR'AAN is incomparable. Likewise, the reveiver of the QUR'AAN the Holy Prophet صلی اللہ علیہ وآلہ وسلم too is beyond comparison. In fact even his pure wives too are unique. Says Allah Almighty: "*You are not like other women*". (S33:V32) If the infidels had produced one verse equal to it, they would have published it by today. This tells that they had neither produced it nor can they ever produce it.

116. From this emerges two issues:

1. The difference between Divine invention and man made things is that which man can equal in production is man made, otherwise it is made by Allah Almighty. Electricity, gas, etc. are man made, but glow - warm is Divine creation.

2. It is permissible to call upon those other than Allah Almighty for help.

39. But they have belied that of which they have no knowledge, and they did not get control [117], and they have not yet seen its end [118]. In the same manner have those belied who were before them. Then see what became the end of the unjust [119].

بَلْ كَذَّبُوْا بِمَا لَمْ يُحِيْطُوْا بِعِلْمِهٖ وَ لَمَّا يَاْتِهِمْ تَاْوِيْلُهٗ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿۳۹﴾

117. Either this verse means the infidels had rejected the QUR'AAN without any thinking due to mere blind following, or it means they had rejected such a sublime Book which cannot be understood by human intelligence and wisdom.

118. This means that the QUR'AAN a miracle in eloquence and rhetoric as well as in giving prophetic information. If only these wretches had awaited the occurance of this prophetic information.

119.Their end would also be like this or should be like this. From this we learn. Conjecture is true eg to have a common law due to common cause. Any one who rejects the principle of analogy is rejecting these verses.

40. And among them is he who believes in it, and among them is he who does not believe [120], in it and your Lord knows well those who cause mischief [121].

وَ مِنْهُمْ مَّنْ يُّؤْمِنُ بِهٖ وَ مِنْهُمْ مَّنْ لَّا يُؤْمِنُ بِهٖ ؕ وَ رَبُّكَ اَعْلَمُ بِالْمُفْسِدِيْنَ ﴿۴۰﴾ ع

120. In it there is a prophesy that neither will all those presently living in Makkah will accept faith nor will all be deprived of faith. Exactly the same took place. From this too we learn that not all people obtain benefit from the biggest beneficial thing. The but does not benefit from the sun nor does the saline soil from the rain.

121. By this is meant of the rejectors of the QUR'AAN some are under misunderstanding and some are caught in envy and hostility. The first group could receive guidance, but not the second, because they are mischief-mongers.

SECTION 5

41. And if they falsify you then please declare: "For me are my deeds [122], and for you are yours. You

وَ اِنْ كَذَّبُوْكَ فَقُلْ لِّيْ عَمَلِيْ وَ لَكُمْ عَمَلُكُمْ ۚ اَنْتُمْ بَرِيْٓـُٔوْنَ مِمَّاۤ اَعْمَلُ وَ

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اَنَا بَرِیْٓءٌ مِّمَّا تَعْمَلُوْنَ﴿۴۱﴾

are not responsible for what I do, and I am not responsible for what you do [123]".

122. From this we learn that the good deeds of our Holy Prophet صلی اللہ علیہ وآلہ وسلم would be able to save the sinful Muslim on the Day of Judgement but these good deeds will not rescue the infidels, because this topic has kept pending on falsificationn. The Holy Prophet صلی اللہ علیہ وآلہ وسلم offered sacrifice on behalf of his followers and he would intercede on our behalf.

123. This tells that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is responsible for not the bad but if Allah Almighty wills, getting their good deeds accepted and their sins forgiven. Says Allah Almighty: "*Heavy upon him*". (S9:V128) Your sins are under his responsibility. In Tafseer Roohul Bayaan this is one of the forms of recitation described for this verse and translated it in this manner. Consult Tafseer Roohul Bayaan under verse (S9:V128) Or its meaning is Oh you infidels neither will you benefit from my good deeds nor will your evil deeds harm me. However, believers would benefit from the good deeds of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

وَمِنْهُمْ مَّنْ يَّسْتَمِعُوْنَ اِلَيْكَ ؕ اَفَاَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوْا لَا يَعْقِلُوْنَ﴿۴۲﴾

42. And among them are some who listen [124] to you. Then will you make the deaf hear, even though they understand not [125]?

124. This means Oh my Beloved Rasool صلی اللہ علیہ وآلہ وسلم they listen to your words very attentively but not with the intention of accepting them but to find faults with them and make mockery of them. From this we learn attentive listening can only be beneficial if done with the intention of acceptance. Looking at the Holy Prophet صلی اللہ علیہ وآلہ وسلم makes a person a *SAHABI* - Companion - but not for every sight. This should be done with love and faith. To look at the face of your parents and Islamic Scholars is an act of worship, provided it is done with love.

125. From this last passage we learn that the deaf hear, and those who are deaf inwardly, i.e. the infidels because some times physically deaf people are quite intelligent.

وَمِنْهُمْ مَّنْ يَّنْظُرُ اِلَيْكَ ؕ اَفَاَنْتَ تَهْدِى الْعُمْىَ وَلَوْ كَانُوْا لَا يُبْصِرُوْنَ﴿۴۳﴾

43. And among them is one who looks[126], at you, but will you guide the blind, even though they do not see[127]?

126. Bt this is meant only through the eye of intelligence and not just the eye of the heart that will make you into a SAHABI. Those who look at the Holy Prophet صلی اللہ علیہ وآلہ وسلم as just Muhammad bin Abdullah he is eternally bereft of this status while those who look at him as Muhammad ur Rasoolullah صلی اللہ علیہ وآلہ وسلم shall be inmates of Paradise. Therefore Allah Almighty had left the observes blind i.e. inner blindness, who were cut off from all guidance.

127. This tells that the eye can see the true grandeur of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is different, of which those infidels were blind. This is the very gaze that blesses a person with Companionship. Otherwise Abu Jahl too had seen the Holy Prophet صلی اللہ علیہ وآلہ وسلم but not with the inner eye, hence he could not become a *SAHABI*. When we look at out mother, our sister, our wife we do so differently. Likewise look at the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم differently not like just an ordinary person.

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إِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْـًٔا وَّ لٰكِنَّ النَّاسَ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۴۴﴾

44. Surely Allah is not at all unjust [128], to mankind, but men do injustice to themselves [129].

128. It is for this reason that Allah Almighty sent Prophets for providing guidance and blessed them with Revelation so that like your physical up-bringing they could nurture you spiritually as well.

129. They make themselves inmates of Hell by committing infidelity. One who causes harm to himself is a greater tyrant than the one who causes harm to others. This is because our own soul and body has greater rights over us than the others.

وَ يَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْۤا اِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ ؕ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ وَ مَا كَانُوْا مُهْتَدِيْنَ ﴿۴۵﴾

45. And on the Day when He will raise them, as if they had not stayed in the world [130] but an hour [131] of that Day. They shall mutually recognize [132]. Those who had belied the meeting with Allah will remain in full loss and they were not rightly guided [133].

130. This translation of staying refers to staying in this world, not staying in the grave. Therefore the Mutazillah sect cannot use this as proof for the punishment of the grave. In comparison to the Hereafter, this world is but an hour of that Day.

131. This does not mean an hour of the night, because everyone feels the hours of the day but not the time of the night. From this we learn that the believers would be able to evaluate his worldly life accurately. The believer will be in his full senses, while the infidels would have lost all sensory control.

132. The conditions of Qiyamah will be completely different. At one time you would be able to recognise a person, the next moment there would be no recognition. Hence there is no inconsistency in the verses. The infidels at the time of their resurrection from the graves would be able to recognise one another, then due to the fears fo Qiyamah they would not be able to recognise them.

133. The infidel had been in a terrible loss in his business because he had sold his faith, the Hereafter and his infidelity to purchase the world.

وَ اِمَّا نُرِيَنَّكَ بَعْضَ الَّذِیْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِيْدٌ عَلٰى مَا يَفْعَلُوْنَ ﴿۴۶﴾

46. And if We show [134], you some of the things We are promising to them, or We call [135], you unto Us before, as they also have to return to Us [136]. Allah is Himself witness of what they did.

134. It should be remembered that here 'show you' means to show in this physical life. Otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم even after his worldly life is continuously seeing the entire world like the palm of one's hands, hears everyone's greetings and replies to them.

135. Here showing is not used opposite to not showing but instead demise from the world is being said so that no one should think that

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after his worldly life the Holy Prophet صلی اللہ علیہ وآلہ وسلم is unaware of the affairs of the world.

136. Under compulsion, after death. It should be remembered, that to turn willingly towards Allah Almighty is basis of obtaining rewards. Turning to Him under compulsion would be done by the infidels as well.

وَ لِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚ فَاِذَا جَآءَ رَسُوْلُهُمْ قُضِیَ بَیْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا یُظْلَمُوْنَ ۝۴۷

47. And for every nation there has been a Messenger [137]. When their Messenger had come to them it was judged [138]. between them justly and they would not have been wronged.

137. This refers to those followers and people upon whom punishment had been sent in the world, i.e. Allah Almighty had not destroyed any people without sending His Prophets to them. The commentary of this verse is the following verse: "*And We are not to torment until We have sent a Messenger*". (S17:V15) Hence, all those people to whom no Prophets were sent, like those who live by nature, had not been punished even in this world. Further, it should be remembered, Prophets were always from noble and sublime families (*Bukhari Shareef*), while common people had been their followers. Thus this verse in no way proves that every prophet that was sent had come only to his own people Allah forbid. Observe, though our Holy Prophet صلی اللہ علیہ وآلہ وسلم by birth was a Hashimite, yet he is sent as a Prophet to the entire creation.

138. This tells that the coming of the Prophets is a means of mercy to the fortunate people, but a punishment to the wretched, just like the rising of the sun causes hardship to the bat, and the rain causes some fruit and vegetation to be destroyed.

وَ یَقُوْلُوْنَ مَتٰی هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِیْنَ ۝۴۸

48. And they say: "When will this promise [139], come, if you are truthful[140]?"

139. Reason for its revelation:
When this verse "*And if We show you*" was revealed the infidel Arabs out of mercy said when will that punishment occur. In response this verse was revealed.

140. The word 'say' means Oh Prophet, and Oh Believers! because the infidels would put the same question to the Holy Prophet صلی اللہ علیہ وآلہ وسلم as well as to the believers.

قُلْ لَّاۤ اَمْلِكُ لِنَفْسِیْ ضَرًّا وَّ لَا نَفْعًا اِلَّا مَاشَآءَ اللّٰهُ ؕ لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ فَلَا یَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا یَسْتَقْدِمُوْنَ ۝۴۹

49. Please declare: "I have no personal power to do good or bad myself, but what pleases [141]. Allah. For every nation there is a fixed term[142]. When their term is complete, then neither can they stay behind for an hour, nor can they advance [143].

141. This means that without the bounty of Allah Almighty I personally cannot cause benefit and harm to myself. Indirectly, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is empowered by Allah Almighty with the profit and loss of the entire world. Says Allah Almighty: "*That Allah and His Messenger has enriched them*"...(S9:V74).

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The Holy Prophet صلى الله عليه وآله وسلم says "*If I so desire mountains of gold would come with me*". *Hazrat Iesa Alaihis Salaam had said: "I can put life in the dead, and cure the blind and the lepers*". Hazrat Yusuf Alaihis Salaam had said: "*Take my shirt, it will restore the sight of my father*".

142. By this is meant the time of destruction of every nation is recorded in the Divine Tablet. Those whose gaze is upon this Tablet is fully aware of it.

143. From this we learn that in the inevitable fate there can be no change, but in the pending fate changes continue to take place. Says Allah Almighty: "*Allah wipes out what He pleases and establishes (what He pleases) and the real writing is with Him*". (S13:V39) Through the supplication of Hazrat Adam (Alaihis Salaam) the age of Hazrat Dawood (Alaihis Salaam) was increased from sixty to hundred years. Wealth and age increases due to good deeds and charity. For this reason supplication is made permissible. It should be remembered that unalteration in the time of death is Divine law but alteration in its time is Divine Power. We are bound by law, not Allah Almighty. In this verse "*they stay behind*", and "*they advance*" have been brought together to show that man cannot alter the time of death according to his own wish. Putting life in the dead by Hazrat Iesa Alaihis Salaam, bringing the four slaughtered birds back to life by Hazrat Ebrahim Alaihis Salaam, coming back to life after a hundred years by Hazrat Uzair Alaihis Salaam, coming back to life of the seventy Israelites, was all by the command of Allah Almighty and manifestation of His power. All these incidents are clearly mentioned in the Holy QUR'AAN. Thus this verse is not contradicting those verses.

50. Please declare: "Tell me, if His punishment comes upon you by night or day [144], then what is there for which the guilty are in a hurry[145]?"

قُلْ اَرَءَيْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ بَيَاتًا اَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ ﴿۵۰﴾

144. By this is meant in your state of negligence because the infidels are so engrossed in sleep during the night and in their commerce during the day that they are totally unware of what else is taking place.

145.By this is meant the infidels are too busy mocking and staying in a state of negligence, while the believers are engrossed in making efforts to save themselves from the fears of punishment.

51. Will you then believe therein when it would occur actually? Do you now believe, whereas you were hastening for it before [146]?

اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖؕ آٰلْـٰٔنَ وَ قَدْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ﴿۵۱﴾

146. By this is meant bringing faith after punishment becomes manifest is unacceptable. The people of Hazrat Yunus (Alaihis Salaam) brought faith prior to seeing the signs of punishment and not after seeing it. Therefore their repentance was accepted, while that of the Pharoah was rejected.

52. Then it will be said to the wrongdoers: "Taste [147], the punishment everlasting. You will get nothing more as retribution, but whatever you used to earn [148]".

ثُمَّ قِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ الْخُلْدِۚ هَلْ تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿۵۲﴾

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147. This would be said to the infidels on the Day of Judgement and not in their graves; because the punishment of the grave is not eternal. For this reason the word 'then' has been used here. Thus to use this verse as a proof to substantiate that the punishment of the grave holds no importance is incorrect.

148. From this emerge two issues:

1. On the Day of Judgement the infidels would be punished for not doing good deeds as well as for committing sins as is being understood from "*used to earn*" because in terms of punishment they are accountable for their deeds. Says Allah Almighty: "*They said, we used to offer prayer*". (S74:V43)

2. The minor children of the infidels will not be subjected to punishment, because the word 'but' explains that punishment will be meted out due to evil deeds or infidelity.

53. And they ask you: "Is that true [149]?" Please declare: "Yes, by my Lord, surely that is true [150]. And you cannot escape [151]".

وَيَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ قُلْ اِیْ وَ رَبِّیْۤ اِنَّهٗ لَحَقٌّ ؔؕ وَ مَاۤ اَنْتُمْ بِمُعْجِزِیْنَ ۟

149. By this is meant punishment of the world or punishment of the Hereafter which You are promising for us. This question of theirs was for the sake of mocking.

150. From this verse a few issues emerge:

1. To question the pious in a mocking manner is the habit of the infidels, because the above question by the infidels was not for the sake of enquiry.

2. To answer such nonsensical and absurd questions too is Sunnah of the Prophet as this too is part of propagation.

3. Providing an answer is better than asking a question when this is beneficial.

151. This means of saving yourself from Divine punishment is obedience to Him. Here strength and wealth will not help, weeping in awe of Him will certainly prove beneficial.

SECTION 6

54. And if every unjust soul [152], had owned as that is in the earth, then it would certainly ransom for itself. And they were secretly ashamed [153]. in their hearts when they saw the punishment. And it was decided between them with equity [154]. and they shall not be wronged.

وَ لَوْ اَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِی الْاَرْضِ لَافْتَدَتْ بِهٖ ؕ وَ اَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ۚ وَ قُضِیَ بَیْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا یُظْلَمُوْنَ ۟

152. By tyrant is meant an infidel or a polytheist is clarified by the forth coming discussion.

153. This will happen once and at other times they would be secretly expressing shame in their hearts. Hence, there is no inconsistency in the verses.

154. It should be remembered that giving a decision in accordance with the law is justice. The eternal punishment for infidelity and polytheism order. Hence, it is objectionable to say regarding this verse that why is there eternal punishment for a few years of infidelity.

55. Listen, no doubt, it is of Allah only whatever is in the heavens and the earth [155]. Listen, verily Allah's promise is true, but most of them know not [156].

اَلَاۤ اِنَّ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَلَاۤ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ۟

155. Hence the infidels will not be given ownership of anything their ownership of

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things in the world too is merely an apparent one. Only the pious servants are owners of all things of Allah Almighty.

156. This tells that to believe in even the possibility of a lie in the promises of Allah Almighty is the work of ignorant people. Every promise of Allah Almighty is absolutely true and its contradiction is Divinely impossible.

56. He gives life and causes death, and to Him you shall return [157].

هُوَ يُحْيٖ وَ يُمِيْتُ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿۵۶﴾

157. Oh infidels, after death you would be compulsively returning to Allah Almighty. The believer was inclined towards Allah Almighty even while in the world. Also, a believer does not return to Allah Almighty out of compulsion, he goes happily saying: "*A friend returns happily to a Friend*".

57. O people [158]! There has come an admonition to you from your Lord and healing for what is in your hearts [159], and guidance and a mercy for the believers [160].

يٰۤاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَ شِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَ هُدًى وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿۵۷﴾

158. Oh people of every period and every place! because the Holy QUR'AAN has come for all times and for everybody, just as the light of the sun is for every creation. The earlier books were light, but the Holy QUR'AAN is the sun.

159. From this we learn that the Holy QUR'AAN is the cure of all the ills of the heart. Says Allah Almighty: "*It is a healing and mercy to the believer*". (S17:V82) Hence using the Holy QUR'AAN for the purpose of blowing over a person, for incantation, for amulet (Ta'weez) etc is permissible. Just as the QUR'AAN is the cure for all our spiritual ills, it is a cure for all our physical ills as well. If you call a person stupid donkey he gets angry. Thus if names of animals can have that quality to bring about change, then surely the blessed name of Allah Almighty has greater power to provide cure.

160. Here four qualities of the Qu'raan are being mentioned. Only these are mentioned because only Muslim derive benefits from them, otherwise the QUR'AAN is a guidance and healing for the entire world.

58. Please declare: "Only Allah's Bounty and only His Mercy [161] on it. Therefore let them rejoice [162]. That is better than all their wealth [163].

قُلْ بِفَضْلِ اللّٰهِ وَ بِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا ؕ هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿۵۸﴾

161. Some Islamic scholars have said that the Holy Prophet is the greatest bounty of Allah Almighty, and the Holy QUR'AAN is the mercy of Allah Almighty. Says Allah Almighty: "*And great is the grace of Allah upon you*". (S4:V113) Some have said that the Holy QUR'AAN is the bounty of Allah Almighty, and the Holy Prophet is His mercy. Says Allah Almighty: "*And We sent you not but a mercy for all the worlds*". (S21:V107)

162. This tells us to express joy during the month of revelation of the Holy QUR'AAN i.e. in Ramadaan, and during the birth of the Holy Prophet صلى الله عليه وآله وسلم is an act of worship because one should express joy on receiving the mercy from Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم without doubt is the greatest bounty and mercy of Allah Almighty. This joy is indeed expressing gratitude to Allah Almighty for His blessings and bounties.

163. Expression of this joy is better than all the bounties of the world, because it is an act of worship for which innumerable rewards would be given.

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59. Please declare: "Think what Allah has bestowed upon you of provisions. You have yourselves made some part of it lawful [164]. and another unlawful". Please declare: "Has Allah permitted it for you or you forge a lie against Allah [165]".

قُلْ اَرَءَیْتُمْ مَّآ اَنْزَلَ اللّٰهُ لَكُمْ مِّنْ رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَّ حَلٰلًا ؕ قُلْ آٰللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ ﴿۵۹﴾

164. To regard Allah Almighty's lawful things as unlawful and unlawful things as lawful in indeed heresy. Thus to regard Meelad Shareef and Fateha of the pious saints as unlawful without any religious proof is without doubt a heretical act. Regarding such Allah Almighty says that they are forging a lie against Allah Almighty. The things that Allah Almighty has made unlawful who are we to make it lawful.

165. The infidels would regard animals like Baheera, Saaiba, Waseela which they would leave in the name of their idols as unlawful. To censure them for this practice of theirs, this verse was revealed. These animals are lawful and regarding them as unlawful is forging a lie against Allah Almighty. From this emerges a few issues: 1. An animal which is brought up and left in the name of those other than Allah Almighty is not unlawful. If this aimal is slaughtered in the name of Allah Almighty, and the slaughterer is a Muslim , it is lawful to eat.

2. The food cooked for Meelad Sharerf, Gyarwee Shareef, Iesaale Sawaab for conveying the rewards of it to the departed souls, is not unlawful. Those who call it unlawful are forging a lie against Allah Almighty. Through the blessing of Allah Almighty a lawful thing does not become unlawful.

3. it is totally forbidden to undertake hunger strikes because it amounts to making lawful provisions of Allah Almighty unlawful upon you.

60. And what do they fancy, who forge a lie against Allah, what will be their position on the Day of Resurrection [166]? No doubt, Allah is graceful [167], for people, but most of them are not thankful [168].

وَ مَا ظَنُّ الَّذِیْنَ یَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ یَوْمَ الْقِیٰمَةِ ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَهُمْ لَا یَشْكُرُوْنَ ﴿۶۰﴾ؑ

166. The present day Wahabis who do not express their disgust and disapproval at gambling, alcohol, cinema, etc should take a lesson from this. This disgust and disapproval they show is at Meelad gatherings and at Iesaale Sawaab.

167. Allah Almighty has bestowed His grace upon them by raising from them Prophets, Saints and true scholars who had taught them to distinguish between lawful and unlawful.

168. From this few things become known:

1. Allah Almighty has been more kind to human beings than His entire creation by blessing them with the faculty of thinking, and sent Prophets and Saints to them.

2. Man is more ungrateful to Allah Almighty than His entire creation because besides human beings no one else is an infidel in His entire creation. None in His creation is disobedient besides the Jinns.

3. At all times the ungrateful are more than those who are grateful.

SECTION 7

61. And when you are busy in any

وَ مَا تَكُوْنُ فِیْ شَاْنٍ وَّ مَا تَتْلُوْا مِنْهُ مِنْ

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قُرْاٰنٍ وَّ لَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا عَلَيْكُمْ شُهُوْدًا اِذْ تُفِيْضُوْنَ فِيْهِ ؕ وَ مَا يَعْزُبُ عَنْ رَّبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِی الْاَرْضِ وَ لَا فِی السَّمَآءِ وَ لَاۤ اَصْغَرَ مِنْ ذٰلِكَ وَ لَاۤ اَكْبَرَ اِلَّا فِیْ كِتٰبٍ مُّبِيْنٍ ﴿۶۱﴾

work [169], or you recite any part of the QUR'AAN from Him, and you perfrom any act, We are witnesses over you when you commence it [170]. And there is nothing hidden from your Lord even to an atom's weight in the earth or in the heaven. And there is nothing smaller [171], than that or greater, but it is in the Luminous Book [172].

169. By you is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is at all times and under all circumstances the centre of attention of Allah Almighty, Says Allah Almighty: *Indeed you are in our sight who see's you while you stand*" (S 52 : V 48)

170. From this verse we learn that recitation of the Holy QUR'AAN is a blessed act because it has been mentioned with great deal of preference. Otherwise, every work is generally done is being witnessed by Allah Almighty. Further, we learn that if man becomes mindful that whatever he is doing he is being watched by Allah Almighty, he will never commit any sin.

171. Remember three signs:

1. Everybody small or big is in the Divine Tablet / Divine knowledge.

2. The complete details of The Divine knowledge is found in the QUR'AAN. Says Allah Almighty: "*And is the detail explanation of what is written in the Tablet, there is no doubt in it*". (S10:V37)

3. The entire QUR'AAN, and every branch of its knowledge is fully known to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: "*The Most Affectionate Taught the QUR'AAN to His Beloved*". (S55:V1-2). Hence the Holy Prophet صلی اللہ علیہ وآلہ وسلم has obtained every type of knowledge.

172. The reason for recording of every branch of knowledge in the Divine Tablet is to ensure that all who have been blessed with seeing the Divine Tablet would be made aware of them. Otherwise there is no possibility of Allah Almighty forgetting them. It is for this reason that the Tablet is being declared as luminous, meaning it is made luminous on the pious servants of Allah Almighty, or through this it is able to reveal these unseen branches of knowledge to them.

اَلَاۤ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۶۲﴾

62. Listen carefully! No doubt, there is no fear nor any grief [173], upon the friends of Allah [174].

173. The pious servants of Allah Almighty are known as the Saints or Friends of Allah Almighty, while his cursed servants are friends of those other than Allah Almighty. Says Allah Almighty: "*Their supporters are the devils*" (S 52 : V 257) Among these pious servants some are pious because of their piety and purity. This is known as acquired Sainthood, some are saints at birth which is bestowed sainthood. Observe, Bibi Mariam was a saint at birth, Hazrat Adam Alaihis Salaam at birth became object of prostration of the angels; others gain sainthood through the kind attention of the pious which is called inherent sainthood, like those magicians who became instant Companions and martyrs through the blessed

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gaze of Hazrat Moosa (Alaihis Salaam) or Hazrat Shuaib Najjaar who became an instant saint amongst the disciples of Hazrat Iesa (Alaihis Salaam). All three types of saints are included in this verse. In whichever verse a friend is being disgraced it is for those other than the true Friends of Allah Almighty.

174. There are two type of Saints, the TASHRI- and Takweeni.

The first type includes all those pious believers who have obtained the nearness of Allah Almighty; in the second type includes those saints who have been granted the power of effecting change. Of the first type there is one out of every forty pious believers, while the group of the second type is special and specific. This includes Ghaus, Qutub, Abdaal etc. They are relieved of all the fears and griefs of this world and Hereafter.

63.They are those who believe and keep up their duty [175].

الَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَؕ۝۶۳

175. As much opportunity they may find. It should be remembered some obtain sainthood after becoming pious, while others become saints then become pious. Here mention is being made of the former. Hence there is no inconsistency in the verse, because Hazrat Mariam, at the age of four when she had been given in the care of Hazrat Zakariaya (Alaihis Salaam) had not yet obtained piety, yet she was a saint. Like that, Hazrat Adam (Alaihis Salaam) had not obtained piety at birth, yet he was at that point in timeVicegerant of Allah Almighty.

64. For them are glad tidings [176], in the life of this world and in the Hereafter [177]. The words of Allah are not changeable [178]. That indeed is the supreme triumph [179].

لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَ فِي الْاٰخِرَةِؕ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُؕ۝۶۴

176. By this is meant that it is spontaneously uttered by the creation that he is the Friend of Allah Almighty as in the case of Hazrat Ghaus Paak and Hazrat Khawaja Ajmeri (May Peace of Allah be upon them) This is a great sign of a Saint. Acceptance by the creation is sign of acceptance by Allah Almighty.

177. By this is meant that at their time of death and at their time of resurrection from the grave the angels would testify that they are Friends of Allah Almighty, and will give glad tidings about Paradise and Pleasure of Allah Almighty for their success.

178. Thus in terms of the status given to the saints, whatever promises that have been made for them are all true. It is the glory of Allah Almighty that He has given description about His Friends in the part of the QUR'AAN eleventh section of this Surah which indicates that Allah Almighty greatly loves Giyarwee Shareef.

179. From this emerge a few issues:

1. The true Religion is that in which the Friends of Allah Almighty are found.

2. The true definition and identification of a Saint is when the creation of Allah Almighty calls him a saint; Another interpretation *"for them are glad tidings"* is that people call him a Saint and an inmate of Paradise;

3. Although Prophethood has ended with our Holy Prophet صلی اللہ علیہ وآلہ وسلم but Sainthood would remain until the Day of Judgement. Saints would continue to appear because their coming is a living proof of the truth of Islam. Those branches which are laden with fruit and flowers are alive and become linked with the root.

4. The saints are not subjected to fear of creation in their execution of their religious duties.

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65. And be not grieved [180]. by their words. Surely, all honour belongs to Allah. It is He Who Hears and Knows.

وَ لَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ؕ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۶۵﴾

180. By you is meant the Holy Prophet صلى الله عليه وآله وسلم because just by calling the sun black will not make it black, instead one calling it black will become as such.

66. Listen, verily whosoever is in the heavens and whosoever is in the earth [181] belongs to Allah. And what they are following those [182]. who call gods as associates besides Allah? They follow nothing but fancy [183]. And they do nothing but conjecture[184].

اَلَاۤ اِنَّ لِلّٰهِ مَنْ فِی السَّمٰوٰتِ وَمَنْ فِی الْاَرْضِ ؕ وَ مَا یَتَّبِعُ الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ شُرَكَآءَ ؕ اِنْ یَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ هُمْ اِلَّا یَخْرُصُوْنَ ﴿۶۶﴾

181. This tells the kingdom of Allah Almighty is unlimited and not restricted, therefore that of the Holy Prophet صلى الله عليه وآله وسلم too is unlimited. The premiership of the Prime Minister is applicable to all the boundaries of the kingdom. The Holy Prophet صلى الله عليه وآله وسلم in the Kingdom of Allah Almighty, is like the Prime Minister. It should be remembered that Allah Almighty physically pure from appointing any one as minister. In a physical sense no one is Almighty Allah's minister they are ministers in the kingdom.

182. By this is meant do these polytheists have any proof to substaniate their polytheism? None at all! as is explained further.

183. Their priests merely follow the dictates of their conjecture, and similar is the case with those who follw them.

184. From this we learn that in matters of faith and beliefs mere conjecture and assumption are not enough, the Holy QUR'AAN and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم are necessary. Further, to make assumption in opposition to revelation is the way of the infidels. The devil was the person guilty of this type of assumption and analogy. He used assumption in opposition to Divine Command.

67. It is He Who has made night[185], for you, that you may rest therein [186], and made the day full of light. No doubt therein are signs for those who listen [187].

هُوَ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّسْمَعُوْنَ ﴿۶۷﴾

185. From this we learn the creation of day and night is for the benefit of man, while the other creation is enjoying their benefit because of man. In fact the entire universe was created for man. Says Allah Almighty: "*Created for you what is in the earth*". (S2:V29) In the calculation of man our Holy Prophet صلى الله عليه وآله وسلم is regarded as the true purpose for its creation. Further, night should be used for sleep and the day for work. To stay awake at night without any reason is not a good thing.

186. In this there is a hint that do not remain awake at night without any reason. Sleep in the first part of the night while to be awake for the purpose of perfroming Tahajjud in the latter part of the night is Sunnat. Physical comfort lies in sleep, while spiritual contentment is in Tahajjud. The words "that you may rest therein" is applicale to both.

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187. This tells only those ears are perfroming the function of performing which hear the verses of Allah Almighty. Those ears which do not pay heed to the Divine Commands but instead listen to other things are in reality deaf, as they fail to achieve their true objective.

68. They (Christians) say: "Allah has begotten a son [188]. Allah is Holy, the Self-sufficient [189]. To Him belongs whatever is in the heavens and whatever is in the earth [190]. You have no authority for the claim. Do you say against Allah that which you know not [191]?

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ الْغَنِیُّ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ؕ اِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍۭ بِهٰذَا ؕ اَتَقُوْلُوْنَ عَلَی اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۶۸﴾

188. By this is meant like the polytheists who believe the angels as daughters of Allah Almighty, the Christians believe Iesa Alaihis Salaam as son of Allah Almighty and the jews who believe Uzayr Alaihis Salaam as son of Allah Almighty, while it is apparent the offspring is like the father. To accept anyone to be like Allah Almighty is polytheism. It should be remembered that Christians, Jews and polytheists, in matters of beliefs are virtually alike, but because the Christians, Jews, believe in a prophet, the laws regarding them are as a result of this belief, lighter than those of the polytheists, in that marriage with their women became permissible, and they became known as People of the Book.

189. He has no end nor has He any fear. Children are there either to perpetuate the off spring, or give strength to the fathers against the enemy.

190. In this verse the nonsensical prattle of the infidels is being refuted in three ways. The first is with "Holy is He" that He is pure from all imperfection. He is free having off-spring, because he is free and pure from mortality. Secondly, through "*To Him belongs whatever is in the heavens*" He is the Master of everything and father is not the master and owner of the offspring. Thirdly through "*You have no authority*" that you have no proof to substantiate this noncensical prattle

191. Believe in those attributes of Allah Almighty which you have come to know through the Prophets as there is no room here for human intellect.

69. Please declare: "Those who forge a lie against Allah, they will never prosper [192]".

قُلْ اِنَّ الَّذِیْنَ یَفْتَرُوْنَ عَلَی اللّٰهِ الْكَذِبَ لَا یُفْلِحُوْنَ ﴿۶۹﴾ؕ

192. This tells a false prophet is never successful as can be seen what terrible end was met by Musailama the Liar, and Qadyani dajjals of those days. It should be remembered that firstly no supernatural happenings ever take place through them and even if it does it is contradictory to his claim which further elucidates his falsehood. This verse could also mean that you are liars and a liar is never successful, or it could mean if I was not a true Prophet I would not have been successful, and you are seeing my success and miracles day and night.

70. They have achieved little credit only in this world. They are to

مَتَاعٌ فِی الدُّنْیَا ثُمَّ اِلَیْنَا مَرْجِعُهُمْ ثُمَّ

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return to Us. Then We shall make them taste a severe punishment as the retribution of their infidelity [193].

نُذِيْقُهُمُ الْعَذَابَ الشَّدِيْدَ بِمَا كَانُوْا يَكْفُرُوْنَ ﴿٧٠﴾

193. In this verse there is a reply to their objection that many false people in the world are found to be well and comfortable. The reply is this comfort is of a temporary nature, does not have any credence and will end in disaster.

SECTION 8

71. And recite [194], to them the story of Nuh [195], when he said to his people: "O my people! If my standing up and reminding you of the Signs [196], of Allah has offered you then I trust only in Allah [197]. You plan your actions united with your false associate gods so that nothing may be obscured [198]. to you in Your works. Then make any decision against me and allow me no respite [199]".

وَاتْلُ عَلَيْهِمْ نَبَاَ نُوْحٍ ۘ اِذْ قَالَ لِقَوْمِهٖ يٰقَوْمِ اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِىْ وَتَذْكِيْرِىْ بِاٰيٰتِ اللّٰهِ فَعَلَى اللّٰهِ تَوَكَّلْتُ فَاَجْمِعُوْٓا اَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ اَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوْٓا اِلَىَّ وَلَا تُنْظِرُوْنِ ﴿٧١﴾

194. From this emerge two issues:

1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware of the conditions of the previous Prophets prior to this. The Holy QUR'AAN is mentioning these incidents for the purpose of informing the people.
2. Reading and listening to authentic stories of the pious servants of Allah Almighty is an act of worship. The study of History is beneficial. Remember that Hazrat Nooh Alaihis Salaam is the fourth Prophet to come in this world. His name is YASHKAR and title is Nooh because he would be excessively engaged in weeping and lamentation due to the fear of Allah Almighty. He is also Adam II. During his prophethood marriage between brother and sister became unlawful.

195. People to who he was sent as Prophet. From this we learn that it is permissible to refer to the infidels as your people or nation. The purpose is to gain their attention towards you. It should be remembered the word people or nation, fellow workers, fellow countrymen, of the same language and of one's community, is used in all such instances.

196. When the people of Hazrat Nuh (Alaihis Salaam) had threatened to kill him, he replied in these words. If any of his people were always inflicting sever cruelty upon him.

197. Thus I will certainly not give up conveying and propagating the Message of Allah Almighty because of your cruelty This amply demonstarates that just one steadfast ness is superior to thousands of miracle's.

198. By this is meant try and conceive every type of plan to destroy me so that later you will have no regrets that we did not inflict this cruelty or we did not conceive this plan to kill.

199. This is the true meaning of "they experience no fear" i.e. they may be alone but they fear no one. If Ghulam Qadyani was a prophet or even a saint he would most certainly had gone to Afghanistan for the purpose of propagation, and had not given up Hajj due to

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fear of people. It should be remembered that there are two types of fear - one is out of hate the other is out of obedience. The first type is fear of creation eg fear of the snakes, fear of the king. The pious of Allah Almighty experience the first type of fear with the creation like Hazrat Moosa's Alaihis Salaam fear of the snakes, they do not experience fear of the second type.

فَاِنْ تَوَلَّيْتُمْ فَمَا سَاَلْتُكُمْ مِّنْ اَجْرٍ ؕ اِنْ اَجْرِيَ اِلَّا عَلَى اللّٰهِ ۙ وَ اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ ﴿۷۲﴾

72. "Then if you turn your face, then I ask not any wage [200], from you. My wage is only with Allah, and I have been ordered to be of the Muslims [201]".

200. Whose death I should regret. This tells that delivering lecture without any selfish motives is excellent.

201. Here the word Muslim is used literally i.e. one subservient to Allah Almighty. Says Allah Almighty: "*And when they both submitted to My command and the father laid down his son his forehead*". (S37:V103) while the conventional or technical meaning of one's word is one who is the follower of the prophet, especially the follower of our Holy Prophet . In terms of this meaning a prophet cannot be called a Muslim because they are not the followers on anyone. Likewise Allah Almighty is literally a believer, but tecnically it would be wrong to call him a believer.

فَكَذَّبُوْهُ فَنَجَّيْنٰهُ وَ مَنْ مَّعَهٗ فِي الْفُلْكِ وَ جَعَلْنٰهُمْ خَلٰٓئِفَ وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ﴿۷۳﴾

73. But they disbelieved him. Then We delivered him and those [202], who were with him in the Ark and We made them successors [203], and We drowned those who belied Our Signs. Then see [204], what was the end of those who were warned.

202. From this there is a hint that these believers were not really saved by the ship but through the companionship with Hazrat Nooh (Alaihis Salaam). The ship was the container of this companionship. It should be remembered that in matters of beliefs and deeds acceptance of fellowship of the Prophet is absolutely essential.

203. By this is meant after the destruction of the infidels the people of the ship were granted ownership of the land and heirs of their wealth. Or that Hazrat Nooh (Alaihis Salaam) was made His vicegerent, and after him believers were made his vicegerents.

204. From its literal meaning one learns that all past and future things are within the sight of the Prophet of Allah. Although the punishment of the previous people had come to pass yet the 'observe' is being used. Elsewhere it is being said: "*Have you not seen how your Lord dealth with the people of Aad*". (S89:V7) This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen the punishment meted out to the Aad. Likewise the Holy Prophet صلی اللہ علیہ وآلہ وسلم on the night of Mer'aj saw the inmates of Paradise and Hell, yet they will only enter these places after the Day of Judgement. In short, the sight of the Prophet beholds everything past, future, hidden and invisible. Once the Holy Prophet صلی اللہ علیہ وآلہ وسلم looked skywards and said it is that time when the knowledge of religion would be taken away from the world. Yet that particular time would only came very near to Day of Judgement, but he said this is the time. This tells us that at that point in time he is looking at this particular time.

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74. Then after him We sent other Messengers [205]. towards their people. They brought to them bright proofs, but they were not to believe what they had already belied before [206]. Thus, We seal the hearts of the transgressors [207].

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهٖ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَیِّنٰتِ فَمَا كَانُوْا لِیُؤْمِنُوْا بِمَا كَذَّبُوْا بِهٖ مِنْ قَبْلُ ؕ كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوْبِ الْمُعْتَدِیْنَ ﴿۷۴﴾

205. During the time of Hazrat Nooh (on whom be peace) there were only believing children. All infidels had been destroyed. However, in the children of these remaining people infidelity and polytheism began to spread through the misguidance of the devil. Thus Hazrat Saleh, Hazrat Hud, Hazraat Ebrahim, etc (on them be peace) were sent at their times. It should be remembered that Hazrat Ebrahim (on whom be peace) is the seventh Prophet, calculating from Hazrat Adam (on whom be peace) who was the first, followed by Hazrat Shaith, then Hazrat Idrees, then Hazraat Nooh, then Hazrat Saleh, then Hazrat Hud, followed by Hazrat Ebrahim (on them be peace). After him all Prophets are his progeny and are called Ebrahimi.

206. By this is meant religious laws and the sayings of the Prophets i.e. when they rejected one Prophet, then they continued rejecting the other Prophets, without believing in any one of them.

207. From this we learn if any heart is bereft of the love of a Prophet then no guidance will ever exercise effect therein. Such a heart is sealed.

75. Then after them We sent Musa and Harun to the Pharaoh and his courtiers with Our Signs [208]. But they turned out to be proud [209] and were guilty people.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى وَ هٰرُوْنَ اِلٰى فِرْعَوْنَ وَ مَلَا۠ئِهٖ بِاٰیٰتِنَا فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِیْنَ ﴿۷۵﴾

208. From this we learn that Hazrat Moosa (on whom be peace) was a Prophet for all Egyptians, whether they were Israelites or Qibtis. Thus this verse does contradict that he was Prophet for the Israelites alone. the name of the Pharoah during the time of Hazrat Moosa (on whom be peace) was Musib bin Qaboos, bin Rayyaan. During that period every Egyptian king was called a Pharoah, likewise Egyptian kings during the time of Hazrat Yusuf (on whom be peace) were called Aziz, and in the ottoman Caliphate were called Khadiv. It should be remembered that Hazrat Moosa (on whom be peace) was the king and Hazrat Haroon (on whom be peace) was the Prime Minister.

209. This means he was small but became big. This is the meaning of "they waxed proud" From beforehand Pharoah and his followers were habitual offenders in matters of beliefs. Infidels were intensely cruel in deeds.

76. Then when the truth came to them from Us, they said: "This is surely a manifest magic [210]".

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْۤا اِنَّ هٰذَا لَسِحْرٌ مُّبِیْنٌ ﴿۷۶﴾

210.Because his miracle was very closely related magic of that time. Those magicians too would change bamboo sticks into snakes. In every period a prophet was blessed with miracles related to things that were prevalent at that time.

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قَالَ مُوْسٰى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ ؕ اَسِحْرٌ هٰذَا ؕ وَ لَا يُفْلِحُ السّٰحِرُوْنَ ﴿۷۷﴾

77. Musa said: "Do you say such with regard to the truth when it came to you? Is this magic? And magicians do not attain to these goals [211].

211. Because no magic can work successfully by any one who claims to be a prophet. If he claims to be a prophet after acquiring magical, powers and then tries to use those powers as a form of miracles, they would either fail in that, or these powers will have opposite effect. This is the law of Divine Power. Thus if I was first a magician, after which I claim to be a prophet, then my miracles would not follow me.

قَالُوْۤا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا وَ تَكُوْنَ لَكُمَا الْكِبْرِيَآءُ فِي الْاَرْضِ ؕ وَ مَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ ﴿۷۸﴾

78. They said: "Have you come to us so that you may detach us from that upon which we found our forefathers [212], and that you may gain power in the land. But we do not believe you [213]".

212. Worship of the pharoah and the idols made by him, as well as obedience and servitude to him.

213. From this emerge two issues:

1.Casting suspicion and distrust in a Prophet is infidelity. The followers of the Pharoah cast this suspicion that Hazrat Moosa (on whom be peace) had desired the kingship of Egypt and he was using prophethood as an excuse to seize this . Just like Mirza Qadyani had made his false prophethood a basis for his children's future times. First he was a destitute then through fraudulent donation and sellings graves from Bahishti cemetry became a nawaab. Even to this day his children are leading a primely life in the guise of this false prophethood.

2. It is infidelity to put trust in your intelligence and knowledge and not in the Prophet of Allah Almighty because at the time of drowning all had brought faith in Hazrat Moosa (on whom be peace) which was not accepted. They had faith in what they said but not in what the Prophet of Allah Almighty had said.

وَ قَالَ فِرْعَوْنُ ائْتُوْنِيْ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿۷۹﴾

79. And the Pharaoh said: "Bring to me every magician with skill [214]".

214. To oppose Hazrat Moosa (on whom be peace). Religious issues. To follow the magician to cast a magical spell is only permissible if it is done for the purpose of breaking its power eg. When Hazrat Moosa (on whom be peace) told the magicians: "Cast down" To cast a spell of magic for the sake of opposing the Prophet is infidelity. This is forbidden in any case, especially when it is intended to cause harm to a person .

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰۤى اَلْقُوْا مَاۤ اَنْتُمْ مُّلْقُوْنَ ﴿۸۰﴾

80. Then when the magicians came Musa said to them: "Cast down whatever you have to cast [215]".

215. Hazrat Moosa (on whom be peace) had said this to destroy the power of magic. In

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it there is no permissibility for practising magic, but a practical preaching against it. Thus there can be no objection concerning it on

Allah Almighty too had said Oh infidels you too can try to compose one small Surah of the Holy QUR'AAN.

81. Then when they had cast down, Musa said: "What you have brought is magic [216]. Now Allah will nullify [217]. it. Allah does not rectify the work of mischief-makers" [218].

فَلَمَّآ اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ ۙ السِّحْرُ ؕ اِنَّ اللّٰهَ سَيُبْطِلُهٗ ؕ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ﴿۸۱﴾

216. From this we learn that magic and miracles cannot be doubtful on Prophets. They become aware that it is merely fraudulent without any truth in it. Further we learn that in opposition to prophetic miracles magic is rendered useless. However magic can leave its effect on the Prophet, like the effect of the poison or sword. Also, that Moosa (on whom be peace) was not frightened by this magic, but feared that it could cause doubt.

217. By means of miracles. This tells that Allah Almighty had blessed Hazrat Moosa (on whom be peace) with the knowledge of the unseen as he had given the infromation of the events to come beforehand, and which took place as was foretold.

218. From this emerge two issues:

1. To practice black magic is an act of mischief and rebellion and that magicians are mischief-mongers,
2. Mischief is not eternal.

It should be remembered that magic is not just deception and treachery, but it does have truth about it. This is the belief of the Ahle Sunnat.

82. "And Allah will show [219], the truth by His Words, however averse (to it) the culprits may be".

وَ يُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَ لَوْ كَرِهَ الْمُجْرِمُوْنَ ﴿۸۲﴾ ع

219. This means it is based on the promise made to me. Or only by saying Be! Truth prevails and falsehood is conquered.

SECTION 9

83. But none believed Musa, but [220], a few from the offspring of his people, fearing Pharaoh and his courtiers, lest they may compel them [221]. to fall back (from Religion). And no doubt Pharaoh was a tyrant in the land [222]. Without doubt, he crossed the limit [223].

فَمَآ اٰمَنَ لِمُوْسٰٓى اِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهٖ عَلٰى خَوْفٍ مِّنْ فِرْعَوْنَ وَ مَلَا۠ئِهِمْ اَنْ يَّفْتِنَهُمْ ؕ وَ اِنَّ فِرْعَوْنَ لَعَالٍ فِى الْاَرْضِ ۚ وَ اِنَّهٗ لَمِنَ الْمُسْرِفِيْنَ ﴿۸۳﴾

220. By this is meant at first only a few Israelites accepted faith due to Pharoah's fear, but later thousands of magicians and Israelites became believers. Hence there is no inconsistency in this verse. It could also mean that a few from the people of Pharoah accepted faith, or those few boys of the Israelites which their mothers had given to the female supporters of the Pharoah had become believers, i.e. though they were Isrealites but were regarded as Qibtis (*Khazainul Irfaan*).

221. In that he would compel them to become apostates after having accepted Islam. From this we learn that reciting the Kalima is a

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condition for declaring faith. Mere inward belief without its verbal declarations is not sufficient for being a believer. Observe, those who could not declare their faith due to fear of the Pharoah have been declared by Allah Almighty that they did not accept faith.

222. From this we learn that to gain eminence for egotistic reasons is the way of the infidels, while making efforts to gain eminence for the sake of Religion is the way of the Prophets. Hazrat Yusuf (on whom be peace) said: "*Set me over the treasures of earth*". No *doubt, I am watchful, knowing*. (S12:V55) The former eminence is rebellious, the latter is promotion of Religion.

223. This means though he was just a servant of Allah Almighty, he was trying to go beyond the limits of servitude and began to claim divinity. This tells that to remain within the limits is a great bounty of Allah Almighty. When water goes beyond the limits becomes floods, when a man exceeds the limits he becomes a devil.

وَقَالَ مُوْسٰى يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْۤا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ۝٨٤

84. Musa said [224]: "O my people, if you believe in Allah, place your trust in Him alone, if you are a Muslim [225].

224. These words of Hazrat Moosa (on whom be peace) are addressed to those people who had accepted faith. In it hardships that would be coming is hinted i.e. you would be experiencing hardships, so exercise patience when they take place.

225. From this emerge two issues:

1. Faith and Islam are one and the same thing.
2. The demand of the excellence of faith is that man should rely fully on Allah Almighty. It should be remembered that here to rely means one should not fear anyone besides Allah Almighty.

فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ۙ۝٨٥

85. They said: "We place our trust [226] in Allah alone. Our Lord, make us not a test for the unjust [227]. people.

226. Now we will not retreat, and they did exactly what they had said. This tells that to declare your sincerety, especially in the presence of The Prophet is not an act of show, but a form of excellence.

227. This means do not grant them ascendency upon us which would make them think that they are on the path of truth and we are on falsehood, because due to this deception they may become more steadfast on falsehood.

وَ نَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ۝٨٦

86. And deliver [228]. us by Your Mercy from the infidels.

228. By 'deliver us' means save us from their cruelty and injustice, from their deception and from having to see them i.e. Oh Allah destroy them.

وَ اَوْحَيْنَاۤ اِلٰى مُوْسٰى وَ اَخِيْهِ اَنْ تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّ اجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً وَّ اَقِيْمُوا الصَّلٰوةَ ؕ وَ بَشِّرِ الْمُؤْمِنِيْنَ ۝٨٧

87. And we revealed to Musa and his brother, saying: "Build a house for your people in Egypt, and make your house the place [229]. of worship. And establish prayer [230]. and give glad-tidings to the Muslims [231]".

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229. From this we learn that make provision for places of worship in your homes, which are called house mosques. It is a way of the Prophets of Allah to set aside a portion of the house clean and pure where Salaah can be perfromed, where in women can sit for I'tikaaf (seclusion for worshipping Allah Almighty) etc. Furthermore, some Salaahs should be performed at homes eg. the Fard Salaah should be performed at the mosque, the Sunnat and Nafl at home.

230. Under cover of the house, because at that point in time they did not have the power to perform their Salaah in the open. It should be remembered that the Qibla of Hazrat Moosa (on whom be peace) was the sacred Ka'bah. For full detail on the subject refer to our Tafseer Naeemi.

231. From this emerge two issues:

1. Constructing a house is a way of the Prophets and an act of worship, provided it is not done for the sake of pride, but to fulfil your need.
2. It is sunnat to set aside a place for worship in the house.
3. In times of fear it is permissible to perform your Salaah under cover of the house because during such times the Israelites would perform their Salaah as described. It should be remembered that Hazrat Moosa's (on whom be peace) Ka'bah too was Makkah Muazzamah. He was ordered to construct the house in that direction.
4. To give glad tidings in times of difficulty is a way of the prophets.
5. In the Religion of Hazrat Moosa (on whom be peace). Salaah was obligatory, while Zakaat was not made obligatory at that time because the Israelites were poor and destitute. As soon as they became wealthy it became obligatory opon them to give a quarter of their wealth in Zakaat.

88. And Musa submitted: "O Lord! You have given Pharaoh and his chiefs splendour and wealth in the life of the world [232], O our Lord! That they may lead people astray [233]. from Your Path. O our Lord! Destroy their wealth and harden their hearts [234], so that they may not believe until they see the painful punishment [235].

وَ قَالَ مُوْسٰى رَبَّنَآ اِنَّكَ اٰتَيْتَ فِرْعَوْنَ وَ مَلَاَهٗ زِيْنَةً وَّ اَمْوَالًا فِى الْحَيٰوةِ الدُّنْيَا ۙ رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ ۚ رَبَّنَا اطْمِسْ عَلٰۤى اَمْوَالِهِمْ وَ اشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ﴿۸۸﴾

232. From this we learn that for the negligent people wealth becomes a means of their negligence. It should be remembered that the letter LAAM here is used for indicating consequence. Otherwise Allah Almighty had not given them this wealth for mischief making but for them to become grateful. However it became a means of mischief for the wretched Pharoah as a result his end was bad.

233. By this is meant the end result of the wealthy of the followers of Pharoah is indeed misguidance and heresy. They were using this wealth to stop people from accepting faith. This tells us that no greed seeps in the hearts of the pious for anyone's weatlh.

234. By this is meant that their wealth should make their hearts so hard that they should not be inclined towards accepting faith. This is called being sealed. This tells that heavy heartedness is a terrible punishment. May Allah Almighty protect us from this. Its sign is shedding of tears from the heart, the heart will not be inclined towards doing good deeds.

235. Thus whatever Hazrat Moosa (on whom be peace) had said, came to pass. All

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the money, fruit and other edible things turned into stones, he and his followers were deprived of the opportunity of becoming believers, though they brought faith at their time of drowning but was rejected. This tells the tongue of the Prophet is a key to immediate result. Furthermore, to pray for the infidelity of an infidel is no infidelity.

قَالَ قَدْ اُجِيْبَتْ دَّعْوَتُكُمَا فَاسْتَقِيْمَا وَ لَا تَتَّبِعٰٓنِّ سَبِيْلَ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿۸۹﴾

89. He said: "The prayers of both of you have been accepted [236]. Then be steadfast [237]. and do not follow the path of the ignorant [238]".

236. Hazrat Moosa (on whom be peace) had offered this prayer and Hazrat Haroon (on whom be peace) had said Amien upon it. From this we learn that Amien is part of prayer and that it is better to offer supplication softly. Says Allah Almighty: "*Supplicate to your Lord in absolute humility and silence*". (S7:V55). For this reason Amien in Salaah should be said soflty. Forty years after this prayer Pharaoh and his wealth were destroyed.

237. By this is meant preach to the believers about rules and duties, while to Pharoah and his followers about faith and beliefs. From this we learn that propagate the message of Islam to even that infidel of whom there is no hope of acceptance of Islam.

238. Those who hasten for the acceptance of supplication and do not understand the wisdom behind the delay of its acceptance. Some delay in the acceptance of dua raises the status of the one offering dua.

وَجٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَجُنُوْدُهٗ بَغْيًا وَّ عَدْوًا ؕ حَتّٰٓى اِذَآ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِيْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِيْلَ وَاَنَا مِنَ الْمُسْلِمِيْنَ ﴿۹۰﴾

90. And We led the children of Israel across the sea [239]. Then the Pharaoh and his armies followed [240], them with aggression and oppression until drowning [241]. overtook him. He said (at the time of drowning): "I believe that there is no god except Allah to be worshipped, Whom the children of Israel believe in [242]. Therefore, I am a Muslim [243]".

239. By sea is meant the Red Sea, and the wisdom getting them across was that punishment should not descend on Egypt as it was inhabited by a Prophet. From this we learn that the work of the pious servants of Allah Almighty is indeed work of Allah Almighty. Here Hazrat Moosa (on whom be peace) was taken by the Israelites, yet Allah Almighty says We took him. Thus objection against them is objection against Allah Almighty.

240. By followed is meant when the people of the Pharoah got up in the morning they found that no Israelite has come for work. Then when they saw Israelite quarters it was empty because these people had left Egypt under the cover of night. Seeing the people of Pharoah set out in pursuit of them on their swift horses following their tracks. Outwardly they were going to overpower the Israelite, but infact were going to be overpowered by Allah Almighty.

241. By this is meant water had come up to their faces and choked them like the reins. (*Tafseer Roohul Bayaan*)

242. From this we learn follow that religion which is practised by the pious servants. Only that Tauheed unity of Allah is acceptable which is accepted and taught by the pious servants because they are the proof of Tauheed and recognition of the Path of Truth.

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243. The Pharoah declared his faith in three ways when he said:

1. I believe there is no true deity.
2. I believe in the God of Israelites.
3. I am a Muslim. but it was not accepted, because that faith is not acceptable which is declared at the time of seeing the punishment, or the angels of punishment

91. What now? And you had been disobedient from before and you had been a mischief monger [244].

آٰلْـٰٔنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِيْنَ ﴿۹۱﴾

244. By this is meant neither he accepted faith nor allowed others to accept faith. In "*you had been disobedient*" mention is being made of his infidelity, while in "you had been a mischief monger" mentions his stopping others from accepting faith. It is mentioned in Tafseer Khazainul Irfaan that once Hazrat Jibraeel (on whom be peace) came to the Pharoah with a written question which stated what is your verdict regarding that servant who is brought up on the bounties of his Lord then rebels against him and declares that he is Lord? Pharoah replied that such a person should be drowned in the Red Sea. At the time of his drowning Hazrat Jibraeel (on whom be peace) appeared before him and said "do not scream because you yourself had suggested this punishment".

92. Today We shall cause your dead body to swim, so that you may be a sign [245]. to those after you. And no doubt, people are heedless of Our signs [246].

فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً ؕ وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ ﴿۹۲﴾

245. The writer of Tafseer Roohul Bayaan has said these words were said by Hazrat Jibraeel (on whom be peace) after the destruciton of the Pharoah. This tells that corpses can hear, and one can speak to them. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم had spoken to Abu Jahl, Utbah, Shaibah, etc. after they were slain in the Battle of Badr. Hazrat Saleh and Hazrat Shuab (on them be peace) had spoken to the corpses of their people who had been destroyed by Divine punishment. For full details on this subject refer to our "ILMUL QUR'AAN". By "you might be a sign" is either meant those Israelites who had gone safely across, the future off-spring. Thus it is said that Pharoah's corpse is preserved in some Museum from which people to date take a lesson.

246. By 'heedless' means these people after listening to these incidents still fail to take a lesson from them. From this we learn that reading, hearing, talking and obtaining lessons from the incidents of past people who had been destroyed through Divine punishment are acts of worship.

SECTION 10

93.And no doubt, We gave [247], a place of honour to the children of Israel and provided them with pure things [248], so they did not differ until knowledge came [249]. to them. No doubt your Lord will decide between

وَ لَقَدْ بَوَّاْنَا بَنِیْۤ اِسْرَآءِیْلَ مُبَوَّاَ صِدْقٍ وَّ رَزَقْنٰهُمْ مِّنَ الطَّیِّبٰتِ ۚ فَمَا اخْتَلَفُوْا حَتّٰی جَآءَهُمُ الْعِلْمُ ؕ اِنَّ رَبَّكَ

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يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿٩٣﴾

them on the Day of Resurrection in that with regard to which they differed [250].

247. By this is meant he made them master of Egypt and its wealth and made the lands Syria, Palestine and Jordan lush green for them.

248. He provided for them manna and quails at Teeha and tasty, lawful fruit at Syria. Despite this the Israelites could not be grateful to their Lord.

249. From this we learn that any knowledge which is bereft of Divine knowledge is a punishment from Allah Almighty and a curtain. Says Allah Almighty: *"And Allah led him astray despite his knowledge".* (S45:V23) while that knowledge which reflects knowledge of Allah Almighty is full of blessings. Says Allah Almighty: *"And say Oh Allah increase me in my knowledge".* (S20:V114)

250. Here decision refers to practical decision because verbal decision has been made in the Holy QUR'AAN and other revealed Books. There the decision would be the pious would be given Paradise and the evil doers would be sent into Jahannam

فَاِنْ كُنْتَ فِيْ شَكٍّ مِّمَّاۤ اَنْزَلْنَاۤ اِلَيْكَ فَسْئَلِ الَّذِيْنَ يَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَآءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿٩٤﴾

94. If you are in some doubt regarding what We have sent down [251], towards you then ask those who recite the Book before [252] you. Indeed, the truth has come to you from your Lord [253]. Therefore you will never be of those who doubt [254].

251. Due to the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The object of this verse is Oh those who hear! if you have any doubts these incidents then ask the Jewish scholars who would verify them. Thereafter, ascertain that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the true Prophet of Allah Almighty because he صلی اللہ علیہ وآلہ وسلم is providing true infromation of the unseen without reading history. In these verses there is no address to the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

252. By readers of the Book is meant Abdullah bin Salaam and Jewish scholars of his type who had brought faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Otherwise, Jewish scholars were never prepared to verify and affirm the truth about the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

253. By truth is either meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the Holy QUR'AAN, or the religion of Islam.

254. By this is meant let alone casting a doubt, do not even be from those who cast a doubt, i.e. do not emulate the infidels in personal appearance and mode of speech. From this we learn that a person should abhor the physical appearance of an infidel.

وَلَا تَكُوْنَنَّ مِنَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ فَتَكُوْنَ مِنَ الْخٰسِرِيْنَ ﴿٩٥﴾

95. And never be [255]. of those who falsify the signs of Allah. Otherwise, you shall be of the losers.

255. By this is neither by belief nor by group association i.e. neither falsify the verses of Allah Almighty nor assist those who practise this, neither attend their gatherings nor listen to their lectures, nor take any interest in their books. In short do not in any way try to

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resemble them. If you do this you will become recipients of Divine punishment.

96. No doubt, those against whom the word of your lord has been proved correctly, will not believe [256].

إِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُوْنَ ﴿۹۶﴾

256. Regarding whom it has been written in the Divine Tablet that they will die as infidels, or they will become believers at such a time when their faith will not benefit them in any way. This does not necessarily mean that they should become helplessly entangled in their infidelity.

97. Although all signs should come to them until they see the painful punishment [257].

وَلَوْ جَآءَتْهُمْ كُلُّ اٰيَةٍ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ﴿۹۷﴾

257. By this is meant whether punishment at the time of death, punishment of the grave or punishment of the Day of Reckoning. At that point in time they declare faith but it will not be accepted, because that is after its required time.

98. Then why has there not been a town [258], that believed and such belief did profit the residents, except the people of Yunus [259]. When they believed We removed [260], from them the punishment of disgrace in the life of the water and allowed them to pull on for a long time [261].

فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَآ اِيْمَانُهَآ اِلَّا قَوْمَ يُوْنُسَ ؕ لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ﴿۹۸﴾

258. From those localities which had been destroyed.

259. He is Yunus bin Mutta. Mutta was the name of his mother . His people were settled at Nainowa, a place along River Dajlah near Mousal. He had preached to them for a long time but they did not accept faith after which he prayed for their destruction. Divine command came to tell those people that within three days divine punishment will descend upon them. After giving them this message he himself took refuge on the mountains. When black clouds appeared as sign of punishment people set out searching for him. On not finding him they began to plead to Allah Almighty. Men and women set out for the jungles, offered sincere repentance, and returned one another's wealth they had hidden. Their supplication was accepted and the punishment vanished. They were saved by the search for the Prophet.

260. The removal of punishment from the people of Hazrat Yunus (on whom be peace) is either from among their special virtues - explaining law is one thing but power is another thing altogether, or that these people accepted faith at seeing the sign of punishment, before the coming of the actual punishment.

261. By this is meant whatever age was granted to them they lived that long. From this incident we learn that ages can increase or decrease, and that fate can change. Observe, due to their disobedience Divine punishment to destroy them had appeared and they were near to destruction but by their sincere repentance this punishment was removed from them and these people lived for a much longer period.

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وَ لَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِی الْاَرْضِ كُلُّهُمْ جَمِیْعًا ؕ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰی یَكُوْنُوْا مُؤْمِنِیْنَ ﴿۹۹﴾

99. And if your lord had willed, all those who are in the earth would have believed [262]. together. Will you then force people until they become Muslims [263]?

262. It is his desire that all should accept faith but this is against Divine wisdom. Infidels are the reflectors of Allah Almighty's quality of leading astray. It is necessary to fill Jahannam. It should be remembered that there is a big difference in Divine will i.e. between intention and love. Although Allah Almighty wants the infidelity of the infidels yet He does not like it. It is detestable to be pleased with the infidelity, but the intention of the infidel's infidelity is part of wisdom. Infidels and infidelity are means of many acts of worship. If there is no infideltity, Holy War, martydom, spoils of war, propagation, etc will all come to a halt.

263. This tells it is not permissible to force anyone to become a believer. Says Allah Almighty: "*There is no compulsion in religion*". (S2:V256) Although the Holy Prophet صلی اللہ علیہ وآلہ وسلم split the moon in two, brought back the sun that had set, yet this could not pierce the heart of Abu Jahl and fill it with faith because involuntary and compulsive faith is not acceptable.

وَ مَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ یَجْعَلُ الرِّجْسَ عَلَی الَّذِیْنَ لَا یَعْقِلُوْنَ ﴿۱۰۰﴾

100. And no soul has power to believe but by the leave [264]. of Allah. And He lays His punishment upon those who have no wisdom.

264. When Allah Almighty wills, man accepts faith on his own volition and becomes entitled for reward due to his inclination. However, when Allah Almighty does not intend towards guidance, then man due to his own inclination remains in infidelity and receives the punishment of his inclination. Thus one cannot use this verse to prove that man is helpless or coerced in anyway, because man's inclination too is part of Divine will

قُلِ انْظُرُوْا مَاذَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَمَا تُغْنِی الْاٰیٰتُ وَ النُّذُرُ عَنْ قَوْمٍ لَّا یُؤْمِنُوْنَ ﴿۱۰۱﴾

101. Please declare: "Behold what is in the heavens and the earth [265], and Signs and Messengers, giving nothing to those who do not believe".

265. From this we learn that Mathematics and Astronomy are excellent branches of knowledge as they make us aware of the power of Allah Almighty.

فَهَلْ یَنْتَظِرُوْنَ اِلَّا مِثْلَ اَیَّامِ الَّذِیْنَ خَلَوْا مِنْ قَبْلِهِمْ ؕ قُلْ فَانْتَظِرُوْۤا اِنِّیْ مَعَكُمْ مِّنَ الْمُنْتَظِرِیْنَ ﴿۱۰۲﴾

102. Then for what are they waiting [266], except for the similar days of those who passed away [267]. before them? Please declare: "Then wait, I am waiting [268]. with you".

266. In a way it seems as if these people too like the previous nations are awaiting the

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coming of Divine punishment. This expression serves as a way of example because neither did the infidels of Makkah regarded themselves entitled for punishment nor were they waiting for it. This type of expression was in vogue amongst the Arabs as well as amongst us.

267. By days is meant the period of punishment while those before denotes people of Nooh, of Lut, of Thamood etc. This lends proof for analogy i.e. because their mischief and immoralities are like these people they too are entitled for punishment that was meted out to those people.

268. Because when punishment comes on any people Prophets and their followers are taken out of these places as it took place with Hazrat Lut, Saleh, and Hud (on them be peace). Hazrat Nooh (on whom be peace) and his followers were safeguarded in the Ark. Allah Almighty will protect the believers from the evil of the infidel until the Day of Judgement either through victory or martyrdom. Death is a gift for a believer. Hence there is no inconsistency in the verse.

103. Then We shall deliver Our Messengers and the believers. It is thus binding on Our Mercy to deliver the believers.

ثُمَّ نُنَجِّيْ رُسُلَنَا وَ الَّذِيْنَ اٰمَنُوْا كَذٰلِكَ ۚ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ ﴿۱۰۳﴾

SECTION 11

104. Please declare: "O people! If you are in any doubt as to my religion, then I shall not worship those whom you worship, besides Allah [269]. Yes, I worship that Allah Who will cause you to die and I have been commanded to be of the believers [270]".

قُلْ يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ مِّنْ دِيْنِيْ فَلَاۤ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَ لٰكِنْ اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰىكُمْ ۖۚ وَ اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿۱۰۴﴾

269. From this we learn one should not conceal his religion because feigning piety is the way of the hypocrites. Iblees was the first to pretend being pious i.e. he came to Hazrat Adam (on whom be peace) in a guise of a friend yet inwardly he was his enemy. Says Allah Almighty: "*And he swore to them both that I am wellwisher of you both*". (S7:V21) Allah Almighty ordered His Beloved and his followers that they should openly declare their beliefs. In fact a believer's dressing, his physical appearance, etc should reveal his faith. Assuming the physical appearance of infidels too is a type of practical hypocrisy. This takes from in three ways: concealing your faith, disclosure of infidelity, practising these for deceiving people. To speak a lie under extremely difficult situation is exactly like eating meat of the dead to save one's life

270. From this emerge two issues:

1. The works of the beloveds of Allah Almighty are indeed His works. Taking soul out of the body is the work of the Angel of Death but He says Allah gives death,

2. Every person should make sure that he keeps himself within the group of believers. In beliefs and deeds he should not oppose them in any way. A lone sheep is easily devoured by the wolf.

105.And you (Muhammad) keep your cause straight for the religion,

وَ اَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ وَ لَا

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تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿۱۰۵﴾

leaving all others, and never be among the polytheists [271].

271. From this emerge two issues:
1. It is essential for the believer to purify himself from all froms of defective evil beliefs.
2. Committing idolatory is far, one must not even make oneself from the polytheists. One should remain aloof from them in physical appearance deeds, dressing, etc.

وَ لَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَ لَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ﴿۱۰۶﴾

106. And worship, [272], besides Allah that which can neither profit you, nor harm you. Then if you do so, then at that time you will be among the unjust [273].

272. In this verse there is a prohibition in worshipping and not for calling and seeking assistance because in the next verse there is an order regarding calling. Says Allah Almighty: "*And call them after their father*. (S33:V5) And Hazrat Iesa (on whom be peace) had asked "*Who become my helpers towards Allah*". Although sticks and stones can cause benefit and harm yet that benefit and harm which is dependent on Divinity is not found in any creation eg to solve problems personally, listen to the complaints, etc. The same is being discussed in the next verse.

273. Thus the going of the sick patients to the doctors, seeking justice from the courts by the oppressed, etc. is not done with the intention that they will remove the difficulties which are God-sent, but with the thought that through them Allah Almighty will grant you relief from these problems. Just as the thirsty go to the well for water and the poor go to the rich for assistance, the sinners seek the abode of the Prophets and Saints to seek forgiveness through their medium. This is neither polytheism nor infidelity.

وَ اِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ۚ وَ اِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ؕ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۱۰۷﴾

107. And if Allah afflicts you with any harm, then there is none to remove it, save [274], Him, and if He desires good for you then there is none to repel His Grace [275]. He causes it to reach whomsoever of His devotees He wills. And He is the Most Forgiving, the Merciful.

274. From this we learn that no one has the power to change Allah Almighty's intention. However, due to good deeds and supplication of the pious Allah Almighty Himself changes His intention. For this reason His name is Most Relenting i.e. One who turns away intention of punishment from the seekers of repentance. Due to the prayer of Hazrat Adam (on whom be peace) the age of Hazrat Dawood (on whom be peace) was altered from sixty to hundred years.

275. By truth is meant the Holy Prophet صلی اللّٰه علیه وآله وسلم . In another place the Holy Prophet صلی اللّٰه علیه وآله وسلم is referred as *BURHAAN* - clear proof, in a third place he is called The shining Light. The Holy Prophet صلی اللّٰه علیه وآله وسلم is all these.Another interpr-etaion of the Holy Prophet صلی اللّٰه علیه وآله وسلم being truth is not he sent by One who is Truth, or that all his sayings and actions are true. Just as a berry cannot grow from a mango tree, falsehood too cannot be committed by the

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Holy Prophet صلی اللہ علیہ وآلہ وسلم . Yet another meaning of Truth is that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is Faith opposite of which is polytheism and infidelity because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is on the stage of one with Allah Almighty. Or, truth could also mean the Holy QUR'AAN because every word of it is true. It could also mean Islam because its beliefs and deeds are true.

108. Please declare: "O people! The truth has come from your Lord [276]. Then whoever came right, he came right for his own good [277], and whoever went astray, strayed [278] against himself. And I am not a guardian over you [279].

قُلْ يٰۤاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَ مَاۤ اَنَا عَلَيْكُمْ بِوَكِيْلٍ ؕ﴿۱۰۸﴾

276. He will certainly derive benefit from the guidance. Although parents receive benefits from their children's guidance, but they themselves are not deprived of it. Hence the verse is free of objection. It could also mean your exhortation of guidance will be beneficial or harmful to you.

277. Because the misguided and heretical person receives the punishment of his misguidance, although misguiding and negligent parents too become victims of this. Says Allah Almighty: *"Save yourselves and your family from the Fire"*. (S66:V6)

278. From this were learn that the misguidance and heresy of the people is not the responsibilty of the Holy Prophet صلی اللہ علیہ وآلہ وسلم nor will the Holy Prophet صلی اللہ علیہ وآلہ وسلم be questioned about their heresy. Says Allah Almighty: *"And you shall not question about the inmates of Hell"*. (S2:V119)

Thus we are dependent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم he is not dependent or in need of us. Thus this blessed verse is in praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because it mentions the total independence of the Prophet of Allah Almighty from the rest of creation.

279. Be it absolute Revelation like the Holy QUR'AAN and the Hadith, or efficacious revelation pertaining to injunctions like the interpretations of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in matters of laws. It is for this reason that the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself acted upon interpretations and commanded the jurists to act upon it. For complete details on this subject refer to our book *JAA-AL-HAQUE*. Thus neither the non-confromist Wahabis nor the Chakraldwies can use this verse as a proof to substantiate their claims.

109. And follow that which is revealed [280]. to you and have patience until Allah decrees. And He is the Best of Judges.

وَ اتَّبِعْ مَا يُوْحٰۤى اِلَيْكَ وَ اصْبِرْ حَتّٰى يَحْكُمَ اللّٰهُ ۚۖ وَ هُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۱۰۹﴾

280. To wage battle against the polytheists, and to collect JIZYAH - Poll tax - from the People of the Book. (Tafseer Khazainul Irfaan) It should be remembered that Jizyah or Pol tax is not permissible from the polytheists of Arabia according to any of the four Imaams. This tax would only be collected from the People of the book. However, there is no difference in opinion in this matter regarding the polytheists outside Arabia. According to Hazrat Imaam Abu Hanifa (on whom be peace) Poll tax can be collected from them, while Hazrat Imaam Shafa'ee (on whom be peace) is of the opinion that Poll tax cannot be collected from them. For them is either Islam or War.

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(آیاتها ۱۲۳) (۱۱ سُورَةُ هُودٍ مَكِّيَّةٌ ۵۲) (رکوعاتها ۱۰)

SURAH HUD
(MAKKAN) Revealed Before Hijrah

10 Section 123 Verses 1600 Words , 9567 Letters

SECTION 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah the Most Affectionate, the Merciful.

الٓرٰ قف كِتٰبٌ اُحْكِمَتْ اٰیٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِیْمٍ خَبِیْرٍ ۙ﴿۱﴾

1. Alif Lam Ra; This is a Book, Whose verses are full of wisdom [2]. then have been detailed [3]. from One wise. Aware [4].

1. Surah Hud is Makkan. Besides some portions e.g. verse twelve, part of verse seventeen (those who believe therein) and verse (one hundred and fourteen. It contains ten Rukus, one hundred and twenty three verses, (*Khazainul Irfaan*).

2. Allah be praised! What an exquisite translation! i.e. "are full of wisdom," is not derived from strenght but from wisdom because all the verses of the Holy QUR'AAN at that point in time were not firm and lasting, some were to be abrogated. Nevertheless all the verses were, full of wisdom. Those that were abrogated there was wisdom in their abrogation while those that remained there is wisdom in their eternal preservation

3. Here the word "*Then*" is used for the order of status and for order of time i.e. in the Quranic verses beliefs, deeds, stories, etc. are described in detail.

4. This means since the Revealer of the Holy QUR'AAN is all Knowing, all Wise and Omniscient, its verses too are full of knowledge, wisdom and providers of information about the unseen. The true condition of the speech is determined by the attributes of the speaker..

اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنَّنِیْ لَكُمْ مِّنْهُ نَذِیْرٌ وَّ بَشِیْرٌ ۙ﴿۲﴾

2. That worship not but Allah . No doubt. I am to you a warner from Him and a bearer of glad-tidings [5].

5. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم him is the giver of glad tidings about Paradise and not about coming of another prophet. For this reason he is described as bearer of glad tidings.

وَّ اَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَیْهِ یُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰۤى اَجَلٍ مُّسَمًّى وَّ یُؤْتِ كُلَّ ذِیْ فَضْلٍ فَضْلَهٗ ؕ وَ اِنْ تَوَلَّوْا فَاِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ كَبِیْرٍ ﴿۳﴾

3. And that you ask forgiveness of your Lord then repent to Him. He will give you a good pulling until an appointed term. And will cause to reach His grace [7], to every man of grace, and if you turn your face. Then I fear for you the torment of a great Day.[8].

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6. Repentance means seeking forgiveness for the past sins and making a promise not to commit sins in the future. Sometimes both are included to mean one. From this verse we learn that worldly calamities are averted through recitation of Istighfaar and seeking repentance as well as contentment and ease are obtained through them. Says Allah Almighty: *"And I said beg forgiveness of your Lord. He is Most forgiving"*. (S71:V10)

7. By this is meant believers would be granted status according to their deeds, or due to the blessing of their piety. May Allah Almighty grant us guidance to strive towards greater piety in the future.

8. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم does not fear about the punishment for himself or his true devotees as their status has been disclosed to him already and shown to him on the night of Me'raj. However, the Holy Prophet صلی اللہ علیہ وآلہ وسلم has in him fear of Allah Almighty to a great extent. This fear is a pillar of faith.

4. Towards Allah is your return [9]. and he is potent over every thing [10].

إِلَى اللَّهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

9. Everyone has to return to Allah Almighty, but the difference is the believer returns joyously, the infidel out of compulsion. Here return by force is indicated. Therefore it is addressed to the infidels.

10. He has absolute power to provide sustenance, cause you to die and to resurrect you. This 'thing' refers to things possible and not obligatory and impossible.

5. Listen, they fold up their breasts that they may hide from Allah [11]. Listen, When they cover their whole body with their garments. Allah knows what they conceal and what they reveal.[12]. No doubt He is the Knower of all the thoughts within the breasts.

أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

11. Reason for its revelation:
This verse was revealed regarding those Muslims who would become shy to expose themselves at the time of cleansing themselves and during sexual intercourse. Or it was revealed regarding those hypocrites who would conceal their faces when in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم so that they should not be seen. Since this verse is Makkan and there were no hypocrites there, the first interpretaion is more appropriate.

12. Therefore do not conceal your SATR (parts to be concealed) to hide from Allah Almighty but veil these parts as a matter of modesty and bashfulness. Hazrat Ayesha (May Allah be pleased with her) says that when the Holy Prophet صلی اللہ علیہ وآلہ وسلم and Hazrat Abu Bakr Siddique (May Allah be pleased with him) were buried in my closet I would enter it without any veil because the one was my husband and the other was my father, but after Hazrat Umar (May Allah be pleased with him) was buried in it, I never entered it without a veil. She did so on account of her shyness of Hazrat Umar (May Allah be pleased with him). Thus to be shy is one thing, to wear a veil is another matter. From this hadith one learns that the buried persons see, recognize and know those who visit them and as such we have to maintain modesty and respect for them.

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وَمَا مِنۡ دَآبَّةٍ فِی الۡاَرۡضِ اِلَّا عَلَی اللّٰهِ رِزۡقُهَا وَ یَعۡلَمُ مُسۡتَقَرَّهَا وَ مُسۡتَوۡدَعَهَا ؕ كُلٌّ فِیۡ كِتٰبٍ مُّبِیۡنٍ ۝

6. And there is none moving [13]. on this earth. The provision [14], of that is not upon the generous responsibility of Allah and He knows its place of stay [15]. and the place of return . All is recorded in a clear explanatory Book.[16].

13. Those moving on the earth are mentioned because they are visible to us. Otherwise Jinns, Angels, etc. all receive sustenance from Allah Almighty. His attribute of being Provident is not limited to animals only. In addition He provides sustenance to different beings according to their needs. The child in the mother's womb is provided different sustenance to that after his birth, and before the appearance of his teeth. His sustenance after he grows differs. Thus there is commonness in customs and control as well as in sustenance.

14. From this we learn that man is very foolish who, while in search of his sustenance, forgets the Hereafter, because Allah Almighty has given promise regarding sustenance but not regarding forgiveness. In fact Allah Almighty says: "He will forgive whom he pleases". Everyone should be concerned about his safety. May Allah Almighty bless us with this.

15. When alive and where will he be when buried after death, or how and until when will he be in whose father's loin and in whose mother's womb, or in which rank was he in the world of souls and in which rank will he be on the Day of Judgement.It should be remembered that on the Day of Covenant all the souls were in four ranks: in the first rank were the souls of the Prophets, in the second the friends of Allah Almighty, in the third were all the believers and in the fourth were all the infidels and hypocrites. (*Tafseer Roohul Bayaan*)

16. It should be remembered that the writing of everything on the Divine Tablet is not because Allah Almighty had any fear of being forgetful but so that those of His beloved. servants having the power to cast their gaze on it would become aware of what appears therein. From this we learn that those who gaze on the Divine Tablet too are fully aware of things which are there and which would be distributed to everyone. Everthing is inscribed on the Tablet and they have full knowledge of it. The Divine Tablet is called *illuminating* and *clear* because it reveals the knowledge of the unseen to the special servants of Allah Almighty.

وَ هُوَ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِیۡ سِتَّةِ اَیَّامٍ وَّ كَانَ عَرۡشُهٗ عَلَی الۡمَآءِ لِیَبۡلُوَكُمۡ اَیُّكُمۡ اَحۡسَنُ عَمَلًا ؕ وَ لَئِنۡ قُلۡتَ اِنَّكُمۡ مَّبۡعُوۡثُوۡنَ مِنۡۢ بَعۡدِ الۡمَوۡتِ لَیَقُوۡلَنَّ الَّذِیۡنَ كَفَرُوۡۤا اِنۡ هٰذَاۤ اِلَّا سِحۡرٌ مُّبِیۡنٌ ۝

7. And it is he who has creatd the heavens and earth in six days [17]. and His Throne was on the water. That He might try you, as to whose work [18]. of you is best. And if you say , undoubtedly you shall be raised after death then the infidels will surely say this is not but a magic manifest [19].

17. Both the heavens and the earth are seven, but their nature and conditions are different, some are of copper, some are of silver and some are of gold, while the nature of all the earths is dust. Also, there is a distance between each heaven, but between the different layers of the earth there is none. They are clung to each other in such a way like the folds and pearls of the onion. When you look at them they seem like one. For this reason the word heaven has a plural while earth is spoken in the singular. It should be remembered that

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heavens were created in two days, the earth in two days and all flora and fauna in two days. By day is meant its period of time because there was no actual day in existence at that time. Day occurs due to the sun and at that point in time there was no sun.

18. By this is meant "Oh man, all these creations are made for you so that you may derive benefit from them, and engage yourselves in good deeds". Allah Almighty has created everything for your sake, you too should do something for Him.

19. By this is meant just as no real truth is attached to magic yet it does have effect, similarly (Allah forbid) Your word too is false, yet captivating and charming and whoso is affected by it becomes Your devotee.

8. And if we defer from them the torment for a counted period, [20], then they would certainly say. What has detained ? Listen, "the day when it will come to them. It shall not be averted from them, and the same torment which they used to mock at shall encompass them.

وَ لَئِنْ اَخَّرْنَا عَنْهُمُ الْعَذَابَ اِلٰۤى اُمَّةٍ مَّعْدُوْدَةٍ لَّيَقُوْلُنَّ مَا يَحْبِسُهٗ ؕ اَلَا يَوْمَ يَاْتِيْهِمْ لَيْسَ مَصْرُوْفًا عَنْهُمْ وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۠ ﴿۸﴾

20. From this we learn that the punishment is never removed from an infidel, though sometimes it may be delayed. This delay deceives the infidel who, as a result of it increases his transgression. Thus their asking of this question from the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not on grounds of mockery but due to fear.

SECTION 2

9. And if we let man taste [21], Our any mercy, then take it away from him. Surely he is despairing, ungrateful.

وَ لَئِنْ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنٰهَا مِنْهُ ۚ اِنَّهٗ لَيَـُٔوْسٌ كَفُوْرٌ ﴿۹﴾

21. By man either means an infidel or a negligent person. From this we learn that to despair of the mercy of Allah Almighty is the work of the infidels. The coming of mercy and blessings is for the purpose of gratitude; their disappearance is for the purpose of patience. Thus, their coming and going are both a mercy from Allah Almighty.

10. And if We let him taste the favour after the hardship that has reached to him. Then he will surlely say [22], the evils have gone from me. No doubt. He is joyous, boastful.

وَ لَئِنْ اَذَقْنٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ ذَهَبَ السَّيِّاٰتُ عَنِّيْ ؕ اِنَّهٗ لَفَرِحٌ فَخُوْرٌ ۙ ﴿۱۰﴾

22. By this is meant these evils would not come again as a result of which he sits back content. Instead of being grateful he begins to indulge in evil deeds. This is the state of affairs prevalent today amongst the weatlhy. Whenever they are cured of some disease they have gypsy dance, they exceed the limits in their marriage spending and customs.

23.This tells us that the expression of joy out of arrogance and bragging is prohibited, while joy to express gratitude is an act of worship. Says Allah Almighty: "*Say you 'only Allah's grace and only His mercy, on it therefore let them rejoice*". (S10:V58) In boasting one tends to look at oneself while in gratitude Allah Almighty is the focus of attention. Boasting instils negligence and gratitude inculcates a spirit of service. May Allah Almighty protect us from boasting and bless us with the joy of gratitude.

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إِلَّا الَّذِيْنَ صَبَرُوْا وَ عَمِلُوا الصّٰلِحٰتِ ؕ أُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّ أَجْرٌ كَبِيْرٌ ﴿۱۱﴾

11. But those who remained patient [24], and did good deeds: for them is forgiveness and a great reward.

24. By controlling themselves from pride during comfort and from fear during hardship. Or those who remained patient and firm in the service and obedience of Allah Almighty. In short, one must exercise patience under all conditions.

فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوْحٰٓى إِلَيْكَ وَ ضَآئِقٌۢ بِهٖ صَدْرُكَ أَنْ يَّقُوْلُوْا لَوْ لَآ أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَآءَ مَعَهٗ مَلَكٌ ؕ إِنَّمَآ أَنْتَ نَذِيْرٌ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿۱۲﴾

12. Then will you leave [25], some of what is being revealed to you and straighten your breast [26]. therewith. Because they say, why a treasure has not been sent down with him or any angel [27]. would have come with him? You are a warner [28]. And Allah is Guardian over every thing [29].

25. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم conveyed and propagated everything that was revealed unto him without concealing anything. Thus the paper and pen he had called for at the time of his demise with the intention of having something written was concerning some matters which had already been propagated. Anyone who says that the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم did not convey all the laws is rejecting this verse.

26. Reason for its revelation:
Abdullah bin Umayyah had asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم that if you are a true Prophet and your Allah has power over everything then why did He not reveal all the treasures to you, or why has He not appointed an angel to be with you who would bear witness to your Prophethood? In reply this verse was revealed.

27. By this is meant "which we could see". Otherwise the Holy Prophet صلی اللہ علیہ وآلہ وسلم possessed all the treasures, and angels too would come to him. He himself says: "I have been given the keys to the treasures of the earth". Because these were not visible to the infidels they had said it. It should be remembered that angels would come to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and some Companions too had seen them. They had seen Hazrat Jibraeel (On whom be peace) on many occasions. They had seen angels coming down during the Battle of Badr.

28. By this is meant Oh My beloved Rasool صلی اللہ علیہ وآلہ وسلم do not pay any heed to their mocking words as you would not be responsible for their guidance. You should convey the message whether they accept or reject it.

29. The greatest and shining proof of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم truth is that despite not having any material wealth, his religion and name spread to the four corners of the world.

أَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَأْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ مُفْتَرَيٰتٍ وَّ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۳﴾

13. Do they say this, He has fabricated [30]. it? Say you, Bring then ten verses [31], the like of it, and call all [32], those whom you can besides Allah, if you are truthful.

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30. This is a confessional question i.e. the infidels of Makkah say that the Holy Prophet صلى الله عليه وآله وسلم himself had fabricated the Holy QUR'AAN.

31. Because this is the recognition of worldly things that people of the world should produce the like of it, while the sign of Divine things are that their production would be beyond the power of man. Based on this principle we say that ants and glow-worms are creations of Allah Almighty, while railway, and gas are human inventions. It should be remembered that Allah Almighty first said to the infidels to bring a book like the QUR'AAN. Thereafter they were told to produce ten Surahs like it. Finally they were asked to produce just one Surah like it. In short there is no inconsistency in the verse.

32. Here "besides Allah" either means enemies, the idols or infidels and certainly not the Saints and Prophets. It does not mean Oh Christians bring Hazrat Isa, Hazrat Uzayr and Hazrat Moosa (On them be peace) in opposition to the QUR'AAN or take assistance from Abdullah bin Salaam and Ka'ab Ahbaar for this purpose. From this we learn that it is permissible to seek assistance from people.

14. Then O Muslim! If they [33], do not respond to you then know that it has been sent down with Allah's knowledge[34], and that there is no true deity save Allah, Will you then now submit?

فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَ اَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿۱۴﴾

33. This suspicion and hesitation is in respect of the listeners, otherwise Allah Almighty is fully aware that if all of them put their intelligence together, they will not be able to produce anything like the QUR'AAN until the Day of Judgement.

34. By this is meant that Allah Almighty revealed the QUR'AAN with the full knowledge that it is worthy of His Beloved Rasool صلى الله عليه وآله وسلم, or that the Holy QUR'AAN is included in the knowledge of Allah Almighty. Thus Allah Almighty blessed the Holy Prophet صلى الله عليه وآله وسلم with His knowledge by giving him the QUR'AAN which contains knowledge of the Divine.

15. Whosoever desires the life of the world and its adornment, We will give their full fruit in [35] it and will not lessen anything therein.

مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَ هُمْ فِيْهَا لَا يُبْخَسُوْنَ ﴿۱۵﴾

35. By making the bounties of the world a reward for their deeds. It does not mean they will be granted whatever they ask, i.e. whatever sustenance and other benefits which they will receive in the world will become the rewards of their good deeds. No matter in what comfort a believer may be, his true reward will be given to him in the Hereafter.

16. These are they for whom there is nothing in the Hereafter but Fire[36]. And What ever they used to do there, is destroyed and all their works became void.[37].

اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَ حَبِطَ مَا صَنَعُوْا فِيْهَا وَ بٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۶﴾

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36. In these verses either those polytheists are being denoted who give charity, promote peace, etc. for whom Allah Almighty rewards with abundance of wealth in this world, or reference is being made to those hypocrites who merely participate in holy war for the sole purpose of receiving spoils of war. Their reward is this wealth that they receive. (*Khazainul Irfaan*) From this we learn that the world is a non-entity or zero and the Hereafter is numeral. If zero is on its own it is worth nothing but when it is added to a number it increases its value by ten. The different worlds of Hazrat Uthman-e-Ghani (May Allah be pleased with him) and Abu Jahl is a classical example of this.

37. From this we learn that no pious deed would be accepted by Allah Almighty without Faith. Just as Wudu is the condition for permissibility of Salaah, faith is the condition for the acceptability of good deeds.

17. Is he then (like him) who is upon a bright proof[38], from his Lord and there comes a witness[39], on him from Allah and before it was the Book of Musa, a guide and mercy? Those belive[40]. therein. And whosoever of all parties disbelievers in it, then Fire is his promised place. Then O listener! Be not you in any doubt about it. No doubt, that is the truth[41]. from your Lord. But most people believe not.

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَ يَتْلُوْهُ شَاهِدٌ مِّنْهُ وَ مِنْ قَبْلِهٖ كِتٰبُ مُوْسٰۤى اِمَامًا وَّ رَحْمَةً ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَ مَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ فَالنَّارُ مَوْعِدُهٗ ۚ فَلَا تَكُ فِیْ مِرْيَةٍ مِّنْهُ ۗ اِنَّهُ الْحَقُّ مِنْ رَّبِّكَ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿۱۷﴾

38. By this is meant the Jewish scholars who became Companions of our Holy Prophet صلی اللہ علیہ وآلہ وسلم after accepting faith, like Abdullah ibn Salaam and his associates. By "bright proof" is meant the intellectual and rational proofs about the truth of Islam, while "witness" refers to the Holy QUR'AAN. What this really means is can these People of the Book who have been blessed with all these bounties still remain aloof from Islam like those who are stubborn on the basis of their enmity towards Islam? Really speaking it should never be.

39. By this "witness" is meant Abdullah ibn Salaam and those Jewish scholars who brought faith on the truth of the Holy QUR'AAN.

40. This tells us that one should not only rely on one's faith but always be conscious about Allah Almighty by seeking forgiveness after committing a sin and having one's good deeds accepted through His bounteous blessings. Piety is a seed and Almighty Allah's mercy is the rain water just as seed is totally dependent on rain, our good deeds are dependent on His blessings.

41. This either means this Holy QUR'AAN is Truth or the Holy Prophet's صلی اللہ علیہ وآلہ وسلم enemies being inmates of Hell is true, or that his devotees being inmates of Paradise is a certainty because the Holy QUR'AAN cannot be false in what it contains. Thus an infidel will not be an inmate of Paradise, nor will the believer be sent to Hell eternally. (Tafseer Roohul Bayaan). From this verse hundreds of faith inspiring and juristic issues can be deduced. Hence, the Noble Companions being inmates of Paradise and Abu Jahl being an inmate of Hell is a certainty.

18. And who is more unjust than he who forges a lie[42] against Allah.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ؕ

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They shall be presented before their Lord. And the witnesses will say[43], these are they who forged lie [44]. against their Lord. Behold; curse of Allah is upon the unjust.

أُولَٰٓئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰٓؤُلَآءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّٰلِمِينَ ﴿١٨﴾

42. To forge a lie by linking polytheism and children with Him, or by distorting His Book. From this we learn that forging a lie against Allah Almighty is a grave sin, and that forging a lie against the Holy Prophet صلى الله عليه وآله وسلم is forging a lie against Allah Almighty.

43. This tells us that acceptance of any evidence in a case by a judge is no proof of his ignorance of the fact. Even Allah Almighty on the Day of Judgement will pass judgement after listening to the evidence. Thus asking of the Holy Prophet صلى الله عليه وآله وسلم for witnesses and carrying out investigation at the time of Hazrat Ayesha's accusation was not on the basis of his being unaware of the facts but its real purpose was to teach his followers the procedure of arriving at a judgement in legal matters. In this verse 'witness' refers to Prophets and angels. This tells us that the Prophets and angels are aware of our deeds otherwise how would they be witness over our deeds.

44. From this we learn that infidels and hypocrites would be disgraced on the Day of Judgment and their evil doings and faithlessness would be openly described, in fact, their facial features would reveal their infidelity.

Religious Issue:

Allah Almighty will hide the shortcomings of a sinful believer publicising by his good deeds and concealing his evil deeds. Observe! the evil deeds of the previous people are described in the Holy QUR'AAN through which they were disgraced. Since there will not be another revealed book after the Holy QUR'AAN, we will not be put to shame. In the previous books the good deeds of the Holy Prophet's صلى الله عليه وآله وسلم Ummah were described, but not their evil deeds. Says Allah Almighty: "*This description of theirs is in the Taurah, and their description is in the Injeel*".(S48:V29).

19. Those who hinder from the path of Allah. And desire[45]. crookedness in it: and they are the ones who deny the hereafter.

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ هُمْ كَٰفِرُونَ ﴿١٩﴾

45. In this verse mention is made of even those infidels and polytheists who abandon the Straight Path and accept the crooked path of infidelity. It also includes those apostates who distort the meaning of the Holy QUR'AAN to open a way to oppose the illustrious Companions and general Muslims by totally misinterpreting the Holy QUR'AAN. Had they feared the consequences of the Hereafter, they would not have the courage to do this.

20. They are not causing fatigue in the earth. [46], no besides Allah[47], they have any helper[48]. They will face torment over torment [49] They could neither hear [50] nor see.

أُولَٰٓئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَآءَ ۘ يُضَٰعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

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46. By this is meant they are under Our control even in the world and We can punish them whenever We wish, as well as in the Hereafter.
47. The translation of the word *DOONE* as separate is most appropriate, because its meaning is *QASR* or separation (Mufridaat, Raaghib) The meaning of *QASR* as separation is indeed most appropriate. Says Allah Almighty: "*There is no sin of you that you offer some prayers by shortening it*" (S4:V101). Further Allah Almighty says: *And make it short (hair). If a person is separated from Allah Almighty he would be useless.* Only by connecting himself with Allah Almighty will he master every power eg an electric wire is useless if it is cut off from the power, but if joined it generates power. Allah Almighty be praised!
48. This tells us that Allah Almighty has appointed many helpers for the believers because absence of helpers is being described here in connection with the punishment of the infidels. Had there been no helpers for the believers they too would have been subjected to this punishment. The helpers of the believers are the Holy Prophet صلى الله عليه وآله وسلم, the Saints of Allah Almighty, their good deeds, the Holy Ka'ba, etc. Says Allah Almighty: "*Most certainly Allah is your friend and His Messenger and the believers*" (S5:V55).
49. This tells us that the punishment of the one who misleads or misguides is worse than the one who is misguided because such a person is not only gone astray but is leading others astray as well.
50. By this is meant they had made themselves like them by not having the ability to listen and see the truth eg. a person who destroys his eyes to become blind and deaf. This does not mean that they were by nature bereft of these powers. Otherwise they would not have been offenders and trangressors

أُولَٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۲۱﴾

21. These are they who put their souls in loss. And the things which they used to fabricate have been lost from them.[51].

51. By this is meant the divinity of the idols and their intercession as they were believers of this. But they are not even this as will be found.

لَا جَرَمَ اَنَّهُمْ فِي الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ﴿۲۲﴾

22. Willing or not willing, it is they who are the greatest losers in the Hereafter. [52]

52. By this is meant that the sinful Muslims too would be in a loss on the day of Judgement, but the loss of the infidels would be greater, because eventually the sinful would be relieved from the punishment of Allah Almighty, but not the infidels

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَاَخْبَتُوْٓا اِلٰى رَبِّهِمْ ۙ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۳﴾

23. No doubt, those who believed. And did good deeds and turned humbly towards their Lord they are the men of Heaven[53]. therein they shall abide forever .

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53. The inmates of Paradise would be those in whom these three qualities are found: Faith, good deeds and turning to Allah Almighty under all conditions i.e. being grateful under comfort and patient under hardship.

24. The condition of both parties is like one the blind and deaf and the other seeing and hearing[54]. Is the case of the two [55] alike? Do you then not take heed?

مَثَلُ الْفَرِيْقَيْنِ كَالْاَعْمٰى وَ الْاَصَمِّ وَالْبَصِيْرِ وَ السَّمِيْعِ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۲۴﴾

54. This verse is the commentary of the following verse: "*Undoubtedly you cannot make the dead hear, and nor can you make the deaf to hear the call*" (S27:V80). And the commentary of this verse is "*And you cannot guide the blind*" (S27:V81). This tells us that 'dead' and 'blind' here means those who will die as infidels.

55. Although physically the dumb appears like one who can speak, in a like manner the deaf too appears like one who can hear. However, in meaning they are different. Likewise, a prophet and a commoner may appear alike physically but they are not the same in status.

SECTION 3

25. And no doubt, We sent Nuh to his people saying that I [56]. am for you a clear warner.[57].

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖۤ ۫ اِنِّيْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۙ﴿۲۵﴾

56. The blessed name of Hazrat Nooh (On whom be peace) is YASHKAR. He was born one thousand six hundred and forty two years after Hazrat Adam (On whom be peace). He lived in Damascus and is buried in Kufa. He preached for nine hundred and fifty years and lived for one thousand and five hundered years (Roohul Bayaan). Thanks to Allah Almighty, I (the author) have had the good fortune of visiting his blessed and auspicious grave. It is reported in some traditions that he became a prophet at the age of forty and preached the Message of Allah Almighty for nine hundred and fifty years. He lived for sixty years after the Floods. According to this calculations his age was one thousand and fifty years. Almighty Allah knows best!

57. Because his people were infidels at that point in time, therefore he did not mention about being a giver of glad-tiding.

26. That worship none [58] save Allah. Verily, I fear for you the torment of painful day.

اَنْ لَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ اَلِيْمٍ ﴿۲۶﴾

58. By this is meant after accepting faith, worship Allah Almighty alone. Hence there is nothing objectionable about the verse.

27. Then the chiefs of the unbelievers of his people spoke, "We see you a man like[59]. us. And we see not that any one who has followed you but the meanest[60]. of us inadvertently,

فَقَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا نَرٰىكَ اِلَّا بَشَرًا مِّثْلَنَا وَ مَا نَرٰىكَ اتَّبَعَكَ اِلَّا الَّذِيْنَ هُمْ اَرَاذِلُنَا بَادِيَ

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and we do not find in you any superiority over us; but raher we think you a liar [61].

الرَّاْيِ ۚ وَ مَا نَرٰى لَكُمْ عَلَيْنَا مِنْ فَضْلٍۭ بَلْ نَظُنُّكُمْ كٰذِبِيْنَ ﴿۲۷﴾

59. This tells us that to call a prophet an ordinary human being is a root to infidelity and a step towards misguidance. This was the very cause of Shaitaan going astray because he only looked at Hazrat Adam (On whom be peace) as an ordinary human being. It should be remembered that prophets were called human beings either by Allah Almighty Himself, or by themselves or by the infidels. No fourth person ever referred to them as such. If any one now calls the Holy Prophet صلی اللہ علیہ وآلہ وسلم as an ordinary human being then you can imagine who he is.

60. This tells us that to utter disrespectful things about the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and view them with contempt is the work of the infidels. To proclaim the greatness of every Companion is. the symbol of faith. This tells us that any heart which is bereft of the love and respect for the Companions will be empty of faith. The disrespectful is indeed a wretch. In fact, anyth-ing which is linked to the Noble Companion should be accorded respect

61. Either in '*you*' the address is only to the people of Hazrat Nooh (On whom be peace) as sometimes singular is regarded as plural, in Arabic it is addressed to Hazrat Nooh (On whom be peace) and his disciples who say that Oh Hazrat Nooh (On whom be peace) you do not possess more knowledge and wealth than us, then how did you become a Prophet? Those who accepted faith in him were generally cloth makers and shoe makers who were looked upon with contempt

28. He said, O my people! Tell me, if I am on a clear proof from my Lord, and He has bestowed upon me from Himself a great mercy[62], then you remained blind from it. Shall we stick it on your neck while you are verse to it. [63].

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَ اٰتٰىنِيْ رَحْمَةً مِّنْ عِنْدِهٖ فَعُمِّيَتْ عَلَيْكُمْ ؕ اَنُلْزِمُكُمُوْهَا وَ اَنْتُمْ لَهَا كٰرِهُوْنَ ﴿۲۸﴾

62. This tells us that prophethood is not achieved through good deeds, but through the special bounty and mercy of Allah Almighty. However, this mercy is sometimes obtained through the prayer of a Prophet e.g. the prophethood of Hazrat Haroon and Hazrat Lut (On them be peace).

63. From this emerge two issues:

1. The objective of showing a miracle is to establish the truth of his prophethood and not force the people to accept faith. If this was not the case then the Holy Prophet صلی اللہ علیہ وآلہ وسلم, who can make the stones to recite the Kalima would most certainly have made Abu Jahl do the same. There is no reward for accepting faith by force. Likewise, the purpose of holy war is to break the power and strength of infidelity and not to spread Islam by force.

2. Only that person will be blessed with faith whose heart does not show contempt for faith inspiring things and the Prophets of Allah Almighty. Disgust and faith cannot be together.

29. And O people! I ask no wealth[64], on it from you. My reward is only with Allah and I am not to drive[65]. away

وَ يٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ اِنْ اَجْرِيَ اِلَّا عَلَى اللّٰهِ وَ مَاۤ اَنَا بِطَارِدِ

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الَّذِيْنَ اٰمَنُوْا ؕ اِنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَ لٰكِنِّيْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ۝۲۹

muslims. No doubt, they are to meet their Lord, but I find you wholly ignorant people. 66.

64. This tells us that it is prohibited to take a salary for the purpose of propagation. Neither the Prophets took it, nor is it lawful for the Ulema. However, the order regarding giving religious education is different.

65. The people had demanded that he should remain aloof from the poor believers so that we would not find it shameful to come to you. At that point he uttered these words.

66. This means that your arrogance of not associating with poor Muslims is due to ignorance. Ignorance gives rise to arrogance, knowledge inspires humility.

وَ يٰقَوْمِ مَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ طَرَدْتُّهُمْ ؕ اَفَلَا تَذَكَّرُوْنَ ۝۳۰

30. And O people! Who will save me from Allah, if I will drive away 67. them. Do you then not take heed?

67. From this emerge two issues:

1. Love for the believers is the way of the Prophets, and to bear hatred against them is the way of the infidels.
2. To keep the poor believers aloof is the cause of Divine punishment.

وَ لَاۤ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآىِٕنُ اللّٰهِ وَ لَاۤ اَعْلَمُ الْغَيْبَ وَ لَاۤ اَقُوْلُ اِنِّيْ مَلَكٌ وَّ لَاۤ اَقُوْلُ لِلَّذِيْنَ تَزْدَرِيْۤ اَعْيُنُكُمْ لَنْ يُّؤْتِيَهُمُ اللّٰهُ خَيْرًا ؕ اَللّٰهُ اَعْلَمُ بِمَا فِيْۤ اَنْفُسِهِمْ ۚۖ اِنِّيْۤ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝۳۱

31. And I niether say not to you, I have treasures 68. of Allah with me. And nor that I get The unseen 69. (known my self) and nor I say this. I am an angel 70, and nor I say those whom your eyes despise, " Allah will never bestow any good 71. to them. Allah knows well whatever is in their hearts. If I do so , then surely I am of the unjust. 72

68. So that you would reject my prophethood because of my poverty. I have laid claim to prophethood not to wealth.

69. In its literal meaning this verse is against the Wahabis as well because they too accept certain knowledge of the unseen for the Prophets. Therefore they cannot regard this as a proof to negate knowledge of the unseen. It should be remembered that without believing in the unseen one cannot become a believer. Says Allah Almighty: "*Who believe without seeing*". (S2:V3) Faith is the highest form of knowledge. How can this be possible without having knowledge of the unseen? The personality of Allah Almighty, The Day of Qiyamah, etc. are all unseen. Thus in this verse the negation is regarding the claim to the knowledge of the unseen and not regarding the unseen knowledge. Thus it is said: I do not tell you that I know the unseen It should be remembered that those upon whom Allah Almighty bestows His blessings and bounties, are given power of control as well.

70. So that you can reject my prophethood because of my human nature i.e. being a human being. This is the refutation of their following utterance. "*We see you, a man like us*" (S11:V27). From that prophethood is specifically linked to humans. Thus angels cannot become prophets. Says Allah Almighty: "*Any but man to whom we reveal*" (S16:V43).

71. In this it is hinted that Allah Almighty will bless those poor believers with a great deal

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in good of this world and the Hereafter, and as such, the same took place. The infidels were destroyed in the world and these believers became owners of their properties, while they became rightful claimants of paradise in the Hereafter. Whatever is uttered by the pious servants of Allah Almighty, it becomes a reality.

72. From this we learn that anyone who calls a believer a hypocrite or an infidel without any proof is a tyrant because the law of Shariah is based on outward practices.

قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ جِدَالَنَا فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۳۲﴾

32. They said, O Nuh, you have disputed [73], with us, and disputed much, then bring that which for you promise us, if you are truthful.

73. By this is meant they had continued to argue and quarrel with us for nine hundred and fifty years. Thus to argue and cause mischief with the propagation and preachings of a prophet or with the sermons of Ulema is the work and habit of the infidels.

قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَ مَاۤ اَنْتُمْ بِمُعْجِزِيْنَ ﴿۳۳﴾

33. He said, Allah will bring it to you, if He pleases [74]. and you cannot get him tired.

74. From this we learn that it is not necessary that Divine punishment will come due to infidelity and evil practices. This is dependant on Allah Almighty's intention (Roohul Bayaan).

وَلَا يَنْفَعُكُمْ نُصْحِيْۤ اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۟ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿ؕ۳۴﴾

34. And my admonition will not profit you. If I desire good to you, whilst Allah desires you to go astray [75]. he is your Lord and to Him you shall return. [76].

75. This means I cannot oppose Allah Almighty in matters of your faith. I can convey the message of Almighty Allah but if He does not wish guidance for you I cannot interfere with that. This verse is a commentary of the following verse. "*I own no power of benefit or harm to myself*". (S7:V188) In verses of this nature mastership and ownership is negated i.e. they are there to establish that only Allah Almighty possesses absolute power to cause benefit and harm.

76. This tells us that without Allah Almighty's wish the teachings of a prophet do not have effect on the hearts of people. The teachings of the prophet is the seed, and the blessing of Allah Almighty is the merciful rain water.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ وَ اَنَا بَرِیْٓءٌ مِّمَّا تُجْرِمُوْنَ ﴿۳۵﴾

35. Do they say, He has fabricated it? Say you, If I have fabricated it, then upon me is my sin and I am quit of your sins. [77]

77.From this we learn that the prophets are digusted with the sins of the polytheists. Though they are unhappy with the sins of the believers, they are not disgusted with them and

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will intercede for them. The Holy Prophet صلى الله عليه وآله وسلم said: "My intercession is for those from my followers who have committed major sins". If the Holy Prophet صلى الله عليه وآله وسلم remains aloof from us and is disgusted with us then we would be sunk. In this command "say" - address is either made to Hazrat Nooh (On whom be peace) or to our Holy Prophet صلى الله عليه وآله وسلم.

SECTION 4

36. And it was revealed to Nuh, none of your people will become muslim but those who have already belived[78], grieve not then at what they do. [79].

وَ اُوْحِیَ اِلٰی نُوْحٍ اَنَّهٗ لَنْ یُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَىٕسْ بِمَا كَانُوْا یَفْعَلُوْنَ ۚۖ۝۳۶

78. Approximately eighty people believed in him, eight from his family and seventy two from his people.

79. By this is meant these infidels who are engaged in infidelity, polytheism, rebellion and causing harm to you should not discourage you. Let them rebel for a little while. They are inviting destruction. Just as the one condemned to death cannot change his fate by swearing the judge or the police, they too will not benefit by their rebellious behaviour. This does not mean that you should not express disgust and dislike at their infidelity. Expressing disgust at infidelity is an excellent quality of faith.

37. And built the ark before Us [80], and with Our command, and address me not concerning the unjust [81], they shall necessarily be drowned. [82]

وَ اصْنَعِ الْفُلْكَ بِاَعْیُنِنَا وَ وَحْیِنَا وَ لَا تُخَاطِبْنِیْ فِی الَّذِیْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ۝۳۷

80. In response Hazrat Nooh (On whom be peace) built an Ark from teak wood which was twelve hundred yards long, six hundred yards broad and three hundred yards high. It had three compartments or divisions, one was for different animals, one was for humans and the third was for birds.

81. By this is meant you should not intercede for those infidels whose fate has been decided to die as infidels because their fate is irrevocable and will not be changed. Therefore it is not proper that your request should go unanswered. In this prohibition is reflected the highest honour of these august persons.

82. From this we learn that those infidels regarding whom decision is taken that they would be dying as infidels, prayer of salvation for them is not allowed while those who died as apostates, prayer of forgiveness for them is totally prohibited. Says Allah Almighty: "*It is not worthy for the Prophet and the believers to ask forgiveness for the associates even though they be relatives*" (S9:V113).

38. And Nuh builds the ark, and whenever the chief of his people passed by him, they laughed [83]. at him. He said. If you laugh at us, then we shall laugh [84]. at you at one time as you laugh.

وَ یَصْنَعُ الْفُلْكَ ۗ وَ كُلَّمَا مَرَّ عَلَیْهِ مَلَاٌ مِّنْ قَوْمِهٖ سَخِرُوْا مِنْهُ ؕ قَالَ اِنْ تَسْخَرُوْا مِنَّا فَاِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُوْنَ ؕ۝۳۸

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83. They were saying that up to now you had been a Prophet but now you are a carpenter, that too a foolish one who is building an Ark on dry land without any need for it. You should have rather built a cart for the road. It should be remembered that Hazrat Nooh (On whom be peace) is the inventor of ships.

84. From this we learn to express joy at the destruction of the infidels, to ridicule them on their infidelity are all acts of worship. The meaning of this verse is that in future we would laugh and be happy at your drowning in the world and burning in the Hereafter.

39. Now then you shall know to whom comes the torment that may disgrace him, and comes down the torment that may be lasting.

فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿۳۹﴾

40. Until, when Our command came, and the Oven [85], boiled, We said, embark in the ark a pair male and female of every kind and the members of your family [86], except those against whom the word has already gone forth [87]. and the rest of the Muslims. And Muslims were not with him but a few.

حَتّٰۤى اِذَا جَآءَ اَمْرُنَا وَ فَارَ التَّنُّوْرُ ۙ قُلْنَا احْمِلْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ اَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَ مَنْ اٰمَنَ ؕ وَ مَاۤ اٰمَنَ مَعَهٗۤ اِلَّا قَلِيْلٌ ﴿۴۰﴾

85. It is clear that by oven is meant the oven used for baking bread. This oven was found at the right hand side of the door of the principal mosque of Kufa. Even today, there are some remains of it. The sign of the coming of the floods was when water begins to boil from this oven by itself. When this happens the believers should immediately take shelter in the Ark. There were many other traditions regarding this event. It was from the time of Hazrat Adam (On whom be peace) and was built of stone. I (the author) had visited this very spot. Today there is no trace of this oven, but water still spurts.

86. This tells us that an infidel is worse than a dog or a cat because these animals were given permission to board the Ark but not the infidels.

87. From this we learn that children and wives are part of the family.

41. And he said, embark therein; in the name of Allah is its moving and its berthing [88], No doubt, my Lord is assuredly Forgiving, merciful.

وَ قَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖىهَا وَ مُرْسٰىهَا ؕ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ﴿۴۱﴾

88. Thus when Hazrat Nooh (On whom be peace) wishes to steer the Ark, he would recite BISMILLAH at which it would move. Likewise when he wanted to stop it he would recite the same. Even today if those who travel in ships recite this prayer, they would not drown. From this we learn that reciting BISMILLAH before commencing any work is an ancient way. Also, that one should add words to it which are appropriate for the occasion. Thus at the time of drinking medicine one should recite BISMILLAHI SHAFI, BISMILLAHI KAAFI, while at the time of slaughtering an animal recite BISMILLAHI ALLAHU AKBAR and at the time of blowing on a person BISMILLAH URQEEKA.

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42. And it is sailing with them amidst such waves as mountain [89]. And Nuh called his son [90]. embark with us and be not with the infidels[91].

وَهِيَ تَجْرِيْ بِهِمْ فِيْ مَوْجٍ كَالْجِبَالِ ۟ وَنَادٰى نُوْحُ ابْنَهٗ وَكَانَ فِيْ مَعْزِلٍ يّٰبُنَيَّ ارْكَبْ مَّعَنَا وَلَا تَكُنْ مَّعَ الْكٰفِرِيْنَ ﴿٤٢﴾

89. Because torrential rain was falling continuously for many days. The earth began to spew out water instead of absorbing it.

90. In Hazrat Alli's (May Allah be pleased with him) recitation the word IBNAHA appears, meaning the son of his infidel wife Wa'ila. Some scholars on the basis of this said that Kanaan was his step son. But the truth of the matter is that he was his own son.

91. By this is meant become a believer then you can travel in the Ark, because only believers were given permission to travel in it. From this we learn that this flood was a particular kind of punishment, thus acceptance of faith by Kanaan at that point in time would have been regarded as credible. However, if this water was a general punishment, then it would not have been proper for any believer to settle on that part of the land where the flood had occured because any land on which Allah Almighty's punishment descends, is made a prohibited settlement for a believer.

43. He said , Now I take refuge of any mountain, it will save me from the water[92]. Said he Today there is no protector from the torment of Allah but for him on whom He has mercy, and the wave came in between the two, so he was among the drowned[93].

قَالَ سَاٰوِيْۤ اِلٰى جَبَلٍ يَّعْصِمُنِيْ مِنَ الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِيْنَ ﴿٤٣﴾

92. This conversation took place prior to the drowning of the mountains in water. Eventually all the mountains too, were drowned in the flood water.

93. The drowning of Kanaan too was as a result of the prayer of Hazrat Nooh (On whom be peace) which was: "*Oh my Lord leave not of the infidels any inhabitant upon the earth*". (S71:V26) In this prayer no exception is made of any infidel, neither of Kanaan nor of any non-believer from his household. Hence in it there is no declining of his prayer, but the completion of his previous prayer.

44. And it was commanded, O earth Swallow your water, and O heaven; withhold, and water was dried and the affair was accomplished, and the ark settled on mountain judi[94], and It was said, away be the people unjust.

وَقِيْلَ يٰۤاَرْضُ ابْلَعِيْ مَآءَكِ وَيٰسَمَآءُ اَقْلِعِيْ وَغِيْضَ الْمَآءُ وَقُضِيَ الْاَمْرُ وَاسْتَوَتْ عَلَى الْجُوْدِيِّ وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٤٤﴾

94. Mt Jody is found in Mosal, a province of Iraq. Hazrat Nooh (On whom be peace) boarded the Ark on 10th Rajab and got off on Mt. Jody on Friday 10th Muharram and observed a day of Fasting in gratitude for reaching safety. He collected different grains and cooked it for the evening meal (Khazainul Irfaan) On the 10th of Muharram Hazrat Moosa (On whom be peace) was saved from the clutches of the Pharoah, Hazrat Yacoob (On

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whom be peace) was united with his son Hazrat Yusuf (On whom be peace), Hazrat Yunus (On whom be peace) was saved from the belly of the fish.

وَ نَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِیْ مِنْ اَهْلِیْ وَ اِنَّ وَعْدَكَ الْحَقُّ وَ اَنْتَ اَحْكَمُ الْحٰكِمِیْنَ۝۴۵

45. And Nuh called upon his Lord, said he, O my Lord my son too is of my family,[95], and no doubt, Your promise is true, and You are the Greatest of rulers.[96]

95. This does not mean that Hazrat Nooh (On whom be peace) did not understand that by your family Allah Almighty meant believing men are part of the family but this should be attributed to the mercy of the speaker eg. the utterance of the speaker "the wealthy like you is carried on the jet black object". This is the proof of excessive mercy. In the word "my family" literal meaning is signified while in "he is not of your family" meaning of intent is signified.

96. In this utterance there is no supplication for the saving of Kanaan because he had already been drowned, thus saving him now is really meaningless. The purpose of it is to show that when my people ask me that since Kanaan was your family person, how come he has drowned? What reply do I have for this!

قَالَ یٰنُوْحُ اِنَّهٗ لَیْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ عَمَلٌ غَیْرُ صَالِحٍ ﳓ فَلَا تَسْـَٔلْنِ مَا لَیْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنِّیْۤ اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِیْنَ۝۴۶

46. He said, O Nuh; he is not of your family[97], No doubt, his work is not righteous,[98], ask not of Me that of which you have no knowledge[99]. I admonish you not to become ignorant.[100].

97. By this is meant your family member is he who follows your religion.

98. Here 'work not righteous' signifies erroneous beliefs as this is the action of the heart, as well as company with the infidels. From this verse we learn that any one who becomes a Shiah, Wahabi or Mirzai is not a Sayyed even if he is from the children of Hazrat Alli (May Allah be pleased with him). To be a Sayyed one must have good faith, Observe, the infidel son does not become an heir to the wealth of his believing father although blood relationship is stronger than religious affinity, but without religious affinity, blood ties are useless.

99. By this is meant do not ask us for such an obvious thing. You should give a reply to this to your people. This is just like when an intelligent student asks a simple question to his teacher who tells him do not be foolish, as such a question is below your intelligence.

100. It should be remembered that in this verse there is a negation of Hazrat Nooh's (On whom be peace) knowledge because he knew that Kanaan was his son, which in reality he was. He also knew that he was an infidel and that there is no salvation and forgiveness for an infidel. This is an issue concerning belief. In it the expression of wrath is regarding the hypocrites. Says Allah Almighty: *"Oh my beloved Rasool, you don't know these faithless wretches, we know them.* (S9 : V101) Do not intercede on their behalf".

قَالَ رَبِّ اِنِّیْۤ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ مَا لَیْسَ لِیْ بِهٖ عِلْمٌ ؕ وَ اِلَّا تَغْفِرْ لِیْ وَ

47. Submitted he, O my Lord I beg Your refuge from asking You that of which I have no knowledge.

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تَرْحَمْنِیْٓ اَکُنْ مِّنَ الْخٰسِرِیْنَ ﴿۴۷﴾

And if you forgive me not and have not mercy on me, then I shall be a loser. [101]

101. Here an impossible is suspendend upon an impossibility like this utterance of Allah Almighty: "*Say you, if worst come to worst there had been a son to the Most affectionate*". (S44:V80) Otherwise it is never possible for the Holy Prophet صلی اللہ علیہ وآلہ وسلم to be from those who suffer loss because due to his charity thousands of sinful believers would be forgiven, nor is it possible for Allah Almighty not to forgive the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

قِیْلَ یٰنُوْحُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَ بَرَکٰتٍ عَلَیْکَ وَعَلٰٓی اُمَمٍ مِّمَّنْ مَّعَکَ ؕ وَ اُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ یَمَسُّهُمْ مِّنَّا عَذَابٌ اَلِیْمٌ ﴿۴۸﴾

48. It was said, O Nuh; get down from the ark with peace from Us and with blessings [102]**. on you and on some parties with** [103] **you. And there are some parties whom We shall allow to enjoy**[104]**, in the world, then a painful torment will reach them.**

102. By bounties here means abundance of children, and included in the children are Prophets and saints, because the world after the floods constitutes all the children of Hazrat Nooh (On whom be peace) and he is the true father of all the Prophets.

103. This signifies either the companions on the Ark or the companions of faith until the Day of Judgement, eg. believers.

104. By this is meant the infidels from his progeny, because they too would receive material things of the world.

تِلْکَ مِنْ اَنْۢبَآءِ الْغَیْبِ نُوْحِیْهَآ اِلَیْکَ ۚ مَا کُنْتَ تَعْلَمُهَآ اَنْتَ وَ لَا قَوْمُکَ مِنْ قَبْلِ هٰذَا ؕۛ فَاصْبِرْ ؕۛ اِنَّ الْعَاقِبَةَ لِلْمُتَّقِیْنَ ﴿۴۹﴾

49. These tidings of unseen, We reveal to you. Neither you did know nor your people before [105] **this . Then be patient. No doubt there is good end for the duty-bound.** [106]

105.This does not inform how much earlier. The people did not know at all prior to giving this information, nor did the Holy Prophet صلی اللہ علیہ وآلہ وسلم know of it before he was informed by Allah Almighty. But when did he inform them? To explain this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself says: "When Allah placed His hand of mercy on my heart, everything became known to me".

106. By this is meant although tests at times are placed on the pious, they overcome them with great success. It could also mean both the pious and the sinful receive the bounties of the world, but the bounties of the Hereafter are for the pious only. It should be remembered that just as the pious are of different categories, the bounties of the Hereafter too are of different types which will be bestowed according to the status of the pious. The bounties and blessings of the Noble Companions are of different categories and that of the Saints are different. In fact every believer is a pious person and he too will be entitled to the bounties of the Hereafter.

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SECTION 5

50. And towards Aad (sent) Hud[107], a compatriot of their own. He said. O my people, worship Allah[108]. You have no deity beside Him. You are but fabricators.

وَ اِلٰی عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ یٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗ ؕ اِنْ اَنْتُمْ اِلَّا مُفْتَرُوْنَ ﴿۵۰﴾

107. Here the word "brother" is in accordance to family relation because Hazrat Hud (On whom be peace) was geneologically from his people. This does not mean that the believers were given permission to call him a brother.

108. It should be remembered that since accepting faith is an act of worship, the verse means give up infidelity and accept faith. It could also mean worship Allah Almighty after accepting faith, just as one says to the one without Wudu to perform his Salaah, meaning make Wudu then perform your Salaah. Thus no objection can be raised against the verse that a polytheist is not duty bound to the worship of Allah Almighty.

51. O my people, I ask not any wage for this My wage is only on Him Who created [109]. Have you then no wisdom?

یٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَیْهِ اَجْرًا ؕ اِنْ اَجْرِیَ اِلَّا عَلَی الَّذِیْ فَطَرَنِیْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۵۱﴾

109. Every Prophet said the same to his people because only he can give true and sincere advice who is free of personal motives. From this we learn that Mirza Goolam Qadyani is not a prophet because he used prophethood for his personal gains of fulfilling the needs of himself and his children. Without doubt the one who has no ulterior motives is a true and sincere advisor.

52. And O my people! Beg forgiveness [110], of you Lord, then turn to Him, He will send over you heavy rain and will add strength [111], to your strength, and turn not away your faces committing crimes.

وَ یٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَیْهِ یُرْسِلِ السَّمَآءَ عَلَیْكُمْ مِّدْرَارًا وَّ یَزِدْكُمْ قُوَّةً اِلٰی قُوَّتِكُمْ وَ لَا تَتَوَلَّوْا مُجْرِمِیْنَ ﴿۵۲﴾

110. By this is meant accept faith and repent from infidelity, do good deeds and thereby seek forgiveness for your previous sins i.e. seek repentence verbally and practically.

111. When the people of Hazrat Hud (On whom be peace) rejected his preaching, rain was withheld from them for three years. Their women became barren and a severe drought came upon them. When this happened, they came to the Prophet of Allah pleading and expressing regrets. He gave them this reply at that point in time. From this we learn that due to the blessings of *Taubah and Istighfar* there are blessings in wealth and children. Rains came down etc. This is a practise from the QUR'AAN. The ideal time for reciting this is after performing the two sunnats of Fajr.

53. They said, O Hud you have not come to us having any proof,[112], and we are not to leave our gods merely because of your saying, nor are we going to believe your words. [113].

قَالُوْا یٰهُوْدُ مَا جِئْتَنَا بِبَیِّنَةٍ وَّ مَا نَحْنُ بِتَارِكِیْۤ اٰلِهَتِنَا عَنْ قَوْلِكَ وَ مَا نَحْنُ لَكَ بِمُؤْمِنِیْنَ ﴿۵۳﴾

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112. The stubborn and liars always say this. Despite listening to numerous proofs they say that you have not presented an acceptable proof.
113. By this is meant we will not become believers by merely listening to you. Bring a strong proof in support of your words. This is an adage of the infidels. For a believer an utterance of the Prophet is far greater and stronger than every proof. The greatest proof of a prophet is his miracle. Having accepted their miracles, they then become proof of the Unity of Allah, Faith, righteous deeds, etc. The presence of the sun is a great proof of its existence.

54. We say only that one of our gods has smitten[114] you with evil . He said, I call Allah to witness and you all bear [115] witness that I am quit of all those whom you associate with Him.

اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ ؕ قَالَ اِنِّیْٓ اُشْهِدُ اللّٰهَ وَ اشْهَدُوْٓا اَنِّیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۵۴﴾

114. In this there is a hint that devils cannot gain power over the intelligence of a Prophet of Allah, nor can they bedevil them. The effect of an evil eye and magic upon a Prophet is like the sword and poison proving effective. Without doubt devils can have no effect on them. Allah Almighty says: "*No doubt those who are My bondsmen, you have no control over them*" (S17:V65). It is for this reason that Allah Almighty has referred to this as an utterance of the infidels.
115. This has been said here to rebuke and ridicule them. Religious testimony is not meant by this, because an infidel cannot become a witness over a believer. Also, an enemy does not testify against another enemy when opposing Him.

55. Besides Allah. Devise against me you all together [116]. then respite me not.

مِنْ دُوْنِهٖ فَكِیْدُوْنِیْ جَمِیْعًا ثُمَّ لَا تُنْظِرُوْنِ ﴿۵۵﴾

116. The meaning of 'they have no fear' which becomes evident teaches us that in the heart of the Prophet of Allah there exists no fear for anyone besides Him. Thus, if Mirza Ghulam was a prophet he would not have abandoned Hajj out of fear for the Pathans.

56. I relied [117], on Allah, my Lord and your Lord. There is no moving creature whose forelock is not under His control. No doubt, my Lord meets on straight path. [118].

اِنِّیْ تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّیْ وَ رَبِّكُمْ ؕ مَا مِنْ دَآبَّةٍ اِلَّا هُوَ اٰخِذٌۢ بِنَاصِیَتِهَا ؕ اِنَّ رَبِّیْ عَلٰى صِرَاطٍ مُّسْتَقِیْمٍ ﴿۵۶﴾

117. Hazrat Hud (On whom be peace) had presented the loftiest example of reliance on Allah Almighty: Give up sources and rely on the Creator of the sources.
118. The meaning of being on the Path of Allah Almighty and the Path of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is those who truly love them would acquire the Right Path. Besides this they will be on the path but will not reach their destination eg. a traveller en route to Lahore is told Lahore is on the right side but he will only reach his destination if he follows the instruction. Said Allah Almighty to His beloved Rasool: "*No doubt you have been sent on a straight Path*" (S36:V3-4).

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فَاِنْ تَوَلَّوْا فَقَدْ اَبْلَغْتُكُمْ مَّاۤ اُرْسِلْتُ بِهٖۤ اِلَیْكُمْ ؕ وَ یَسْتَخْلِفُ رَبِّیْ قَوْمًا غَیْرَكُمْ ۚ وَ لَا تَضُرُّوْنَهٗ شَیْــٴًـا ؕ اِنَّ رَبِّیْ عَلٰى كُلِّ شَیْءٍ حَفِیْظٌ ﴿۵۷﴾

57. Then if you turn your faces, then I have already conveyed to you that with which I have been sent [119], to you, and my Lord will bring others to take your[120], place, and you can not harm Him at all. No doubt my Lord has watch over everything.

119. From this we learn that a Prophet does not conceal any religious laws from his people and conveys to them everything during his life time. Thus when the Holy Prophet صلى الله عليه وآله وسلم requested for pen and paper at the time of his demise it was not for writing any new laws but to write some of the principles already conveyed earlier. In view of this the Holy Prophet صلى الله عليه وآله وسلم had decided not to write anything. All the revelations and duties he had already conveyed during his blessed lifetime.

120. This is the law of nature, that if any nation declines to render religious services, Allah Almighty destroys such people and appoints another nation in their place. When Abu Jahl and his compatriots became rebellious, Allah Almighty destroyed them and chose the Ansaar (Helpers) of Madina Munawwarah to serve His Religion. We need Allah Almighty for our success, but He is totally independent.

وَ لَمَّا جَآءَ اَمْرُنَا نَجَّیْنَا هُوْدًا وَّ الَّذِیْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا ۚ وَ نَجَّیْنٰهُمْ مِّنْ عَذَابٍ غَلِیْظٍ ﴿۵۸﴾

58. And when Our Command came, then We saved [121], Hud and the Muslims with him, by showing Our mercy, and delivered them from severe torment. [122].

121. This tells us that believers are with the Prophets, and that the fellowship and being among them is a means of obtaining salvation.

122. Four thousand people in total believed in Hazrat Hud (On whom be peace), who were saved from the punishment. From this verse we understand that faith and good deeds are a means and reason for obtaining salvation. In reality, salvation is obtained through the mercy of Allah Almighty. For this reason "showing Our mercy" is used.

وَ تِلْكَ عَادٌ ﳜ جَحَدُوْا بِاٰیٰتِ رَبِّهِمْ وَ عَصَوْا رُسُلَهٗ وَ اتَّبَعُوْۤا اَمْرَ كُلِّ جَبَّارٍ عَنِیْدٍ ﴿۵۹﴾

59. And these are Aad. They denied the signs of their Lord and disobeyed [123]. His messengers and followed the saying of every contumacious, haughty enemy.

123. This tells us that punishment of Allah Almighty will not come without rejecting the Prophet, even if man claims divinity. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). Furthermore, the rejection of one prophet is equal to rejection of all the prophets. Observe, though the people of Aad were sent just one prophet - Hazrat Hud (On whom be peace), yet the noun used here is in the plural i.e. prophets, meaning they had rejected all the prophets. The reason for this is the claim of every prophet was one - Faith in the Oneness of Allah Almighty. Hence rejection of one is rejection of all.

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60. And the curse[124]. stuck to them in the world and on the Day of Judgement. Listen, And rejected [125] their Lord. How away with Aad the people of Hud[126].

وَ اُتْبِعُوْا فِیْ هٰذِهِ الدُّنْیَا لَعْنَةً وَّ یَوْمَ الْقِیٰمَةِؕ اَلَاۤ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْؕ اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ۠ (۶۰)

124. Curse on the world means not receiving opportunity to seek repentance, being a victim of punishment, being disgraced, being disliked by servants of Allah; curse in the Hereafter is one's face being blackened, the book of deeds being placed in the left hand and being apprehended by angels.
125. This means that the Aad rejected their Prophet, and the rejection of the Prophet is in reality rejection of Allah Almighty.
126. The people of Aad are two; the one is called Aade Hud, also known as Aad I or ancient Aad, the other is Aade Iram, also known as Aad II or new Aad. For this reason Aad is added with people of Hud.

SECTION 6.

61. And towards Thamud we sent) Saleh [127]. a compatriot of their own . He said, O my people, worship Allah. You have no deity beside Him. He evolved you from the earth [128]. and caused you to live therein [129]. so beg his foregiveness then turn to him. Not doubt, my Lord is near. Responsive [131].

وَ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًاۘ قَالَ یٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗؕ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَ اسْتَعْمَرَكُمْ فِیْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْۤا اِلَیْهِؕ اِنَّ رَبِّیْ قَرِیْبٌ مُّجِیْبٌ (۶۱)

127. The purpose of calling these Prophets their compatriots is to show that they were from these people and not from other people or places as is the case with Hazrat Ebrahim and Hazrat Lut (On them be peace). However, this in no way proves that the people were granted permission to adress them as our brother. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves like one calls the other among you*" (S24:V63).
128. This means your ancestral father Hazrat Adam (On whom be peace) was created from clay. The origin of his creation is the origin of your creation. Hence he is called Adam and you are being called Adami-(people of clay).
129. The verb *ISTA'MAR*, to colonize is either formed from Imraan or from Umr. Imraan, meaning colony, would mean the earth was colonised with you or that you have been granted a long life span. Thus the life span of the people of Thamud would range between three hundred and one thousand years. But they wasted their long life span in committing sins.
130. Here seeking forgiveness refers to verbal seeking of forgiveness, while repentance signifies turning to Allah Almighty in a practical way. Verbal repentance should precede practical repentance. For this reason the adverb '*then*' is used between the two. It could also mean *Istighfaar* is seeking forgiveness for the previous sins while Taubah refers to making firm commitment to repent from future sins. *Istighfaar* could also refer to remaining aloof from evil beliefs while Taubah would denote distancing oneself from evil practices. In any case there is no repetition in the verse. From this we learn that Istighfaar and Taubah are most ancient practices. The very first act of worship of Hazrat Adam (On whom be peace) was Taubah.
131. By this is meant the mercy of Allah Almighty is closer to those who seek

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قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هٰذَآ اَتَنْهٰىنَآ اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَآؤُنَا وَ اِنَّنَا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ ﴿۶۲﴾

62. They said, O Saleh, you looked intelligent amongst us before [132], Do you forbid us to worship [133], what our fathers worshipped, and verily we are in a big deceitful doubt regarding that to which you call us [134].

132. By this is meant we had hoped that you would become our Leader. They said that, because prior to revelation of prophethood, Hazrat Saleh (On whom be peace) had possessed an outstanding character. Extending hospitality, helping the poor, removing the difficulties of the needy were his favourite activities. This tells us that prior to their rise to prophethood every Prophet possesses impeccable character. However, this was not the case with Mirza Goolam Qadyani. His early life too is full of corrupt practices.

133. From this we learn that Hazrat Saleh (On whom be peace) never indulged in idolatory. If this was the case the people would have said you are telling us now to refrain from worshipping that which you your self were previously doing. In fact we also learn that even his forefathers too did not indulge in idolatory. Otherwise, these people would have remarked that you are stopping us from worshipping that which your forefathers had worshipped. Here the word 'our fathers' helps to illustrate that the Tauheed practised by Hazrat Saleh (On whom be peace) is par excellence. It should be remembered that here the verb "they had worshipped" denotes past perfect tense as stated in Tafseer Roohul Bayaan, etc.

134. Here doubt denotes to reject and not to hesitate. They were not accepting Hazrat Saleh (On whom be peace) to be truthful at all as is understood from these verses.

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَ اٰتٰىنِيْ مِنْهُ رَحْمَةً فَمَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ عَصَيْتُهٗ فَمَا تَزِيْدُوْنَنِيْ غَيْرَ تَخْسِيْرٍ ﴿۶۳﴾

63. He said, O my people! Tell me, if I am on a clear proof [135], from my Lord, and He has bestowed me mercy from Himself, then who will save me against Him, if I disobey Him; then you will increase me nothing save loss.

135. Here '*if*' is not used for the purpose of doubt but for confirmation. A pending condition with the confirmed thing is used for the purpose of emphasis and certainty.

وَ يٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْٓ اَرْضِ اللّٰهِ وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ﴿۶۴﴾

64. And O my people! This is a she-camel of Allah, a sign for you, then leave [136], her, that she may eat in Allah's earth, and touch her not with evil [137], lest a near torment reach you.

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136. Some people do not hunt in the jungles of saints. They did not burn the wood therefrom. They use this verse as proof for it, because the meat of the she-camel of Hazrat Saleh (On whom be peace) was religiously not unlawful as camel meat is lawful, but it was harmful and eating its meat was bringing down the punishment of Allah Almighty. For this reason, the order was to refrain from eating its meat. Similarly, the animals and wood of such jungles are not forbidden but prove to be harmful which had been proven as such on many occasions. Hence, people refrain from using these. An example of this is when doctors, for health reasons, put off patients from eating beef or lentils. The Holy Prophet صلى الله عليه وآله وسلم had stopped the Companions from drinking water from places of torment and Divine punishment, in fact, he had asked the kneaded dough to be thrown away from it - not because of prohibition but due to its harmful effects.

137. This means do not injure it, do not slaughter it, if it is found gra-zing in anyone's field do not chase is away. These people drank the milk of this she-camel. Its milk would be sufficient for all the people, although they were fifteen hundred in number. This tells us that one should respect the miracle of a Prophet implicitly, because disrespecting it can risk the coming down of Divine punishment. In Pakistan a buffalo gave birth to a calf on whose forehead the word Muhammad was found inscribed. In Gujrat the words Muhammad and Ahmad were seen on eggs laid by a hen. On some stones, the name of our Holy Prophet صلى الله عليه وآله وسلم have been seen. I (author) too have one such stone. These sacred relics should not be destroyed. In fact, it is important to show them utmost respect, as these are miracles of Prophets. Disrespect to them is included in "touch her not with evil".

65. Then they hamstrung [138], her, then Saleh said, enjoy [139]. in your houses three days more. This is a promise, that will not be falsified.

فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ؕ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ﴿۶۵﴾

138. They had cut the legs of this she-camel on Wednesday night and on Sunday punishment descended upon them. Hazrat Saleh (On whom be peace) had warmed them that on the first day their faces would become yellow, on the second day red, on the third day black. The same happened as foretold. This tells us that the beloved servants of Allah Almighty are made aware of the future happenings through Divine knowledge.

139. This tells us that Hazrat Saleh (On whom be peace) knew the time of death of these people through Divine knowledge i.e. they would die after three days. This is part of the FIVE types of Divine knowledge.

66. Then when Our Command came, We saved Saleh and the Muslims with him showing Our mercy [140]. and from the humiliation of that day. No doubt, your Lord is Mighty, Honorable.

فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّ الَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ مِنْ خِزْيِ يَوْمِئِذٍ ؕ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿۶۶﴾

140. Here, *'company'* denotes companionship of faith, and not companionship in terms of time because the faith of the Prophet precedes the faith of the followers. Allah Almighty had removed these pious people earlier. Only after that, punishment had descended upon the infidels as described in the next verse.

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67. And a roaring noise [141], overtook the unjust, then in the morning, they remained lying crouched in their homes.

وَ اَخَذَ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ﴿٦٧﴾

141. This was the sound made by Hazrat Jibraeel (On whom be peace) which frightened them to such an extent that it caused their hearts to break apart. Even today, death is caused by lightening or explosion of a bomb. In another place the Holy QUR'AAN says: *"They have been seized by earthquake"*. (S7 : V78) It is possible that this sound could have caused an earthquake, just as a violent explosion can cause an earth tremor. Hence there is no inconsistency in the verse.

68. As though they had never dwelt therein. Listen no doubt, Thamud denied [142], their Lord, Ho; curse be on Thamud.

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَاۤ اِنَّ ثَمُوْدَاۡ كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّثَمُوْدَ ﴿٦٨﴾

142. Because they had rejected the Prophet, and rejection of a Prophet is equal to rejection of Allah Almighty.

SECTION 7

69. And no doubt Our messengers came to Ibrahim with glad tidings. They said, Peace [143]. He said, peace then not being late, brought a calf roasted [144].

وَ لَقَدْ جَآءَتْ رُسُلُنَاۤ اِبْرٰهِيْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِيْذٍ ﴿٦٩﴾

143. Hazrat Jibra'eel (On whom be peace) came with some angels in the shape of handsome boys to convey the glad tidings that Hazrat Ishaaque would be born from Hazrat Sarah (On them be peace).

From this emerge few issues.

1. The coming of Prophets takes place in a dignified and splendid way, and their arrival is foretold.
2. Angels have been blessed with knowledge of the Unseen by Allah Almighty through which they provide information of things to come.
3. Extending greetings at the time of meeting is the practice of the angels and the Prophets.
4. Sunnat practice is, that the one who comes must greet.

144. From this we learn that to eat meat of the cow (beef) and to feed it to one's guests is the practice of Hazrat Ebrahim (On whom be peace). So too, is the entertainment of guests with food even if one does not know them.

70. Then when he saw that their hands did not reach towards the food, he thought them strangers and began to fear [145]. of them in his heart. They said, fear not, we have been sent towards the people of Lut.

فَلَمَّا رَاٰۤ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ وَ اَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمِ لُوْطٍ ﴿٧٠﴾

45. Because at that time when a guest did not eat from the house of his host it was considered a sign of confrontation i.e. he has come to fight. From this we learn that the fear of those other than Allah Almighty is not against trust in Allah Almighty or Prophethood.

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Furthermore, if the angel has come for some other purpose, it is possible that the Prophet may not recognise him. But when he comes with Divine Revelation it is incumbent for the Prophet to recognize him.

71. And his wife was standing by, she began to laugh, [146], then We gave her the glad-tiding of Ishaque and after Ishaque of Yaqub[147].

وَامْرَاَتُهٗ قَآىِٕمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَ مِنْ وَّرَآءِ اِسْحٰقَ یَعْقُوْبَ ﴿۷۱﴾

146. Due to happiness. This tells us that to express joy at the destruction of the infidels is a good act.

147. This means Oh Sarah you would be feeding Hazrat Yacoob (On whom be peace) in your lap as well, you would be given such a long life that you would be able to see the prime of your grandson. This tells us that the work of the true servants of Allah Almighty is in reality His work. Glad tidings were given by the angels, but Allah Almighty says He gave it.

72. She said Oh; Woe is me shall I bear [148], a child and I am old, and this is my husband an old man? No doubt, this is strange thing [149].

قَالَتْ یٰوَیْلَتٰۤى ءَاَلِدُ وَ اَنَا عَجُوْزٌ وَّ هٰذَا بَعْلِیْ شَیْخًا ؕ اِنَّ هٰذَا لَشَیْءٌ عَجِیْبٌ ﴿۷۲﴾

148. Either these words are uttered in a form of surprise, or they express a question in matters of birth i.e. would the two of us become young once again to give birth to a child, or would this happen in our present old age. These words are not of regret, but of joy.

149.That a child would be born to the husband who is one hundred and twenty years old and a wife who is a barren lady of ninety nine years old. This tells us that a son is a great bounty of Allah Almighty, especially such a pious son as this.

73. The angels said Do you wonder at Allah's Command? The mercy of Allah and His blessings be upon you. O people of the house [150], No doubt, it is He Who is All Praiseworthy Honourable.

قَالُوْۤا اَتَعْجَبِیْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَ بَرَكٰتُهٗ عَلَیْكُمْ اَهْلَ الْبَیْتِ ؕ اِنَّهٗ حَمِیْدٌ مَّجِیْدٌ ﴿۷۳﴾

150. From this we learn that the wife is included in the family members. Here Hazrat Sarah (On whom be peace) is addressed in the second person plural (masculine) because she is addressed as being from the people of the house.

74. Then when the fear[151], of Ibrahim disappeared, and he got glad-tidings, he began to dispute with Us about the people of Lut [152].

فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِیْمَ الرَّوْعُ وَ جَآءَتْهُ الْبُشْرٰى یُجَادِلُنَا فِیْ قَوْمِ لُوْطٍ ﴿۷۴﴾

151. His danger disappeared that they are not eating because they are angels.

152. This tells us that those who love Allah Almighty are always full of pride towards Him. Though they quarrel with him and show insistence, Allah Almighty loves their persistence. We further learn fighting against those beloved to Allah Almighty is fighting against the Almighty. When Hazrat Ebrahim (On whom be peace) would quarrel with the angels, Allah Almighty said he had quarrelled with Him. It should be remembered that Hazrat Ebrahim (On whom be peace) on this occasion did not intercede for the people of

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Hazrat Lut (On whom be peace), but incidentally tried for the delay in the coming of Divine punishment.

إِنَّ إِبْرٰهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ ﴿٧٥﴾

75. No doubt , Ibrahim is clement most tender hearted, penitent. [153].

153. By this is meant Hazrat Ebrahim (On whom be peace) was extremely kindhearted. He did not want to see the destruction of the infidels but desired that the people of Lut be given some respite to consider what they were doing, in the hope that they may accept faith. From this we learn that there is no intercession for the infidels. But for believers there is intercession.

يٰٓإِبْرٰهِيمُ أَعْرِضْ عَنْ هٰذَا ۚ إِنَّهُ قَدْ جَآءَ أَمْرُ رَبِّكَ ۚ وَإِنَّهُمْ اٰتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

76. O Ibrahim! Do not plunge in this thought. No doubt, the Command of your Lord has come. And no doubt, the torment is to approach them, that cannot be averted. [154].

154. From this emerge two issues:

1. Inevitable fate will not alter in any way.
2. The Prophets have such high esteem by Allah Almighty that He stops them from offering prayer against the Inevitable Fate so that they may not be left unanswered.

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَّقَالَ هٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

77. And when Our angels came to Lut, he was grieved of them and became sad on account [155], of them, and said, this is a fierce day.

155. He did not become mean because of having guests but due to the evil practices of his people. These guests were angels in the form of very handsome boys. To be mean and miserly towards guests is against the status of a Prophet. After taking leave from Hazrat Ebrahim (On whom be peace) these angels arrived at Sodom, at the place of Hazrat Lut (On whom be peace)

وَجَآءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ ۖ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّاٰتِ ۚ قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ۖ فَاتَّقُوا اللّٰهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۖ أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾

78. And his people came running[156], to him, and they were in the habit of doing evil deeds from before. He said, O people, these are daughters [157], of my people, they are purer for you, then fear Allah, and do not disgrace [158]. me in the face of my guests. Is there not among you any man of good character? [159].

156. Because they were informed by Hazrat Lut's (On whom be peace) infidel wife that very handsome young boys have come to our house.

157. Your wives, who are my compatriot daughters. Its explanation is the following verse. "*And leave your wives whom your Lord has created for you*" (S26:V166). From this one can deduce that he was calling the wives of these cursed people 'my daughters' just as

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elders sometimes refer to the youngsters as my son or daughter. From this we learn that to serve and protect your guests is the practice of prophets even if you don't know them.

158. From this we learn that the beloved servants of Allah Almighty are displeased with those who annoy and trouble their guests, and happy with those who are hospitable to them. It is for this reason that the people of Madina to this day are hospitable and kind to the visitors of the Holy City, because they are guests of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and that by serving them they will receive the pleasure of the one for whose sake these visitors have come. All of them use this verse as the basis for their service.

159. This means if you reject my words due to your stubborness, then listen to those who are wise and intelligent among you who try to refrain you from your mischief. These words were spoken to them by Hazrat Lut (On whom be peace) in utter distress and misery.

79. They said, You know that we have no right in the daughters[160], of your people, and you surely know what, we desire.

قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِیْ بَنٰتِكَ مِنْ حَقٍّ ۚ وَ اِنَّكَ لَتَعْلَمُ مَا نُرِیْدُ ﴿۷۹﴾

160. This means we are not inclined towards them or that we are no longer fit for women because those who indulge in sodomy are incapable of having desire for a woman. Otherwise these ladies were their wives.

80. He said, Had I strength against you or might take refuge in a strong pillar [161].

قَالَ لَوْ اَنَّ لِیْ بِكُمْ قُوَّةً اَوْ اٰوِیْۤ اِلٰی رُكْنٍ شَدِیْدٍ ﴿۸۰﴾

161. This tells us that seeking protection from the people or from the external power is no idolatory. It is an act or deed of the Prophet. Hazrat Lut (On whom be peace) expressed regret that he has no helper from his people.

81. The angels said, O Lut! We are messengers [162], of you Lord, they cannot reach you, then carry forth your family within night, and let none of you look back [163], except your wife [164]. The same is to reach her [165], too, what will reach them. No doubt, their promise [166]. is for the morning. Is the morning not near?[167]

قَالُوْا یٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ یَّصِلُوْۤا اِلَیْكَ فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّیْلِ وَ لَا یَلْتَفِتْ مِنْكُمْ اَحَدٌ اِلَّا امْرَاَتَكَ ؕ اِنَّهٗ مُصِیْبُهَا مَاۤ اَصَابَهُمْ ؕ اِنَّ مَوْعِدَهُمُ الصُّبْحُ ؕ اَلَیْسَ الصُّبْحُ بِقَرِیْبٍ ﴿۸۱﴾

162. We (the angels) have brought punishment upon the people, and not revelation upon you, because angels who bring Divine Revelation are recognizable to the Prophets, otherwise that will not be positive revelation. It should be remembered that the appearance of the angels in the form of handsome young youths was so to say to apprehend the criminals at the time of crime, just as police come in plain clothes to apprehend the criminals while committing crime, which then becomes indisputable supporting evidence in a case.

163. None of you should look back on your homes, on your wealth and possessions, on your compatriots.

164. This tells us that it is a sin to express

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regret at the destruction of the infidels, and a cause of one's destruction, His wife was destroyed because she regretted the destruction of the people uttering painfully "*Alas! My people*". As soon as she uttered these words a stone fell on her skull killing her instantly. These stones were of baked clay. Each stone had the name of the criminal. These stones did the work of a bomb as they fell on the head of the one whose name was on them.

165. This tells us that these angels due to Divine knowledge were fully aware of those who would be dying as infidels, and who would be dying as believers, as well as where and when these people would be destroyed. All three of these are from the Five branches of knowledge. The knowledge of our Holy Prophet صلی اللہ علیہ وآلہ وسلم is far superior to that of the angels. If the angels can have knowledge of these, then how can they be hidden from our Holy Prophet صلی اللہ علیہ وآلہ وسلم.

166. This tells us that early dawn is the time when mercy descends upon the beloved servants of Allah Almighty and punishment descends upon the cursed people. It is for this reason that reciting Istighfaar and engaging in worship during this time is commendable and meritorious.

167. When Hazrat Lut (On whom be peace) said that I desire their earliest destruction, the angels responded by telling him that dawn is near, not far.

82. Then when Our command came. We turned that town upside [168], down, and We rained [169]. upon it stones of baked clay continuously.

فَلَمَّا جَآءَ اَمْرُنَا جَعَلْنَا عَالِیَهَا سَافِلَهَا وَ اَمْطَرْنَا عَلَیْهَا حِجَارَةً مِّنْ سِجِّیْلٍ ۙ۬ مَّنْضُوْدٍ ﴿۸۲﴾

168. This means these five villages were turned upside down, the largest of which was Sadoom. The total population of them was four hundred thousand. Hazrat Jibraeel (On whom be peace) raised these villages from the bottom by hand so high that the sound of their chickens began to reach the sky. They were raised so suddenly that no water from the utensils spilled, nor did those asleep get up.

169.This tells us that immorality is a terrible evil and a severe sin for which the people of Hazrat Lut (On whom be peace) were punished so painfully that the like of it came to no other people after them. It is for this reason that the punishment for murder in Islam is death, but for adultery it is stoning to death (RAJAM).

83. Which are with your Lord marked, and those stones are not away from unjust people [170].

مُّسَوَّمَةً عِنْدَ رَبِّكَ ؕ وَ مَا هِیَ مِنَ الظّٰلِمِیْنَ بِبَعِیْدٍ ﴿۸۳﴾

170. This means wherever these stones had fallen, that place is not far from the infidels of Makkah. It is found on their route. Or it means punishment can descend upon them as well. It is only due to your auspicious presence. Oh My Beloved Rasool صلی اللہ علیہ وآلہ وسلم that they are saved from such punishment. Says Allah Almighty: "*And Allah is not one to chastise them, till (O beloved Prophet) you are in their midst*" (S8:V33).

SECTION 8

84. And towards Madyan [171]. Shoaib a compatriot of their own. He said

وَ اِلٰی مَدْیَنَ اَخَاهُمْ شُعَیْبًا ؕ قَالَ

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O my people, worship Allah, there is no deity beside Him. And diminish [172]. not the measure and the weight. No doubt, I see you prosperous, and I fear for you the torment of encircling day [173].

يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ وَ لَا تَنْقُصُوا الْمِكْيَالَ وَ الْمِيْزَانَ اِنِّیْۤ اَرٰىكُمْ بِخَیْرٍ وَّ اِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ مُّحِیْطٍ ﴿۸۴﴾

171. This means towards the people or city of Madyan. Madyan was the name of one of Hazrat Ebrahim's (On whom be peace) son. His offspring is called Madyan tribe and his locality is called the city of Madyan.
172. These people had made measuring cups of irregular size and cheated with weights and scales. They would give with smaller cups and lesser weights but take with larger cups and heavier weights.
173. Such general and common punishment that no one would be able to escape it. It should be remembered that when sins become common, Divine punishment descends which destroys even innocent animals and children. This is called encircling torment.

85. And O my people! Fill up measure and weight with justice and do not give the people their things decreasing [174]. and do not roam in the earth spreading mischief. [175].

وَ یٰقَوْمِ اَوْفُوا الْمِكْیَالَ وَ الْمِیْزَانَ بِالْقِسْطِ وَ لَا تَبْخَسُوا النَّاسَ اَشْیَآءَهُمْ وَ لَا تَعْثَوْا فِی الْاَرْضِ مُفْسِدِیْنَ ﴿۸۵﴾

174. This tells us that even infidels are duty bound in matters of business dealings, although religious laws in matters of worship are not obligatory on them. Thus Salaah is not obligatory upon an infidel, but accuracy in measuring and weighing is obligatory on him as well, theft is forbidden for him as well. Thus an Islamic government will permit infidels to take interest from believers: Due to unjust business dealings punishment has come and will come on the infidels. Says Allah Almighty: "*And when the female buried is questioned about. For what crime was she killed*" (S81:V8-9). From this it becomes clear that parents who had buried their daughters alive would be punished for this terrible crime
175. Do not spread mischief through banditry and stealing.

86. And that which is left from the provision of Allah is better for you, if your believe [176]. And I am not over you a guardian.[177].

بَقِیَّتُ اللّٰهِ خَیْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ۚ۬ وَ مَاۤ اَنَا عَلَیْكُمْ بِحَفِیْظٍ ﴿۸۶﴾

176. From this we learn that there is prosperity and grace in lawful things while unlawful things will be inauspicious and lack prosperity. Although a she goat reproduces one or two kids and the bitch reproduces ten to twelve puppies, thousands of sheep are slaughtered each year but no one slaughters a dog. One always looks for flocks of sheep, not for packs of dogs. A little bit of sustenance is far better than a large quantity of unlawful sustenance.
177. Jihad (Holy War) was not obligatory in the religion of Hazrat Shuaib (On whom be peace). He was only ordered verbal propagation. He would preach the whole day and pray during the entire night.

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قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ نَّفْعَلَ فِيْٓ اَمْوَالِنَا مَا نَشٰٓؤُا ؕ اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ ﴿۸۷﴾

87. They said, O Shoaib does your prayer bid you that we should abandon the gods of our fathers , or that we should not do with our riches whatever we will? Yes please, you are the only wise and up right. [178].

178. This tells us that to utter words of praise for the Prophet with the intention of showing disrespect too is an act of infidelity, because this is not praise but it is a joke and flattery. From this the writers and reciters of Na'at Shareef should take heed to rectify their intentions in these matters. The infidels had called their Prophet wise and upright. Their words were good but their intentions were evil.

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَ رَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ؕ وَ مَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَآ اَنْهٰىكُمْ عَنْهُ ؕ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ؕ وَ مَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ وَ اِلَيْهِ اُنِيْبُ ﴿۸۸﴾

88. He said, O my people, tell me fairly , if I am on a clear proof [179]. from my Lord and he gave me good provision [180]. from Himself. And I do not desire that I myself begin to do against [181]. that which I forbid you to do. I only desire to reform as far as I can. And my succour is from Allah only , I relied only upon Him and I turn towards Him only. [182].

179. By clear proof is meant prophethood and revelation while the adverb 'if' is used to indicate the condition of his people. Otherwise Hazrat Shuaib's (On whom be peace) prophethood and revelation are so positive that there was no room for doubt about them.

180. By this is meant spiritual sustenance i.e Divine Guidance, prophethood and revelation which are connected with eternal life. It could also mean physical lawful sustenance in which there should be no trace of anything unlawful. Hazrat Shuaib (On whom be peace) was very wealthy and possessed many animals and properties. (Tafseer Roohul Bayaan)

181. This tells us that the most respected Prophets do not even intend to commit sins. To incline anyone towards committing sins is the work of either the baser self or the Devil. The blessed Prophets do not have a baser self. Allah Almighty says: *No doubt the soul is used to command evil but that to whom my Lord has mercy*" (S12:V53), and the devil does not overpower or subdue them. Allah Almighty further says: "*No doubt those who are my bondsmen, you have no control over them*" (S17:V65). In this verse it is pointed out that let alone committing prohibited acts, I do not have any intention of doing anything which is prohibited by Allah Almighty. When the blessed Prophets are protected from intention of sinful acts, then sin itself has no meaning by them. The one who regards them as sinful is worse than the devil because the devil had said that he would not be able to control Allah Almighty's beloved servants, while this wretched person is believing them to be sinful or misguided.

182. In these blessed words of Hazrat Shuaib (On whom be peace) there is a hint towards an important issue that besides Allah Almighty's help no one can obtain guidance merely through his own intelligence. What this means is that my hand is in the Hand of Allah and it is important for you to let your hand be in my

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hand so that the mercy of Allah Almighty can help you. This tells us that only the Prophets maintain absolute contact with Allah Almighty and it is only through them that others can reach Allah Almighty.

89. And O my people! Let not your opposition to me make you earn that which befell the people of Nuh, or the people of Hud or the people of Saleh. And the people of Lut are not far away from you [183].

وَ يٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْۤ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَاۤ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ؕ وَ مَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ﴿۸۹﴾

183. The destruction and devastation of the people of Hazrat Lut (On whom be peace) in comparison is very close to that of the people of Nooh and the people of Hud. If there was not the object of it, then the destruction of the people of Lut had also taken place thousands of years ago, because Hazrat Lut (On whom be peace) was the contemporary of Hazrat Ebrahim (On whom be peace) while Hazrat Shuaib (On whom be peace) was a contemporary of Hazrat Moosa (On whom be peace).

90. And beg forgiveness of Allah, then turn towards Him. No doubt, my Lord is Merciful. Loving [184].

وَ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَيْهِ ؕ اِنَّ رَبِّيْ رَحِيْمٌ وَّدُوْدٌ ﴿۹۰﴾

184. Many Prophets of Allah Almighty had ordered their people towards reciting Istighfaar (words of forgiveness) and seeking repentance is very important. You should also remember there is a different repentance for different type of sin: the repentence of kufr (infidelity) is accepting Faith, the repentence for infringing human rights is compensating them whose rights that have been infringed upon, for sins committed in the open, the repentence should be likewise.

91. They said, O Shoaib, we do not understand [185], most of your talks; and no doubt, we see you weak [186]. among us. And if there would not have been your tribe, [187], we would have stoned you. And there is no respect for you in our eyes [188].

قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَ اِنَّا لَنَرٰىكَ فِيْنَا ضَعِيْفًا ۚ وَ لَوْ لَا رَهْطُكَ لَرَجَمْنٰكَ ۫ وَ مَاۤ اَنْتَ عَلَيْنَا بِعَزِيْزٍ ﴿۹۱﴾

185. This tells us the words and conversation of a Prophet can be understood through the intelligence of faith, ordinary intelligence is not sufficient for it. In fact, just to look at them you require the gaze of faith.

186. From this we understand that to reject the powers of Prophets and Saints and to regard them as weak is the work of infidels. Allah Almighty has granted them such powers that no other power can work against them.

187. This means those of your kith and kin who are in the fold of our religion would stand to take up arms against us when they would see us causing harm to you. For this reason we would not say anything to you. An example of this was the leniency of the infidels of Makkah towards the Holy Prophet because of the position of Abu Talib, and due to this, were scared to cause injury to his nephew.

188. This tells us that what respect will one now show to a Prophet, who is disgraced himself. This is the very utterance of the progeny of Ismail in the present time.

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The source of all this is nonsensical talking of the people of Hazrat Shuaib (On whom be peace).

92. He said, O my people! Is the pressure of my tribe over you is more than Allah? And you have cast Him behind [189]. your back. No doubt, what ever you do, is under the cortrol of my, Lord.

قَالَ يٰقَوْمِ اَرَهْطِيْٓ اَعَزُّ عَلَيْكُمْ مِّنَ اللّٰهِ ؕ وَاتَّخَذْتُمُوْهُ وَرَآءَكُمْ ظِهْرِيًّا ؕ اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيْطٌ ﴿۹۲﴾

189. This tells us that to show your back to the order of a Prophet is equal to showing your back to the order of Allah Almighty, because their obedience is in fact obedience of Allah Almighty.

93. And O people! Continue[190], your work at your places, I do my work. Soon you are to know, on whom comes the torment that will disgrace him and who is liar. And wait, I also wait with you. [191].

وَ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ؕ سَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَ مَنْ هُوَ كَاذِبٌ ؕ وَارْتَقِبُوْٓا اِنِّيْ مَعَكُمْ رَقِيْبٌ ﴿۹۳﴾

190. The object of this is not granting permission to those infidels for polytheism and idol worshipping, but its purpose is expressing wrath, as Allah Almighty says: "*Then whoso will, let him believe, and whoso will, let him disbelieve*". (S18:V29) And Hazrat Moosa (On whom be peace) said to the magicians: "*Cast you down what you have to cast*" (S26:V43).

191. This means you should await my destruction, because they were saying our idols will destroy Hazrat Shuaib (On whom be peace) and the believers. Hazrat Shuaib (On whom be peace) told them time alone will tell who is destroyed - you or me. These words too are for the expression of anger.

94. And when my Command came [192], We saved Shoaib and the Muslims with him by showing Our mercy [193] , and the roaring noise overtook the unjust [194]. then they remained lying on their knees in their homes at morning.

وَ لَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَّ الَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَاَخَذَتِ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ۙ ﴿۹۴﴾

192. Here the command is not a religious command but existentional command i.e. the command regarding their destruction which was already told to the angels.

193. By this is meant Allah Almighty had removed them from there because punishment does not descend in the presence of a Prophet. Says Allah Almighty: "*And Allah is not to chastise them while (O beloved Prophet) you are in their midst*" (S8:V33). Also, the presence of the pious halts Divine punishment.

194. In that Hazrat Jibraeel (On whom be peace) uttered in a frightening voice, "All of you die!" (*Khazainul Ifraan*). It is stated in Surah Araaf that "*they were overtaken by an earthquake*" (S7:V91). The truth of the matter is that both forms of punishment came to them, i.e. the roaring noise brought about an earthquake.

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كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُوْدُ ﴿۹۵﴾

95. As they had never dwelt there. Ho: Be Madyan just as Thamud [195]. were removed far away.

195. The people of Thamud and Aad were afflicted with similar forms of punishments, but the people of Saleh i.e. the Thamud were overtaken by the roaring noise from the bottom while the people of Shuaib were seized from the top. Firstly, they were caught up in a severe heat. Then one cloud appeared where there was cold wind. When these people gathered at this place a sudden roaring noise came through which an earthquake took place. The entire locality burst into flames and all these people were totally destroyed through it.

SECTION : 9

وَ لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍ ﴿۹۶﴾

96. And verily, We sent Musa with Our signs [196]. and clear authority.

196. Hazrat Moosa (On whom be peace) was granted nine miracles: the walking stick, the shining hand, punishments in the form of stones, locusts, lice, frogs, blood, destruction of possessions, death. All seven of these punishments were sent upon the people of the Pharoah.

اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَاتَّبَعُوْۤا اَمْرَ فِرْعَوْنَ ۚ وَ مَاۤ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ﴿۹۷﴾

97. To Firawn and his courtiers[197], then they followed the command of Firawn. And the work of Firawn was not rightly directed [198].

197. Because the Pharoah and his people had overpowered the Israelites, mention here has been made about them. Otherwise Hazrat Moosa (On whom be peace) was the Prophet of the Israelites as well. Also, the subject matter which follows "then they followed the command of the Pharoah" is concerning the *QIBTIES* - the people of the Pharoah. Hence mention here is made of them.

198. This means the Pharoah's misguidance was crystal clear though he was an ordinary human being, he was claiming godhood. In spite of this these people had obeyed him.

يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ فَاَوْرَدَهُمُ النَّارَ ؕ وَبِئْسَ الْوِرْدُ الْمَوْرُوْدُ ﴿۹۸﴾

98. He shall be before his people on the Day of Resurrection. And bring them down in the Hell [199]. And what an evil place of watering to descent.

199. From this we learn that on the Day of Judgement every infidel will be in the company of his leader, while every believer, if Allah wills, will be in the company of his leader and guide. Hence it is important to take Bayat on the hand of a Murshid. This is because all Pharoahites will be with the devil only. In fact, through the Pharoah they will all be with the devil. Likewise, the believer will not be directly with the Holy Prophet but through their Murshids and leaders will be able to reach the Messenger of Allah صلی اللہ علیہ وآلہ وسلم. It is for this reason that the pious Sufis say: "He who has no Guide (Murshid) the devil becomes his guide".

وَ اُتْبِعُوْا فِيْ هٰذِهٖ لَعْنَةً وَّ يَوْمَ الْقِيٰمَةِ ؕ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ ﴿۹۹﴾

99. And the curse followed them in this world and on the Day of Resurrection [200]. What is and evil

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reward which they got.

200. Every generation that would come until the Day of Judgement would be remembering them in the world with adverse comments, while in the Hereafter, all those before them and after them will curse them. From this we learn that the disgrace of the world, and the eternal curse of the pious is a punishment of Allah Almighty for such a person, while pious remembrance and good publicity is the mercy from Allah Almighty for him.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْقُرٰى نَقُصُّهٗ عَلَیْكَ مِنْهَا قَآىٕمٌ وَّ حَصِیْدٌ ﴿۱۰۰﴾

100. These are the tidings of the towns that we relate to you, some of them are standing and some mown down. [201].

201. By this is meant ruins of some are still found in towns and villages which have been ravaged by Divine punishment, eg the desolate towns and villages of the Aad and Thamud. With some there is no trace of them to be found like the villages of the people of Nooh. Only their stories remain now, but they themselves are not to be found.

وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ ظَلَمُوْۤا اَنْفُسَهُمْ فَمَاۤ اَغْنَتْ عَنْهُمْ اٰلِهَتُهُمُ الَّتِیْ یَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مِنْ شَیْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّكَؕ وَ مَا زَادُوْهُمْ غَیْرَ تَتْبِیْبٍ ﴿۱۰۱﴾

101. And we wronged them not, but they did evil to themselves. Their deities whom they used to worship beside Allah availed [202]**, them not, when the Command of your Lord came, and they increased them nothing save destruction.** [203].

202. By this is meant that they had not benefitted from the worship of their false gods. Here the verb they worshipped is used to denote an act of worshipping. It should be remembered that the worship of idols in any case is false because these deities are false. If one worships Allah Almighty according to the teachings of the Prophet then it is true but if it is done with the intention of opposing the Prophet it would be false because though the deity is a true one, the worshipper, and his worship are both false. Both these worships would not be beneficial. Though the infidels of Makkah would perform pilgrimage of the sacred Ka'bah, and the previous non-believing people too would worship Allah Almighty, all these were not just useless, but harmful as well.

203.From these verses we learn that the company of the faithless and their obedience is a cause of one's destruction, just as the company of the faithful and their obedience is a means of obtaining Divine mercy.

وَ كَذٰلِكَ اَخْذُ رَبِّكَ اِذَاۤ اَخَذَ الْقُرٰى وَ هِیَ ظَالِمَةٌؕ اِنَّ اَخْذَهٗۤ اَلِیْمٌ شَدِیْدٌ ﴿۱۰۲﴾

102. And such is the seizing of your Lord , when He seizes the towns on their injustice [204]**. No doubt, His seizing is painful, severe.**

204. This tells us that due to the sins of human beings other animals become victims of punishments, just as due to the blessings of the animals some human beings receive merciful rain, etc.

اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّمَنْ خَافَ عَذَابَ الْاٰخِرَةِؕ ذٰلِكَ یَوْمٌ مَّجْمُوْعٌۙ لَّهُ النَّاسُ

103. No doubt, herein is a sign to him who fears [205]**. the torment of Hereafter. That is a Day whereon**

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وَ ذٰلِكَ يَوْمٌ مَّشْهُوْدٌ ﴿۱۰۳﴾

all shall be gathered together and that is a Day of presence. 206.

205. The purpose of the verse is to admonish a lesson and advise. What it means is that though everyone would be listening to these incidents but only those will obtain a lesson from them in whose hearts there is fear of Allah Almighty. Those who are bereft of this will not receive admonition from anything.

206. In respect of *SHAHID* and MASH-HOOD some scholars have taken *SHAHID "the witness"* to mean the beloved Prophet صلی اللہ علیہ وآلہ وسلم and *MASH-HOOD* to mean the Day of Judgement. This verse is perhaps a proof for their interpretation, as well as that command of Allah Almighty: *"O Prophet the Communicator of unseen news, no doubt, We have sent you as a Present beholder".* (S33:V45) Thus the most appropriate commentary of the Holy QUR'AAN is that which is provided by the Holy QUR'AAN itself.

وَ مَا نُؤَخِّرُهٗۤ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ ﴿۱۰۴﴾

104. And We defer it not save for a counted period.

يَوْمَ يَاْتِ لَا تَكَلَّمُ نَفْسٌ اِلَّا بِاِذْنِهٖ ۚ فَمِنْهُمْ شَقِيٌّ وَّ سَعِيْدٌ ﴿۱۰۵﴾

105. When that Day will come , no-one will speak save by the leave 207. of God. Then any one of them is unfortunate, and any one of them is fortunate. 208.

207. By "*save by the leave of Allah*" is meant will not utter beneficial words, make excuses and intercession, give correct answer to a question without the permission of Allah Almighty. Besides these there will be other conversations and utterances like the false talks of the infidels like "*By Allah! we were not idol worshippers*",(S6 : V 23) etc. Thus there is no inconsistency in the verses.

208. This means that today some people in the world are fortunate while some are unfortunate wretches. Being soft-hearted, crying in abundance in love of Allah Almighty, showing dislike for the world, being modest and shy are signs of being fortunate, while being hard-hearted, (cruel) dryness of the eyes,love of the world, shamelessness, many desires, etc. are signs of wretchedness (*Tafseer Khazainul Irfaan)* It could also mean on the Day of Judgement some would be happy and fortunate, some would be miserable and wretched. The brightness, of the face, having the Books of Deeds in the right hand, having open hands, etc are things to recognise a happy and fortunate person there. Things contrary to these are the recognition of a miserable wretch. From this we learn that even small children and demented people too would be part of these two groups, because Allah Almighty has not described a third group for them.

فَاَمَّا الَّذِيْنَ شَقُوْا فَفِى النَّارِ لَهُمْ فِيْهَا زَفِيْرٌ وَّ شَهِيْقٌ ۙ ﴿۱۰۶﴾

106.Then those who are unfortunate, they are in the Hell, they will bray like an ass. 209.

209. From this we learn that although some sinful Muslims would be sent into Hell for short while, their voices would not be changed to that of donkeys. This is set aside for the infidels only.

خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ الْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ اِنَّ

107. They shall abide therein, so long as the heavens and earth abide, save as your Lord will 210. No doubt, your Lord

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رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ ﴿١٠٧﴾

accomplishes what he desires.

210. This means eternally, because there would never be any limit to the will of Allah Almighty. In other words they would abide in Hell as long as the heavens and earth would be there. Besides this, they abide therein as long as Allah Almighty wills them to be in there. Thus there is no limit to 'this' and 'keeping'. Says Allah Almighty: "*they shall abide therein*". Thus there is neither inconsistency in the verses nor do they prove that Paradise and Hell would ever perish. This verse ends on "This is the gift unending".

وَ اَمَّا الَّذِيْنَ سُعِدُوْا فَفِي الْجَنَّةِ خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ الْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ عَطَآءً غَيْرَ مَجْذُوْذٍ ﴿١٠٨﴾

108. And those who are fortunate [211], they are in heaven. They shall abide therein, so long as the heavens and earth abide, save as your Lord will. This is the gift unending [212].

211. No matter whether they themselves are like pious. believers and due to the blessings of others, like the minor children of the Muslims or like the sinners, like myself, who would become happy and fortunate through the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. All these would be the inmates of Paradise.

212. From "this is a gift unending" we learn that paradise and the bounties therein are eternal. The interpretation of this verse is how we have interpreted it.

فَلَا تَكُ فِيْ مِرْيَةٍ مِّمَّا يَعْبُدُ هٰۤؤُلَآءِ ؕ مَا يَعْبُدُوْنَ اِلَّا كَمَا يَعْبُدُ اٰبَآؤُهُمْ مِّنْ قَبْلُ ؕ وَ اِنَّا لَمُوَفُّوْهُمْ نَصِيْبَهُمْ غَيْرَ مَنْقُوْصٍ ﴿١٠٩﴾

109. Then O listener! Be not in delusion concerning that which these infidels worship [213]. They worship as their fathers used to worship before. And undoubtedly, We shall repay them their portion in full undiminished. [214].

213. This means Oh Muslims who recite the Holy QUR'AAN, after listening to the incidents which had caused the destruction of the previous nations, do not doubt that idol worshipping is perhaps correct. It is in no way connected to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In this verse the believers are being addressed.

214. From this we learn that although those who follow the leaders who are infidels would be punished, this would not lessen the punishment of their subordinate infidels. Likewise, though the rewards of the leaders of the believers would receive equal rewards of good doers, it would not lessen the rewards of the doers of good. From this we also learn that by conveying the reward of the good deeds, it would not lessen the reward of the one who has done this good deed. Further, the religious analogy is correct because Allah Almighty has used the analogy of the present infidels on the previous infidels due to their common activities of infidelity and evil doings.

SECTION : 10

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ

110. And no doubt, We gave Musa the Book [215], then they differed

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وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ وَ اِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿۱۱۰﴾

therein, And if a word of your Lord had not gone already before, the matter would have been decided [216]. between them. And no doubt, they are in a deceptive doubt about it.

215. Hazrat Moosa (On whom be peace) is the first Prophet with a revealed Book and the Taurah is the first of the heavenly Books. After his demise there were many disputes about the Book that arose in his followers, some were in possession of the original copy of the Taurah others had a distorted copy. All praise be to Allah Almighty. Muslims have not and will not experience such disputes and disparities regarding the Holy QUR'AAN. It is protected by Allah Almighty from all types of distortions.

216. This means we already decided that they would be subjected to reckoning and punishment on the Day of Judgement. For this reason they are not subjected to punishment now.

وَ اِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ اَعْمَالَهُمْ ؕ اِنَّهٗ بِمَا يَعْمَلُوْنَ خَبِيْرٌ ﴿۱۱۱﴾

111. And no doubt, to each of them in all your Lord will repay their works [217]. in full. He is aware of their doings.

217. In that the Almighty will not decrease the good deeds of the believers or increase the sins of the infidels. However, increasing the good deeds of the believers and forgiveness of the sins of the sinful is not contrary to Allah's will. Hence no one can use this verse to reject the mercy of Allah Almighty.

فَاسْتَقِمْ كَمَاۤ اُمِرْتَ وَ مَنْ تَابَ مَعَكَ وَ لَا تَطْغَوْا ؕ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۱۲﴾

112. Then remain you firm as you have been commanded and whoever has repented [218]. with you; and O people! Do not be arrogant. No doubt He is seeing your works.

218. The great saints of Allah Almighty say that one steadfastness is better than a thousand miracles. Steadfastness is that man must not give up or turn his back from the obedience and worship of Allah Almighty during sorrow and distress, during hardship and comfort. Under all circumstances he must resign himself to the will of Allah Almighty. Steadfastness is indeed the root and foundation of sainthood through which one can obtain the company and nearness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

وَ لَا تَرْكَنُوْۤا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ ۙ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ثُمَّ لَا تُنْصَرُوْنَ ﴿۱۱۳﴾

113. And do not lean [219], towards wrong doers, lest the Fire should touch you, and you have no supporter besides Allah, then you will not be helped [220].

219.Here 'wrongdoers' refers to infidels and the apostates and misguided people, while leaning towards them means those who keep friendship and social contact with them, show approval of their deeds, to show softness in opposing them, to flatter them, etc. None of these acts should be shown towards any infidel.

220. This tells us that Allah Almighty appoints helpers for the believers, because the absence of helpers for the infidels is a form of punishment for them. We also learn that inclination of friendship and support towards

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the infidels is infidelity because Allah Almighty has ordained this punishment for it i.e. coming of punishment upon them and absence of any helper for them.

وَ اَقِمِ الصَّلٰوةَ طَرَفَیِ النَّهَارِ وَ زُلَفًا مِّنَ الَّیْلِ ؕ اِنَّ الْحَسَنٰتِ یُذْهِبْنَ السَّیِّاٰتِ ؕ ذٰلِكَ ذِكْرٰی لِلذّٰكِرِیْنَ ۚ﴿۱۱۴﴾

114. And establish prayer at the two ends of the day and in parts of the night [221]. No doubt good deeds obliterate[222]. evil deeds. This is admonition for the persons accepting admonition [223].

221. This verse hints as a proof for the Five Daily Prayers, because the Salaahs offered during the morning and evening are prayers at the two ends of the day. Likewise Zohr, Asr and Esha too are included in the word parts of the day and night.

222. From this we learn that good deeds help to obtain forgiveness of the evil deeds and that the sinful people can be forgiven through the blessings of the pious. Good and evil deeds are common. Reason for its revelation: One person unintentionally looked at an unfamiliar woman with lust and made a slight pass at her. On realising this he regretted his action and presented himself to the Holy Prophet صلی اللہ علیہ وآلہ وسلم to relate this. In response this verse was revealed. This person asked "Is this specially for me?" The reply was, 'no', this is for my entire Ummah (followers) minor sins are forgiven through the blessings of good deeds.

223. By this is meant although the Holy QUR'AAN is a good counsel for all, only those who believe in it will benefit from its counselling as said by Allah Almighty: "*There is Guidance to the God-fearing*". (S2:V2) Observe, the Holy Prophet is the mercy unto the worlds and unto the believers. Thus there is neither any inconsistency in the verses, nor can you prove from it that the Holy QUR'AAN is a counselling for all.

وَ اصْبِرْ فَاِنَّ اللّٰهَ لَا یُضِیْعُ اَجْرَ الْمُحْسِنِیْنَ ﴿۱۱۵﴾

115. And be patient, Allah wastes not the reward of the righteous [224].

224. Although at times there is a delay in receiving the rewards, but by Allah Almighty there is no inequity.

فَلَوْ لَا كَانَ مِنَ الْقُرُوْنِ مِنْ قَبْلِكُمْ اُولُوْا بَقِیَّةٍ یَّنْهَوْنَ عَنِ الْفَسَادِ فِی الْاَرْضِ اِلَّا قَلِیْلًا مِّمَّنْ اَنْجَیْنَا مِنْهُمْ ۚ وَ اتَّبَعَ الَّذِیْنَ ظَلَمُوْا مَاۤ اُتْرِفُوْا فِیْهِ وَ كَانُوْا مُجْرِمِیْنَ ﴿۱۱۶﴾

116. Then why were there not amongst generations before you persons possessing some virtue [225], who would have forbidden mischief in the earth, yes, there were few of them whom We delivered? And the unjust remained behind the same luxury that was given [226], to them, and they were sinners. [227].

225.By "*persons possessing some virtue*" refers to righteous Ulema- scholars i.e. they were not from those people, who possessed knowledge and grace of Allah Almighty. The purpose of this verse is to show that this was the very cause of the previous people going astray that they did not have the righteous scholars. If these were in them misguidance would not have spread to such an extent. The Holy Prophet said: "*In my Ummah there will always be one group who would be on the path of righteousness*". This is the Ahle Sunnat Wal Jama'at and their Ulema.

226. From this we learn that following the righteous Ulema is a means of obtaining

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salvation, while following wealth is a means of going astray.

227. The general public were criminals because they were indulging in immoral activities, while the scholars were criminals because they were not stopping them from such evil.

117. And your Lord is not such that He would destroy towns without any reason, while its people be good. [228].

وَ مَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ وَّ اَهْلُهَا مُصْلِحُوْنَ ﴿۱۱۷﴾

228. From this emerge two issues:

1. Allah Almighty is free and pure from any injustice. Injustice is contrary to Divinity.

2. Wherever there are pious people, punishment does not come there. Their presence is a talisman for peace and protection.

118. And if your Lord had willed He would have made all mankind one nation, and they will always remain differing [229].

وَ لَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ اُمَّةً وَّاحِدَةً وَّ لَا يَزَالُوْنَ مُخْتَلِفِيْنَ ﴿۱۱۸﴾

229. Therefore observe that there is disparity in the language, eating habits, lifestyle, religion and nationality of man. They are not the same in these aspects. What has been said here by Allah Almighty is totally correct. Look at the greatness of Allah Almighty, that among the animals there are no infidels or polytheists. This disease is found only among man or in jinns.

119. Save those on whom your Lord has mercy, and for this has He created [230]**. them. And the word of your Lord has been fulfilled, no doubt, I will fill hell with the jinn and mankind together** [231].

اِلَّا مَنْ رَّحِمَ رَبُّكَ ؕ وَ لِذٰلِكَ خَلَقَهُمْ ؕ وَ تَمَّتْ كَلِمَةُ رَبِّكَ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿۱۱۹﴾

230. That is, it is for this disparity and difference, as is said by Allah Almighty: "*And We said, get down, one of you is the enemy of the other*", (S2:V36) or it is for the sake of declaring mercy. For this reason Allah's name is, Most Affectionate and Merciful. It should be remembered that the wisdom behind the creation of man is worship i.e. they have been created to worship Him. Says Allah Almighty: "*That they may worship me*".(S52 : V56) But the end result of man's creation is disparity and difference, as has been stated in this verse. Hence there is no inconsistency in the verses.

231. This verse clearly expresses that immoral jinns will be sent into hell like immoral human beings. But from the verses of Surah Ahqaf and Surah Jinn one understands that only the believing jinns would be salvaged from Hell. i.e. there is no Paradise for them. Thus the truth of the matter is that Paradise is only for the believing human beings. It should be remembered that even the moon, the sun, the idols, etc. too would be sent into Hell, not for the sake of receiving punishment but for the sake of providing punishment. Thus this verse does not contradict the following verse: "*Hence dread the fire whose fuel is men and stones*" (S2:V24).

120. And all that we relate to you of the tidings of the messengers [232] **is for the purpose of strengthening your heart**[233]**, therewith, and in this**

وَ كُلًّا نَّقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهٖ فُؤَادَكَ ۚ وَجَآءَكَ فِيْ هٰذِهِ

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الْحَقُّ وَ مَوْعِظَةٌ وَّذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿۱۲۰﴾

Sura the truth has come to you and admonition to the Muslims. [234]

232. From this we understand that Allah Almighty had conveyed the stories of all the Prophets to His Beloved Prophet صلى الله عليه وآله وسلم, some through the Holy QUR'AAN and some through His own secret ways. Therefore the Holy Prophet صلى الله عليه وآله وسلم is fully aware of all the Prophets.

233. So that after seeing the harsh treatment meted out to the infidels the Holy Prophet's صلى الله عليه وآله وسلم heart does not experience any pain or distress, and that it gets the strength to absorb and bear it. From this emerge two issues:

1. The remembrance of the pious servants of Allah Almighty gives contentment to the heart.
2. The Holy Prophet صلى الله عليه وآله وسلم is beloved to Allah Almighty to such an extent that He provides means of comforting and consoling him; He does not allow his heart to be grieved and distressed.

234. From this we learn that the counselling of pious deeds is for believers only. On the other hand, the guidance of correct beliefs is for all, mankind.

وَ قُلْ لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ ؕ اِنَّا عٰمِلُوْنَ ﴿۱۲۱﴾

121. And say you to the infidels, continue working on your places, [235]**, and we do our work.**

235. This command is to express intense wrath. This tells us that sometimes in addition to obligatory duties, commands have other meanings as well. In this verse, permission is not granted for committing immoral deeds.

وَانْتَظِرُوْا ۚ اِنَّا مُنْتَظِرُوْنَ ﴿۱۲۲﴾

122. And wait and we too are waiting.

وَ لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَ اِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَ تَوَكَّلْ عَلَيْهِ ؕ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۲۳﴾

123. And to Allah belong the unseen [236]**, of the heavens and the earth and towards Him is the return of the whole affairs, then worship Him and rely upon Him. And your Lord is not heedless of what you do.**

236. Whomsoever He desires He will provide information as Allah Almighty says: "*Everything between the heavens and the earth belongs to Allah Almighty*". (S2:V255) Therefore he can grant kingdom. Thus this verse does not in any way negate the knowledge of any Prophet or saint. If this was the case it would be against those who reject this as well, because they too accept in the partial unseen knowledge of the Prophets.

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﴿ اٰیاتھا ۱۱۱ ﴾ ﴿ ۱۲ سُوْرَةُ یُوْسُفَ مَکِّیَّةٌ ۵۳ ﴾ ﴿ رکوعاتھا ۱۲ ﴾

SURAH YUSUF (MAKKAN) Revealed Before Hijrah

12 Sections and 111 Verses 1 1600 Words, 7166 Letters

1. Reason for its Revelation:
The Jewish scholars had taught the Arab leaders to ask the Holy Prophet صلی اللہ علیہ وآلہ وسلم to explain how the children of Hazrat Yacoob(on whom be peace) arrived in Egypt and what the cause for their settling in this country, and to relate the full story of Hazrat Yusuf (on whom be peace). In response to their inquiry this Surah was revealed.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

الٓرٰ ۟ تِلۡکَ اٰیٰتُ الۡکِتٰبِ الۡمُبِیۡنِ ۟﴿۱﴾

1. Alif-Lam- Ra . These are the verses of a Luminous[2]. Book.

2. The Holy QUR'AAN is called luminous because it reveals everything concerning those in every age, or because it fully and clearly explain religious laws of what is lawful and what is forbidden.

اِنَّاۤ اَنۡزَلۡنٰہُ قُرۡءٰنًا عَرَبِیًّا لَّعَلَّکُمۡ تَعۡقِلُوۡنَ ﴿۲﴾

2. No doubt, We have sent[3]. it down as an Arabic Quran so that you may understand.[4].

3. From this we learn that this very Arabic text is most important. Its translations is not the QUR'AAN. nor can they be recited in Salaah, nor is there reward in their recitation.

4. So that the Arabs and through them others can come to understand. Thus the coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم amongst the Arabs and the revelation of the Holy QUR'AAN into Arabic is Allah Almighty's big favour upon you because through these the entire world has become dependent on you. It could also mean that the revelation of this QUR'AAN into Arabic was to make its understanding easier for you, and not for explaining it to the Holy Prophet صلی اللہ علیہ وآلہ وسلم for he understands every language. He understands the language of even the animals and stones. Why should he not understand these because he is the Prophet for the entire creation, and the Prophet fully understands the language of his people. Today people of every country and language are conveying their entreaties at the *Roza-e-Mubarak* (Sacred Grave)of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Beloved Prophet understands everyone and no angel has been appointed to interpret.

نَحۡنُ نَقُصُّ عَلَیۡکَ اَحۡسَنَ الۡقَصَصِ بِمَاۤ اَوۡحَیۡنَاۤ اِلَیۡکَ ہٰذَا الۡقُرۡاٰنَ ٭ۖ وَ اِنۡ کُنۡتَ مِنۡ قَبۡلِہٖ لَمِنَ الۡغٰفِلِیۡنَ ﴿۳﴾

3. We relate to you the best[5], narration, in that We revealed to you this Quran, though no doubt, you had no knowledge before.[6].

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5. The story of Hazrat Yusuf (on whom be peace) is declared by the QUR'AAN as the best of the stories because it contains marvellous and astonishing wisdom, examples and lessons: incidents and events of kings and their subjects, habits and practices of ladies, patience at the oppressive afflictions of the enemies, forgiving an enemy after overpowering him, maintaining chastity and purity in teen years, transitory nature of this world, the unseen knowledge of the Prophets, relics of the pious being the remover of affliction and calamities, gaining knowledge about the period of a Prophet. In short, this story is a complete picture of Faith and practices, and it comprises of many wisdoms and philosophies of life.

6. That is before the revelation of the QUR'AAN. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was at no time unaware or uniformed about everything even before the revelation of the QUR'AAN. He is at all times fully aware of all the affairs of the world.

4. Recall when Yusuf (Joseph) said to his father, O my father, I saw eleven stars[7], and the sun and the moon I saw them prostrating for me[8].

اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰۤاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّ الشَّمْسَ وَ الْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ۝۴

7. From this we learn that the brothers of Hazrat Yusuf (on whom be peace) were believers, pious and companions because the Prophet of Allah Almighty had seen them in a form of stars. The Holy Prophet صلی اللہ علیہ وآلہ وسلم says about his noble Companions: "My Companions are like the stars".

8. When Hazrat Yusuf (on whom be peace) had seen this dream he was twelve years old. This dream was seen on Friday night which was Lailatul Qadr. Prior to this he had seen another dream in which he saw eleven sticks falling on the earth in the shape of a circle. Another small stick was encircling them. Regarding this dream too, Hazrat Yaqoob, (on whom be peace) had asked him not to relate it to his brothers. It should be remembered that by *SAJDA* here means placing the forehead on the ground. Hence, Hazrat Yusuf (On whom be peace) had seen the eleven stars, the sun and the moon in human shape who have a forehead. The word *SAJDA* or prostration signifies politeness and humility. The first meaning seems more appropriate.

5. He said, O my son! Relate [9], not your dream to your brothers that they will devise any scheme [10]. against you. No doubt, satan (the devil) is the clear enemy of man.

قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰۤى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ؕ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ۝۵

9. From this we learn that dreams should not be related to every Tom, Dick and Harry, especially those who bare enmity and are of fickle mind because they are first to believe in the interpretation of dreams.

10. This means they will design secret plans to destroy you. From this we learn that he was fully aware that they would not be able to destroy him because this was a true dream and in time to come its true meaning would dawn upon his family.

6. And thus your Lord will select you, and teach you to draw conclusion of the discourses, and

وَ كَذٰلِكَ يَجْتَبِيْكَ رَبُّكَ وَ يُعَلِّمُكَ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ وَ يُتِمُّ نِعْمَتَهٗ

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perfect His blessings upon you and upon the house of Yaqoob(Jacob)[12], as He perfected it formerly on Ishaq (Isaac). No doubt, your Lord is knowing, Wise[13].

عَلَيْكَ وَعَلٰٓى اٰلِ يَعْقُوْبَ كَمَآ اَتَمَّهَا عَلٰٓى اَبَوَيْكَ مِنْ قَبْلُ اِبْرٰهِيْمَ وَاِسْحٰقَ ۭ اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ۝۶ ع

11. From this we understand that during the period of when the whereabouts of Hazrat Yusuf (on whom be peace) were unknown, Hazrat Yaqoob (on whom be peace) was fully aware of the condition of his son and had not accepted the news of his death. The reason being Hazrat Yaqoob (on whom be peace) himself had explained to his son that "Oh Yusuf, Prophethood, knowledge, etc. would be granted to you". Thus how would Hazrat Yusuf (on whom be peace) die before receiving prophethood, knowledge, etc. Some scholars have interpreted this verse to mean that the brothers of Hazrat Yusuf (on whom be peace) were not prophets, because only Hazrat Yusuf (on whom be peace) was chosen for this purpose. Allah Almighty knows best!

12. By this is meant Allah Almighty will bestow His grace and bounty on all my children, and bless them with a kingdom. From this we learn that the brothers of Hazrat Yusuf (on whom be peace) are either prophets or saints. Some scholars have used this verse to prove that all the brothers of Hazrat Yusuf (on whom be peace) are prophets Allah Almighty and His Rasool know best!

13. Thus, whomsoever He has chosen for prophethood have been rightfully chosen. There is no objection in it. Also, since Allah Almighty is All-knowing and Wise, He has granted me knowledge and wisdom. Therefore, whatever infromation I give you it is out of His grace and bounty. And in this there is no room for error.

SECTION 2

7. No doubt, in Yusuf and his brethren there are signs for the inquirers [14].

لَقَدْ كَانَ فِيْ يُوْسُفَ وَاِخْوَتِهٖٓ اٰيٰتٌ لِّلسَّآئِلِيْنَ ۝۷

14. Here by inquirers is meant those Jews who had asked the Holy Prophet صلى الله عليه وآله وسلم about Hazrat Yusuf (on whom be peace), as well as for the reasons for the children of Hazrat Yaqoob (on whom be peace) going from Kan'aan to Egypt. When the Holy Prophet صلى الله عليه وآله وسلم narrated to them detailed infromation regarding them, they were astonished to hear it because they had found this exactly as described in their Tauraat and Injeel and the Holy Prophet صلى الله عليه وآله وسلم did not learn this from anyone, nor did he sit in the company of these scholars. Thus to hear these concealed details narrated by the Holy Prophet صلى الله عليه وآله وسلم so accurately indeed astonished them (*Tafseer Khazainul Irfaan*). This presented as a proof of his prophethood.

8. When they said surely Yusuf and his brother[15] are dearer to our father than we, and we are a party [16]. No doubt, our father is clearly absorbed in their love[17].

اِذْ قَالُوْا لَيُوْسُفُ وَاَخُوْهُ اَحَبُّ اِلٰٓى اَبِيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ۭ اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنِ ۝۸

15. It should be remembered that Hazrat Yaqoob (on whom be peace) had two wives Rahil (Rachel) and Laya (Leah) and two slave girls Zulfah and Balha. From these four he had

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twelve sons and few daughters. From Laya he had six sons and one daughter. The sons were Rubal, Shamoon, Yahood, As-Sheejar, Zamayoon and Ladi; and from Rachel he had two sons Hazrat Yusuf (on whom be peace) and Benyaamin; from the slave girl Zulfah he had tow sons Jaad and Ashar and from Balha he had two sons Daan and Niftaali. At first Rachel was barren. These children were born to her in old age she and died after giving birth to Benyaamin. At that time Hazrat Yusuf (on whom be peace) was two years old. From his children Hazrat Yusuf (on whom be peace) was the father's most favourite son.

16. By this is meant in Hazrat yaqoob's (on whom be peace) time of need we can render most service because we are a full group, young and healthy. They did not understand that since Hazrat Yusuf (on whom be peace) lost his mother in his infancy the father would naturally be more kind and loving to him because he is without a mother. From this we learn that if you love some of your children more than the others it is not a bad thing. Weak and youngest children normally are well liked. However, being unjust to the children in any way is forbidden.

17. From this we learn disagreement with a Prophet's opinion is not infidelity because the brothers of Hazrat Yusuf (on whom be peace) brought pain upon Hazrat Yaqoob (on whom be peace) who was a Prophet, and declared his opinion as incorrect. But the Holy QUR'AAN did not declare this as infidelity, nor did Hazrat Yusuf (on whom be peace), after uniting with them, make them repent and read the Kalimah to make them believers again. Thus, because of his opposition to Hazrat Ali (May Allah be pleased with him) Amir Muawiya cannot be called a sinner, etc. Here the word DALAAL will not be taken to mean misguidance, because to regard a prophet as misguided is an act of infidelity. The word here really means absorbed in the love of Hazrat Yusuf (on whom be peace).

9. Kill Yusuf or cast [18] him forth into some land so that your father's face may only remain towards you, and thereafter be righteous[19].

اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ⑨

18. So that a wolf may devour him, or he may be abducted by a person. Those scholars who had accepted all these brothers to be prophets say Prophets are always free from infidelity and polytheism, but they are free of sin after prophethood, not prior to it. Thus, these brothers at that point in time were not prophets, they became prophets afterwards. This intention of theirs is one of severe sin.

19. From this we learn that all these actions of the brothers was an effort to turn the father's attention on them, not for any egotistical reasons. It is for this reason that they were eventually granted true repentance. On the other hand the action of QABEEL was for boosting his evil self hence he was not given an opportunity to repent. This tells us that the outcome of a sin committed in the life of a Prophet is a good act and gets the opportunity to repent. Here becoming pious means making the father happy through obedience. Otherwise committing sin with the intention of repentance is infidelity. This is indeed seeking security with Allah Almighty for your sins. Also, no person can become pious by causing pain and usurping someone's rights. Rights of man will not be forgiven through mere repentance.

10. One of them said, kill not Yusuf,[20] and cast him into a dark well, that any traveller may take him away, if you are to do.

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ⑩

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20. Because killing an innocent person is a harsh sin. These words were uttered by Yahooda who was the most kind hearted amongst them.

11. They said, O Our father! What happened to you that you are not trusting us regarding Yusuf, and we are his wellwishers[21].

قَالُوْا یٰۤاَبَانَا مَالَكَ لَا تَاْمَنَّا عَلٰى یُوْسُفَ وَ اِنَّا لَهٗ لَنٰصِحُوْنَ ﴿۱۱﴾

21. By this is meant till today you had not sent Hazrat Yusuf (on whom be peace) with us to the jungle for recreation and enjoyment though a brother lends strength to a brother, even though he may be a step-brother.

12. Send him forth with us tomorrow that he may eat fruits and play[22] and no doubt, we are his watchmen.

اَرْسِلْهُ مَعَنَا غَدًا یَّرْتَعْ وَ یَلْعَبْ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ ﴿۱۲﴾

22. From this we learn that games that are lawful are lawful for children to play, Similarly wild fruit which do not belong to anyone too are lawful to eat because Hazrat Yaqoob (on whom be peace) did not own any gardens.

13. He said, It will grieve me that you should take him away, and I fear that a wolf[23] may eat him while you remain unaware of him.

قَالَ اِنِّیْ لَیَحْزُنُنِیْۤ اَنْ تَذْهَبُوْا بِهٖ وَ اَخَافُ اَنْ یَّاْكُلَهُ الذِّئْبُ وَ اَنْتُمْ عَنْهُ غٰفِلُوْنَ ﴿۱۳﴾

23. Perhaps the word wolves is meant to signify the brothers themselves because Hazrat Yaqoob (on whom be peace) was fully aware that Hazrat Yusuf (on whom be peace) is a Prophet and the sand in the grave cannot destroy the body of a Prophet how will an animal eat his flesh. Thus, devouring by the wolf in reality means his destruction by his brothers, while "you remain unaware of him" would mean you are unware of his noble status.

14. They said, if the wolf eats him, and we are a party then we are of no use [24].

قَالُوْا لَىٕنْ اَكَلَهُ الذِّئْبُ وَ نَحْنُ عُصْبَةٌ اِنَّاۤ اِذًا لَّخٰسِرُوْنَ ﴿۱۴﴾

24. Thus he sent Hazrat Yusuf (on whom be peace) to the jungle with them. At that time of departure the father placed the shirt of Hazrat Ebrahim (on whom be peace) which was in his neck at the time of being thrown in the fire of Namrood, on his son's neck as a means of protection (Ta'weez). From this we learn that to place the relics of the pious in the neck for the purpose of protection is permissible.

15. Then when they took [25] him away, and all agreed that he should be put in a dark well,[26] and We revealed [27] to him that necessarily you shall inform them of this doing while they shall not be knowing[28].

فَلَمَّا ذَهَبُوْا بِهٖ وَ اَجْمَعُوْۤا اَنْ یَّجْعَلُوْهُ فِیْ غَیٰبَتِ الْجُبِّ ۚ وَ اَوْحَیْنَاۤ اِلَیْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَ هُمْ لَا یَشْعُرُوْنَ ﴿۱۵﴾

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25. While they were in the sight of Hazrat Yaqoob (on whom be peace) the brothers continued to carry Hazrat Yusuf (on whom be peace) on their shoulders out of love. As soon as they were out of sight of the father they threw Hazrat Yusuf (on whom be peace) on the ground and everyone began to beat him up. To which ever brother he turned, he would beat him up. When their cruelty became excessive Yahooda said that you are going against your promise. You had not taken a decision to kill him. On hearing this, they stopped this cruel treatment.

26. Thus they threw Hazrat Yusuf (on whom be peace) in such a well which was narrow from the top but spacious below. At the time of throwing him in the well they took of his shirt and tied both his hands with it then suspended him in the well. When he had reached half way in the well they dropped him. Immediately Hazrat Jibraeel Amien (on whom be peace) came in the well and caught him on his wings, wore him the shirt of Hazrat Ebrahim (on whom be peace) which was placed in his neck as protective Taweez through the blessing of which the dark well became fully lit. This place was nine miles from Canaan in the Baitul Muqaddas territory.

27. Here revelation means divine inspiration or the words of Hazrat Jibraeel (on whom be peace) because at that point in time Hazrat Yusuf (on whom be peace) was not yet a Prophet, and revelation comes to a prophet. From this we learn that the words of the pious servants of Allah Almighty are words of Allah Almighty. Here the words were spoken by Hazrat Jibraeel Amien (on whom be peace), but Allah Almighty says We have spoken.

28. This means there shall come a time when you will be gracing the royal throne, while your brothers will come to you as needy people and you would then be able to remind them of today's incident at which they would be ashamed of what they have done. Allah Almighty says that at that you would say: *"Are you aware what you did with Yusuf and his brother"*. (S12:V89) From this we learn that Allah Almighty had made Hazrat Yusuf (on whom be peace) fully aware of the future happenings and blessed him with the Unseen knowledge. He stayed in this well for three days. During this period angels were frequenting this well and would engage themselves with him in the remembrance of Allah Almighty. At this point in time Hazrat yusuf (on whom be peace) was twelve years old and was re-united with his father after eighty years. While in the well he would remember Allah Almighty excessively.

16. And at night they came to their father weeping [29].

وَ جَآءُوْۤ اَبَاهُمْ عِشَآءً یَّبْكُوْنَ ﴿۱۶﴾

29. This tells us that every one who cries is not necessarily sincere and oppressed. Some times even oppressors and liars also shed tears. From this judges and jurists should take a lesson.

17. They said, O our father! We went away racing, and left Yusuf near our provisions, then the wolf ate him[30], and you would not believe us, though we may be true.

قَالُوْا یٰۤاَبَانَاۤ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَ تَرَكْنَا یُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ ۚ وَ مَاۤ اَنْتَ بِمُؤْمِنٍ لَّنَا وَ لَوْ كُنَّا صٰدِقِیْنَ ﴿۱۷﴾

30. This mean we had drifted far from the place where Hazrat Yusuf (on whom be peace) was kept to look after our clothes, shooting arrows and running. This tells us that archery is an ancient game which was practised in those days. From this we learn that a judge should not remind the accused of giving proof. They had learned the excuse about wolf from Hazrat Yaqoob (on whom be peace) because he had told them. *"And I fear that wolf may eat him"*. (S12:V13)

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وَ جَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍؕ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًاؕ فَصَبْرٌ جَمِيْلٌؕ وَ اللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ۝۱۸

18. And they brought his shirt stained with false blood [31], He said, your hearts have made [32] a thing for you, then patience is good; and I seek help only from Allah against what you describe.

31. This they did by slaughtering a sheep and dipping Hazrat Yusuf's (on whom be peace) shirt in its blood. Hazrat Yaqoob (on whom be peace) placed this shirt on his eyes and cried a lot and said that it must have been a very strange wolf that ate my Yusuf but did not tear his shirt. These brothers had forgotten to tear his shirt. This is the true meaning of 'false' i.e. that falsehood was quite apparent.

32. From this it is crystal clear that Hazrat Yaqoob (on whom be peace) fully believed that they were telling a lie because the body of a Prophet is never eaten by the sand in the grave, let alone an animal devouring it. Also the father had understood from the son's dream that in time to come he would be a prophet. For this reason he told his sons: "You have most certainly fabricated this story", and did not go in the jungle in pursuit of Hazrat Yusuf (on whom be peace). He was fully aware of the Divine secrets but he did not want to reveal them.

وَجَآءَتْ سَيَّارَةٌ فَاَرْسَلُوْا وَارِدَهُمْ فَاَدْلٰى دَلْوَهٗؕ قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌؕ وَ اَسَرُّوْهُ بِضَاعَةًؕ وَ اللّٰهُ عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ۝۱۹

19. And there came a Caravan [33] they sent their water carrier. He then let down his bucket [34]. He said, Hurrah, what a good news. This is a boy and concealed him as a treasure [35]. And Allah knows what they do.

33. This caravan was coming from Madyan enroute to Egypt but they forgot the road and came in this jungle. They pitched their tents a little away from this well. Prior to this event the water of this well used to be salty but due to the blessings of Hazrat Yusuf (on whom be peace) it turned sweet, as was the case with that water which sweetened with the blessed saliva of our Holy Propeht صلی اللہ علیہ وآلہ وسلم.

34. The name of the water carrier was Malik ibn Za'ar Khizai who was a resident of Madyan. When he let down his bucket in the well, Hazrat Yusuf (on whom be peace) caught it and hung on to it, and came out of the well when he pulled out the bucket. He was completely taken aback in seeing his divine beauty and charm.

35. By this is meant this water carrier and his close friends hid Hazrat Yusuf (on whom be peace) so that the rest of the fellow travellers would not lay claim to partnership regarding him. Daily the brothers were bringing their sheep to gaze near this well in order to keep an eye on him. Today, when they did not find Hazrat Yusuf (on whom be peace) in the well they went to where the caravan had camped. After searching when they found him they told these travellers that this is their run away slave. They further said that if they wished they would sell him to them for a low price. But out of fear Hazrat Yusuf (on whom be peace) remained silent from refuting their claim.

وَ شَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍۚ وَكَانُوْا فِيْهِ مِنَ الزّٰهِدِيْنَ۝۲۰ؑ

20. And the brothers sold him for a mean price [36] on counted dirhams, and they had no inclination in him [37].

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36. The word BAKHS signifies counterfeit dirhams; or unlawful because that which is obtained by unlawful means, is unlawful; or without any blessing. These dirhams were less than forty, because according to the custom of that time forty dirhams were always weighed, and less than that were counted i.e. if they were twenty or twenty two.

37. These were the brothers who were the sellers, or the people of the caravan who were buyers. The reason for their disinclination or lack of interest was because these brothers had earlier said that he was their run-away slave, and to be a fugitive is a vice.

SECTION 3

21. And the man of Egypt who bought[38] him said to his wife,[39] keep him honourably,[40] perchance he may profit us, or we may take him as son.[41] And thus We established[42] Yusuf in the land and in order that We may teach him to draw conclusions[43] of the discourses. And Allah is Dominant over His affairs, but most men know not[44].

وَ قَالَ الَّذِی اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَاَتِهٖۤ اَكْرِمِیْ مَثْوٰىهُ عَسٰۤى اَنْ یَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا ؕ وَ كَذٰلِكَ مَكَّنَّا لِیُوْسُفَ فِی الْاَرْضِ ٘ وَ لِنُعَلِّمَهٗ مِنْ تَاْوِیْلِ الْاَحَادِیْثِ ؕ وَ اللّٰهُ غَالِبٌ عَلٰۤى اَمْرِهٖ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ﴿۲۱﴾

38. The King of Egypt was Rayan bin Waleed and his Prime Minister was an Egyptian called Qatfeer who was known as Aziz of Egypt He bought him by paying each of these items equal to the weight of Hazrat Yusuf (On whom be peace) gold: silver, musk of tartars, jewels, silk cloth. (Weight was two hundred kg)

39. The name of this lady was Raeel bint Ra-abeel her title was Zuleikha on the vocalised scale of Husaina.

40. The value of the beauty of Hazrat Yusuf (on whom be peace) was different in the well of Canaan, therefore he was sold there for a few dirhams. But in the market of Egypt the value was so extraordinary that he was priced at thousands of dinars (gold-coins, used as currency in some middle East countries), to the ladies of Egypt his value was such that his one gaze made them to cut their hands, to the victims of drought he was the symbol of food to appease their hunger. An example of this is the refulgence of the sun which is different in the morning, at noon and in the evening and different in the clouds. Similarly the beauty of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was different in the world, took a different form on the night of Me'raj, takes another form in the graves and is totally different in the settled state.

41. Allah Almighty brought up Hazrat Yusuf and Hazrat Musa (on them be peace) in the homes of the infidels. This tells us that it is permissible to accept gifts of infidels, and out of necessity it is lawful to eat at their homes because Allah Almighty always protects His prophets from unlawful food.

42. This means He afforded him the opportunity of dwelling and moving around in Egypt, that he can move around with respect according to his wishes. The Egyptian territory is forty miles long and forty miles wide.

43. By "discourses" is meant dreams and drawing conclusion means their interpretations. Hazrat Yusuf (on whom be peace) is the very first expert in science of dreams and Allah Almighty granted him this knowledge directly without any teacher. This tells us that Faith is the root and knowledge is its fruit. Strength of Faith helps to gain inspired knowledge (Tafseer Roohul Bayaan),

44. By this is meant some difficulties are Divine mercies. Coming into Egypt by Hazrat Yusuf (on whom be peace) after over coming difficulties opened for him the door of Allah Almighty's mercies and bounties.

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22. An when he reached to his full strength[45] We bestowed him wisdom and knowledge. And thus We recompense the righteous[46].

وَلَمَّا بَلَغَ اَشُدَّهٗۤ اٰتَيْنٰهُ حُكْمًا وَّ عِلْمًا ؕ وَ كَذٰلِكَ نَجْزِی الْمُحْسِنِيْنَ ﴿۲۲﴾

45. By this is meant when he reached his full prime. Prime of life begins at the age of eighteen and ends at forty. From forty years to sixty years is regarded as middle age while sixty to one hundred years is called old age. This is regarding those days when people were given long life span. Here, the word "full strength" signifies twenty years.

46. Allah Almighty blessed Hazrat Yusuf (on whom be peace) with inspired knowledge, directly teaching him without worldly knowledge of jurisprudence and pious action. Prophethood is blessed with inspired knowledge. Regarding Hazrat Khizr (on whom be peace) it is said: "*And We bestowed upon him Our inspired knowledge*". (S18:V65) while regarding our Holy Prophet صلی اللہ علیہ وآلہ وسلم Allah Almighty says: "*And He has taught you what you did not know*". (S4:V113) And further it is stated: "*The Most Affectionate, Taught the QUR'AAN to His Beloved*". (S55:Vs1-2) Thus no man of wordly knowledge can be equal to the knowledge of a Prophet, because these people are tutored by worldly teachers while the Prophets are students of Allah Almighty.

23. And she in whose house[47] he was, allured him lest he may control himself, and bolted [48] all the doors, and she said: Come, I say to you. He said Allah be my refuge that Aziz is my lord[49] that is to say nourisher, he has kept me very well. No doubt, the unjust never prosper.

وَ رَاوَدَتْهُ الَّتِیْ هُوَ فِیْ بَيْتِهَا عَنْ نَّفْسِهٖ وَ غَلَّقَتِ الْاَبْوَابَ وَ قَالَتْ هَيْتَ لَكَ ؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّیْۤ اَحْسَنَ مَثْوَایَ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿۲۳﴾

47. The wife of Aziz of Egypt was a very beautiful young woman who was the daughter of a West African king. She had fallen in love with Hazrat Yusuf (on whom be peace) after seeing him in a dream. She had learned from her dream that she would be able to meet him in Egypt. For that reason she had married the Aziz of Egypt. (Tafseer Roohul Bayaan). Her father's name was Taymoos. Allah Almighty in this verse describes Hazrat Yusuf (on whom be peace) high state of chastity, i.e. though he was staying in her house, though he was young and handsome and though she was full inclined towards him, he still remained chaste and virtuous.

48. By this is meant she came to him in a home which had seven doors. She locked everyone of it. This verse in no way suggests that Hazrat Yusuf (on whom be peace) went to this house with Zuleikha or came after her. On the contrary, every step was taken by Zuleikha. For this reason she has been declared the subject or doer.

49. It is apparent that the personal pronoun 'he' is connected to Aziz of Egypt, while the word 'lord' here means the patron and nourisher. The Holy QUR'AAN in many places had referred to nourishers and protectors as 'lord' e.g. "*As they both brought me up in my childhood*". (S17:V24) and "*Return to your Lord*'. (S12:V50)

24. And no doubt, the woman desired him, and he would also have

وَ لَقَدْ هَمَّتْ بِهٖ ۚ وَ هَمَّ بِهَا لَوْ لَاۤ اَنْ

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لَّاۤ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ ؕ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَ الْفَحْشَآءَ ؕ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِیْنَ ﴿۲۴﴾

desired her, if he would not have seen the proof [50] of his Lord. Thus We did, in order that We might avert[51] from him evil and indecency. No doubt, he is of my selected bondsmen.

50. This tells us that Hazrat Yusuf (on whom be peace) had not shown any desire for Zuleikha. Otherwise, the Holy QUR'AAN would use one gender for both, and not different gender to extend the passage.

51. Hazrat Yusuf (on whom be peace) at that critical moment saw a vision that his father Hazrat Yaqoob (on whom be peace) was standing in front of him pressing a finger on his teeth and saying "You are a son of a Prophet. Do not stain this pure white sheet". (Khazainul Irfaan) From this few issues emerge:

1. Hazrat Yaqoob (on whom be peace) was fully aware of every condition of Hazrat Yusuf (on whom be peace).
2. The pious servants of Allah Almighty from far keep a close eye on things concealed.
3. These pious servants provide assistance from far, where no one's help can reach, theirs does.
4. These pious servants are present ,and scient though Hazrat Yaqoob (on whom be peace) was in Canaan he reached Egypt to protect his son - just like the angels who at one time frequent different places to do the work. From this we learn that 'proof of his Lord' which Hazrat Yusuf (on whom be peace) had seen is indeed Hazrat Yaqoob (on whom be peace). The Holy QUR'AAN has referred to the Prophet as Proof. Says Allah Almighty: "*Undoubtedly, a manifest argument has come to you from Allah*". (S5:V175) Here, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is called Proof.
5. Hazrat Yusuf (on whom be peace) had been saved from even the intention of sin because Allah Almighty had said turn away from evil and immoral i.e. stay far away from them. Intention of evil is evil and adultery is an immoral act. Allah Almighty thus protected him from both.

وَ اسْتَبَقَا الْبَابَ وَ قَدَّتْ قَمِیْصَهٗ مِنْ دُبُرٍ وَّ اَلْفَیَا سَیِّدَهَا لَدَا الْبَابِ ؕ قَالَتْ مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّاۤ اَنْ یُّسْجَنَ اَوْ عَذَابٌ اَلِیْمٌ ﴿۲۵﴾

25. And both ran [52] towards the door, and the woman tore his shirt from behind and both met the husband [53] of the woman near the door. She said what is the punishment [54] of him who desired evil with your wife, but that he should be imprisoned or a painfull chastisement?[55]

52. Hazrat Yusuf (on whom be peace) ran to escape while Zuleikha ran to grab him. At that point in time it was due to his miracle that the locks of the doors and their hooks began to open at his signal, though the keys to these locks were with Zuleikha.

53. Because the Aziz of Egypt in reality was not the master of Hazrat Yusuf (on whom be peace) as he was a free person, being forcefully and unjustly sold to him. It is for this reason that he is not called the master of Hazrat Yusuf (on whom be peace). From this emerges two issues:

1. The sale of a free person is not valid.
2. Anything bought from an illegal sale would be illegal to sell. The travellers had bought him through illegal sale, which means their purchase is not valid. Then they sold him

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which means this sale too is not valid.

54. Zuleikha accused Hazrat Yusuf (on whom be peace) of intention of adultery, and not adultery. Had he really had intention of it, then Zuleikha would be true in her claim, but the Holy QUR'AAN and a witness had stated that she is a liar. This tells us that even an intention of Allah. He is pure from this type of thing.

55. Lady Zuleikha herself suggested the punishment so as to ensure that the Aziz does not give an order to kill Hazrat Yusuf (on whom be peace) out of fit of anger and thereby deprive her of him.

26. He said , she allured me lest I may protect myself [56] and a witness of the household of the woman bore witness [57]. If his shirt is torn from before, then the woman is true [58] and he is a liar.

قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ وَ شَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنَ الْكٰذِبِيْنَ ﴿۲۶﴾

56. From this two issues emerge:

1. The intention of adultery was of Zuleikha alone as is understood from "She seduced me". Hazrat Yusuf (on whom be peace) expressed no such intention, otherwise this account would have been false and what he said would have been a li.e.

2. To lay a complaint to the judge against a criminal and to absolve oneself from the accusation is the practise of the Prophets. It is stated in a Hadith stay away from places where you could be accused.

57. From this we learn that under certain conditions the testimony of one is given full credence because the Holy QUR'AAN described this incident without any refutation. Even today single information in matters of integrity is accepted. The same ruling is with those Ahadith transmitted by only one narrator. From this the great status of Hazrat Ayesha Siddiqa (May Allah be pleased with her) is revealed that when Hazrat Yusuf (on whom be peace) was accursed his innocence was testified by a child, but when the beloved wife of the Beloved of Allah was accused Allah Almighty Himself testified about her innocence.

58. The full incident was as follows.

When the Aziz of Egypt asked Hazrat Yusuf (on whom be peace) to prove his innocence he pointed to Zuleikha's uncle's baby to ask him to testify. This baby was only four months old and was swinging in a cradle. This baby at once began to speak what the Holy QUR'AAN has narrated here. It should be remembered that few such infants have spoken this witness of Hazrat Yusuf (on whom be peace); the Holy Prophet صلی اللہ علیہ وآلہ وسلم who recited the praises of Allah Almighty at birth; Hazrat Isa (on whom be peace) Bibi Mariam; Hazrat Yahya (on whom be peace); Hazrat Ebrahim (on whom be peace); the baby of that woman who was accused of adultery when she was innocent; the baby of the afflicted woman of the Trench People of Ukhdood, the baby of the lady who would comb Hazrat Asiyah's hair; Mubarak Yamamah who testified at birth at the order of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the baby of the monk Juraij who testified. Thus, from this verse we learn we should take assistance from emblems and symbols to win a legal case, because here a baby testified that if Hazrat Yusuf (on whom be peace) had an evil intention then Zuleikha would not have been running after him, nor grab him nor would the shirt be torn from behind.

27. And if his shirt is torn from behind, then the woman is a liar and he is truthful.

وَاِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَ هُوَ مِنَ الصّٰدِقِيْنَ ﴿۲۷﴾

of sin had not emanated from this great Prophet

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فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّ ؕ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿۲۸﴾

28. Then when Aziz saw his shirt torn from behind, he said no doubt, this is the device of you women. No doubt your device is great[59].

59. This means the deceit of all the women is greater than that of men because their accusation seems to be accepted easily. Or, it could mean the deception of a woman is greater than that of the devil because Shaitaan tries to deceive under cover while she does it in the open. From this emerges a few issues:

1. A woman is totally deceitful and a cheater. The few women who gained nearness of Allah Almighty was due to the blessings of men. Water by nature is cold but due to the effect of fire it becomes hot. Although these words are spoken by the Aziz of Egypt, but Allah Almighty narrated them without any refutation, as if to support it. It is stated in a Hadith a woman is the devil's web through whom he traps men.

2. The mischief over woman is the worst type of mischief. The very first murder of Habeel was over a woman.

3. In comparison to the deception of the devil, that of the woman is much more intense. Say Allah Almighty regarding the deception of women: "*No doubt, your deceit is great*", while regarding the devil He said "*the devil's deceit is weak*". (S4 : V76)

4. Every woman is not deceitful. Some believing pious woman are even superior to angels. Says Allah Almighty regarding Sayyidah Mariam: "*And He has chosen you from amongst the women of the world*" (S3:V42) and regarding the consorts of the Holy Prophets صلى الله عليه وآله وسلم Allah. Almighty says: "*O wives of the Prophet ! you are not like other women*". (S33:V32)

يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ٚ وَ اسْتَغْفِرِيْ لِذَنْۢبِكِ ۖۚ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ﴿۲۹﴾

29. O Yusuf, do not think [60] of it, and O woman! Ask forgiveness of your [61] sin. No doubt, you are one of the sinners[62].

60. This means neither should you grieve about it, nor should you relate this incident to anyone. Preserve my honour and name for you are honest.

61. This means apologise to me, or to Hazrat Yusuf (on whom be peace) or seek forgiveness of Allah Almighty.

62. This means that intention of sin has come from you yet you are accusing Hazrat Yusuf (on whom be peace) who is innocent. From this we learn that prior to this Zuleikha was not of bad character. Only intention of sin emanated from her and that due to selfless ecstasy of love, like how the women of Egypt cut their hands in an unconscious state of love. Thereafter Lady Zuleikha repented which is being mentioned later in the Surah. Thus even this is a fact that later Lady Zuleikha came into marriage of Hazrat Yusuf (on whom be peace). Furthermore, it is an accepted fact that a wife of a Prophet remains protected from any type of wickedness and immorality. For this Allah Almighty used a mild word 'culprit' regarding Lady Zuleikha.

SECTION 4

وَ قَالَ نِسْوَةٌ فِي الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ تُرَاوِدُ فَتٰىهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ؕ اِنَّا لَنَرٰىهَا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۳۰﴾

30. And certain women in the city said[63] , The wife of Aziz allures the hearts of her young boy. No doubt, his love has deepened in her heart. We find her infatuated with love openly [64].

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63. Although the Aziz of Egypt did everything to conceal this incident, but some important people got wind of it. Here 'women' either refers to women in general or the following five women: the wives of the cook, the steward, headman of the stables, warder of the jail and gatekeeper (Tafseer Roohul Bayaan). Because these types of gossiping generally takes place more among women, hence this took place among them.

64. They began to gossip that Lady Zuleikha is not even mindful about her honour for falling in love with her self-purchased slave. They said this because upto now their eyes had not seen the captivating beauty and charm of Hazrat Yusuf (on whom be peace)

31. Then when Zuleikha heard [65] their whispering then she sent for them and prepared for them cushioned couches, and gave to each of them a knife [66] and said to Yusuf [67] Come forth to them. And when the women saw Yusuf, they began to speak of his greatness, and cut their, hands [68] and said, Holy is Allah he is not from mankind, he is not but a noble angel[69].

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ
مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ
فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ
أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا
بَشَرًا إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

65. Here the word MAKR means a secret device. Because their conversation was during a secret meeting, it is referred to as a device.

66. So that they could use the knife to cut and eat the fruit and meat. Islam has made it unlawful to eat by leaning against a pillow or to eat with a knife. During that period this was in vogue.

67. During that time Purdah or Hijaab was not compulsory and Lady Zuleikha has insisted that Hazrat Yusuf (on whom be peace) should appear in front of them. Had he not come there was a grave danger for him. Thus he did this permissible deed because of total helplessness. Also there was a hope that perhaps after seeing the beauteous face of Hazrat Yusuf (on whom be peace) some of the ladies may accept faith. The extra-ordinary beauty of Hazrat Yusuf (on whom be peace) was his miracle. To show a miracle is part of propagation. Hence he would be rewarded for this as well because for carrying propagation one will receive many rewards.

68. From this we learn that during the state of unconsciousness a person is not accountable for what he does. It is a serious criminal act to inflict injury upon oneself, but these ladies were not censured for it. Upon those sages who are lost in Divine meditation in the vision of Allah Almighty, laws of Shariah are not binding while they are in this condition. Similarly Lady Zuliekha should not be degraded. The intention of sin which emanated from her was in her unconscious state of love. Later the Holy QUR'AAN has stated her repentance: "*I had desired to allure his heart*". (S12:V51) She was not a woman of bad character. She was going to be the wife of a Prophet and Allah Almighty always protects the wife of a Prophet from indecency. Besides this intention there is no proof of her indecency. Allah Almighty had protected her from this as well.

69. Angels are well known for purity of face and chastity. The ladies of Egypt uttered these words at seeing not only Hazrat Yusuf's (on whom be peace) intense beauty, but they observed on it an absolute picture of chastity, modesty and honour. This does not mean that they had seen angels. The reflection of Hazrat Yusuf's (on whom be peace) image had fallen on every nook and cranny in such a way like the warmth of the sun falls on everything. (Tafseer Roohul Bayaan)

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قَالَتْ فَذٰلِكُنَّ الَّذِیْ لُمْتُنَّنِیْ فِیْهِؕ وَ لَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَؕ وَ لَىٕنْ لَّمْ یَفْعَلْ مَاۤ اٰمُرُهٗ لَیُسْجَنَنَّ وَ لَیَكُوْنًا مِّنَ الصّٰغِرِیْنَ﴿۳۲﴾

32. Zuleikha said , then this is he about whom you used to reproach me, and no doubt I desired to allure his heart then he preserved himself [70]. And no doubt, if he will not do what I say to him, then necessarily he will be put in prison and surely he shall bear insult [71].

70. From this we learn that Hazrat Yusuf (on whom be peace) had not even intended to commit a sin. If he had intended to sin, Lady Zuleikha would never have admitted her guilt, and Allah Almighty would not have allowed her words to be narrated without refutation.

71. This means he would be subjected to remain in jail with thieves and dacoits, which would be disgraceful for him.

قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَیَّ مِمَّا یَدْعُوْنَنِیْۤ اِلَیْهِۚ وَ اِلَّا تَصْرِفْ عَنِّیْ كَیْدَهُنَّ اَصْبُ اِلَیْهِنَّ وَ اَكُنْ مِّنَ الْجٰهِلِیْنَ﴿۳۳﴾

33. Yusuf said O my Lord, prison is dearer to me than the work to which she calls me [72] . And if You shall not turn their guile from me, then I shall incline towards them[73] and will be ignorant.

72. This tells us the pious servants of Allah Almighty give preference to difficulty during difficult situations. Hazrat Yusuf (on whom be peace) preferred to go to jail but did not give in to their suggestions.

73. These words of Hazrat Yusuf (on whom be peace) are based on his intense modesty and humility which shows that despite being innocent he at all times depended on Allah Almighty. Thus no believer should ever regard himself safe from the devil's guile. Always keep away from dangerous and risky places, and continue to seek refuge from Allah Almighty.

فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَیْدَهُنَّؕ اِنَّهٗ هُوَ السَّمِیْعُ الْعَلِیْمُ﴿۳۴﴾

34. Then his Lord heard his prayer, and turned the guile of the women [74] from him. No doubt, He hears, Knows.

74. This tells us when confronting a difficult. and troublesome situation, difficulty itself proves to be easier. May Allah Almighty protect us from all difficulties. Allah Almighty saved Hazrat Yusuf (on whom be peace) from the clutches of these ladies and kept him in jail, which he considered as bounty and kindness. Thus being saved from sin is Allah's great bounty.

ثُمَّ بَدَا لَهُمْ مِّنْۢ بَعْدِ مَا رَاَوُا الْاٰیٰتِ لَیَسْجُنُنَّهٗ حَتّٰى حِیْنٍ۠﴿۳۵﴾

35. Then even after seeing all signs, the same previous thought came to their mind [75] that they should put him in prison for a period.

75. This means that it was their opinion that no adverse effect should be taken of this incident. But after a while, but they saw it expedient to send him to the prison so that people will then believe that he was at fault. However, deep down in their hearts they knew that he

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was innocent. That time he was sent to the prison for about three days. The Egyptian king had three prisons: prison for those condemned to death, protective prison, prison for torment. The death cells were forty yards under ground in which the criminal was thrown from on top. He would be dead before reaching the ground. The cells of torment too were underground dungeons. They were kept in total darkness, and in them were kept snakes and scorpions. The protective cells were on ground in which the prisoners were kept. Hazrat Yusuf (on whom be peace) was kept in this.

SECTION 5

36. And two young men entered the prison [76] with him. One of them said I dreamt that I press wine[77] and the other said I dreamt that there are some breads on my head whereof the birds are eating. Tell us its interpretation. No doubt, we see you righteous.[78].

وَ دَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ؕ قَالَ اَحَدُهُمَاۤ اِنِّیْۤ اَرٰىنِیْۤ اَعْصِرُ خَمْرًا ۚ وَ قَالَ الْاٰخَرُ اِنِّیْۤ اَرٰىنِیْۤ اَحْمِلُ فَوْقَ رَاْسِیْ خُبْزًا تَاْكُلُ الطَّیْرُ مِنْهُ ؕ نَبِّئْنَا بِتَاْوِیْلِهٖ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِیْنَ ﴿۳۶﴾

76. One was the inspector of the kitchen, the other was the king's steward, both were accused of giving poison to the king. Both were sent to prison where Hazrat Yusuf (on whom be peace) was kept.

77. The steward said that he had dreamt that he was in a vineyard in which bunches of ripe grapes were hanging which I was pressing. The cook's dream is mentioned hereafter.

78. They said that we are seeing that you fast during the day, engage in worship during the night, help the prisoners in their difficulties. The interpretation of such pious people is always found to be accurate.

37. Yusuf said, the food which you used to get, will not come to you, but I shall tell you the interpretation thereof [79] before it comes to you, this is of that knowledg which my Lord has taught [80] me. No doubt, I did not concede to the religion [81] of the people who do not believe in Allah and they are the rejecters of the hereafter [82].

قَالَ لَا یَاْتِیْكُمَا طَعَامٌ تُرْزَقٰنِهٖۤ اِلَّا نَبَّاْتُكُمَا بِتَاْوِیْلِهٖ قَبْلَ اَنْ یَّاْتِیَكُمَا ؕ ذٰلِكُمَا مِمَّا عَلَّمَنِیْ رَبِّیْ ؕ اِنِّیْ تَرَكْتُ مِلَّةَ قَوْمٍ لَّا یُؤْمِنُوْنَ بِاللّٰهِ وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۳۷﴾

79. In this there is a mention of his unseen knowledge. Allah Almighty has granted me unseen knowledge through which I can inform you everything concerning food before hand i.e. what and when you would be eating and what effect will this food have on you, and from where the food would be coming. This Hazrat Yusuf (on whom be peace) had told them as an example, otherwise, he was fully aware of everything due to this unseen knowledge.

80. This knowledge of mine is inspired knowledge which is not acquired from any teacher. Allah Almighty has bestowed these branches of unseen knowledge upon me directly. This tells us that no one can be learned like the Prophets because they are students of Allah Almighty.

81. This means although I had very little opportunity of staying at home and had very

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little time to be in the company of these eminent people. Up to now most part of my life is spent in Egypt where the people are irreligious. Despite this, I did not accept their religion and remained firm on the religion of my forefathers. Here the word omit does not mean to leave out, but not to accept it as is stated by the pious translator Ala Hazrat (May Allah have mercy on him) because the meaning of leaving out is doing this after accepting it. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم lived with the infidels of Makkah where he not only safeguarded himself from even their evil beliefs, but was fully protected from even the intention of sin. This is the purity, greatness and chastity of the Prophets of Allah Almighty.

82. This tells us that Prophets at no time are infidels, polytheists or irreligious. All receive their religious from their parents, and they convey religion to their parents, etc. We further learn we should not conceal our religion but declare it openly. Though Hazrat Yusuf (on whom be peace) was in the country of the infidels, he did not conceal his faith.

38. And I followed the religion [83] of my fathers Ebrahim and Ishaq and Yaqoob. It is not for us to associate anything with Allah. That is a grace [84] of Allah upon us and mankind,[85] but most men thank not.

وَ اتَّبَعْتُ مِلَّةَ اٰبَآءِیْۤ اِبْرٰهِیْمَ وَ اِسْحٰقَ وَ یَعْقُوْبَ ؕ مَا كَانَ لَنَاۤ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ شَیْءٍ ؕ ذٰلِكَ مِنْ فَضْلِ اللّٰهِ عَلَیْنَا وَ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ﴿۳۸﴾

83. From this emerge a few issues:
1. We should follow the religion of our believing forefathers. Where this practice is condemned is concerning forefathers who are infidels.
2. The recognition of the pious. Any religion which is bereft of Prophet and saints is indeed false.
3. Being the son of a prophet or son of a saint is a means of being noble because Hazrat Yusuf (on whom be peace) in this statement has revealed of being the son of a prophet which is an expression of gratitude of this bounty of Allah Almighty.

84. This means on the group to which the prophets belong enjoy the Divine blessings and bounty that Allah Almighty protects us from the evil of practising every form of false beliefs. This tells us all prophets remain protected from false beliefs and evil practices prior to and after prophethood. Anyone who would regard them as having false beliefs at any state of their lives is rejecting this verse. Here polytheism means every type of false belief.

85. This means the purity and chastity of the prophets is a blessing of Allah Almighty upon them as well as their followers because due to their purity the people save themselves from sin. Security of the captain is the security of the ship.

39. O my two fellow prisoners are separate Lords better or Allah the One Omnipotent?[86].

یٰصَاحِبَیِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَیْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ؕ ﴿۳۹﴾

86. From this emerge a few issues:
1. It is permissible to call an infidel your companion and fellow countryman. Similarly if your father or brother are infidels it would be correct to call them as father or brother on account of this relationship. However it is totally forbidden to call infidels as your brothers e.g. my Hindu brother, etc. Says Allah Almighty: *"He (the devil) only invites his party"*. (S35:V6) 2. In propagation work

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one should use mild words but strong proofs.
3. To remind the dying person of his faith is Sunnah of the prophets. Hazrat Yusuf (on whom be peace) had learned that the cook would soon be hanged, hence he gave him this reminder.

40. You worship not besides Him but only names which you and your fathers have carved [87] out. Allah has sent down no authority [88] for them. There is no judgment but of Allah [89]. He commanded not [90] to worship anyone besides Him. This is the right [91] religion, but most men know not.

مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖۤ اِلَّاۤ اَسْمَآءً سَمَّیْتُمُوْهَاۤ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِؕ اَمَرَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِیَّاهُؕ ذٰلِكَ الدِّیْنُ الْقَیِّمُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ(۴۰)

87. This tells us that most idols of the polytheists are mere figments of their imagination without any truth e.g. the Hindu idols called Hanuman, Ganesh, Kishan, etc are all baseless, imaginary things, having faces of a monkey or an elephant. Any Muslim who tries to prove them to be prophets is very foolish. Let him first try to prove that such things ever existed.
88. This means revelation has come to prove that these idols were not gods nor has any prophet spoken of them as being deities. By authentic proof refers to these two e.g. Divine Revelation and prophets. From this we learn that mere conjecture and analogy are not enough in matters of beliefs, authentic proof of prophethood is very important.
89. By judgement here either means absolute judgement or creational judgement or command. In the socio-religious decision making creation of Allah Almighty too can become judges. This does not mean that no one can be accepted as judges in various matters besides Allah Almighty. Says Allah Almighty: "*Then appoint an arbiter from the family of the man, and from the family of the woman*". (S4:V35)
This reliance is on account of absolute judgement, while Prophets have full authority in religious judgement and decisions, while in other matters kings and judges have been vested with the authority of decision making.
90. At that time most Egyptians would worship the stars, while others were worshipping trees, stones, etc. There were no monotheists Hazrat Yusuf (on whom be peace) is the first person in Egypt to propagate the Oneness of Allah Almighty.
91. It is the Religion of the Prophets, which is the means of reaching Allah Almighty.

41. O my two fellow prisoners! As for one of you he will serve [92] wine for drink to his lord (King) and as for the other, he will be crucified, and the birds will eat of his head [93]. The matter about which you enquired has been decreed [94].

یٰصَاحِبَیِ السِّجْنِ اَمَّاۤ اَحَدُكُمَا فَیَسْقِیْ رَبَّهٗ خَمْرًاۚ وَ اَمَّا الْاٰخَرُ فَیُصْلَبُ فَتَاْكُلُ الطَّیْرُ مِنْ رَّاْسِهٖؕ قُضِیَ الْاَمْرُ الَّذِیْ فِیْهِ تَسْتَفْتِیٰنِؕ(۴۱)

92. This means that Oh you steward, you will once again be appointed to your position after being released from prison in three days time. The tree bunches of grapes signify these three days.
93. This means the cook will be crucified

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after three days. His corpse will wither on the cross and vultures will devour its flesh. The three baskets of bread signifies three days. After hearing the interpretaion the two replied we were just joking. There was no such dream. To this Hazrat Yusuf (on whom be peace) replied, "Whatever has come from my mouth is unalterable and will take place as told. Thus everything took place as foretold. The cook was the first person in the world to be crucified. (*Tafseer Roohul Bayaan*)

94. From this we learn that whatever is uttered from the mouth of a Prophet will always take place. What it means now whether you have seen a dream or not, whatever I have said now will not be altered.

42. And Yusuf said to one whom he considered would be saved of the two, mention me [95] before your lord; then Satan (the evil) made him forget [96] to mention him to his lord then Yusuf continued in the prison for several years more [97].

وَقَالَ لِلَّذِیْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِیْ عِنْدَ رَبِّكَ ؗ فَاَنْسٰىهُ الشَّیْطٰنُ ذِكْرَ رَبِّهٖ فَلَبِثَ فِی السِّجْنِ بِضْعَ سِنِیْنَ ؕ﴿۴۲﴾

95. From this we learn a person can be called a Lord i.e. a patron and a person who nourishes and supports. Also, that in times of need to obtain help from people is not idolatory but permissible and the practice of a Prophet. Observe, Hazrat Yusuf (on whom be peace) had accepted the assistance of this prisoner to obtain his freedom.

96. Some people are of the opinion that because Hazrat Yusuf (on whom be peace) had sought assistance from someone other than Allah Almighty the steward had forgotten to mention him to the king. But this is not correct. If this was the case then it should have been said that Allah Almighty had made the steward to forget, and that forgetting would not have been attributed to the devil. In fact, taking assistance from people is the sunnah of the Prophets. Hazrat Isa (on whom be peace) had said to his disciples: "*Who become my helpers towards Allah*". (S3:V52) Hazrat Zulqurnain had said: " *My Lord has given me control*" (S18 : V 95) Hazrat Yaqoob (on whom be peace) had sent his children to Egypt to bring wheat. If this was wrong then these great personages should have been censured for doing this. The fact of the matter is what is destined to take place will take place.

97. By this is meant seven years, but this period is after interpreting this dream. Before this Hazrat Yusuf (on whom be peace) had remained in prison for five years. He had thus remained in prison for a total of twelve years. The total Arabic letters of "Mention me to your Lord (king)".

SECTION 6

43. And the King said, I saw in a dream seven fat cows that they are being eaten by seven lean cows, and seven green ears of corn and seven other dry [98]. O courtiers! Answer to my dream if you know interpretation of the dreams[99].

وَقَالَ الْمَلِكُ اِنِّیْۤ اَرٰى سَبْعَ بَقَرٰتٍ سِمَانٍ یَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعَ سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ یٰبِسٰتٍ ؕ یٰۤاَیُّهَا الْمَلَاُ اَفْتُوْنِیْ فِیْ رُءْیَایَ اِنْ كُنْتُمْ لِلرُّءْیَا تَعْبُرُوْنَ ﴿۴۳﴾

98. Seven fat cows were eaten by seven lean cows, and lush green pods were being sucked by dry and withered pods. From this we learn that everything has its natural image and appearance. Famine and abundance of provisions were shown to him in the dream in

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the form of dry and lush greenpods respectively. Similarly, deeds on the Day of Judgement would appear in different forms which would be seen by the respective doers of them.

99. Either you yourselves interpret it or ask those who can interpret dreams to explain it.

44. They said, these are confused dreams, and we know not the interpretation of dreams [100].

قَالُوْٓا اَضْغَاثُ اَحْلَامٍ ۚ وَ مَا نَحْنُ بِتَاْوِيْلِ الْاَحْلَامِ بِعٰلِمِيْنَ ﴿۴۴﴾

100. Dreams are of few types: some are from Allah Almighty, some are from devilish suggestion, some from ones own thoughts, while the rest are from the figment of imagination and confusion which one experiences during the day. The first type is the true dream which is divinely inspired, all the others are figment of ones imagination (AHLAAM). They are called meaningless and confused dreams because that is the meaning of the *DWAGATH* - a collection of different straws e.g. a broom stick. These types of dreams too are a collection of meaningless, evil thoughts.

45. And the one who was saved of the two said when he remembered after a long time, I will tell you its interpretation, send me forth [101].

وَقَالَ الَّذِیْ نَجَا مِنْهُمَا وَ ادَّكَرَ بَعْدَ اُمَّةٍ اَنَا اُنَبِّئُكُمْ بِتَاْوِيْلِهٖ فَاَرْسِلُوْنِ ﴿۴۵﴾

101. Send me to the prison because in there is a great scholar who is an expert on interpretation of dreams because he had already experienced the expertness of, in this regard of Hazrat Yusuf (on whom be peace).

46. O Yusuf! O man of truth [102], give us interpretation regarding seven fat cows which are being eaten by seven lean ones and seven green ears and the other seven dry; perchance, I may return to the people, perchance they learn [103].

يُوْسُفُ اَيُّهَا الصِّدِّيْقُ اَفْتِنَا فِیْ سَبْعِ بَقَرٰتٍ سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّ سَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ ۙ لَّعَلِّیْۤ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُوْنَ ﴿۴۶﴾

102. A (SAADIQUE) a truthful person is one true to his word, but a sincere friend (SIDDEEQ) is one who is one faithful in his word, deed and beliefs. The first is one who does not talk a lie the second is one who does not have the capacity to utter falsehood. Saadiq is one whose words are in accordance with the incidence, while Siddeeq is one where the incidence is in accordance to his words i.e. things happen exactly as he says, as was the case with the cook. He tested Hazrat Yusuf (on whom be peace) about his fate, but it happened exactly as was told to him.

103. This means so that the Pharoah and his courtiers should become aware of the interpretation of this dream, or that they should become aware of Hazrat Yusuf's (on whom be peace) high degree of excellence and knowledge. Up to this stage they had not been able to recognize his true status, that he was a pearl and jewel of the highest calibre.

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قَالَ تَزۡرَعُوۡنَ سَبۡعَ سِنِیۡنَ دَاَبًا ۚ فَمَا حَصَدۡتُّمۡ فَذَرُوۡهُ فِیۡ سُنۡۢبُلِهٖۤ اِلَّا قَلِیۡلًا مِّمَّا تَاۡكُلُوۡنَ ﴿۴۷﴾

47. He said, You will do cultivation for seven continuous [104], years, then what you reap, leave it in its ear [105]. but a little which you may eat [106].

104. The word 'cultivate' signifies literal meaning and information i.e. first there will be seven years of rain on its time. During this period cultivate your lands well. Sow the seeds continuously in these years, because after this you would be experiencing seven years of drought in which there will be no growth of any grain. During these years whatever grain has been accumulated would benefit the creation of Allah Almighty.

105. From this we learn that Prophets are fully aware of the worldly and religious affairs which are concealed from ordinary human beings. here Hazrat Yusuf (on whom be peace) had outlined such agricultural procedure which only an expert agriculturist would know, that grain remains protected in the chaff. From this one learns that when the Holy Prophet صلی اللہ علیہ وآلہ وسلم had stopped them from engrafting date trees and then given them permission to do so, was not due to any lack of knowledge, but because the hastiness of the people in this matter. Had these people not been hasty in the matter they would have succeeded without engrafting. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم said "You have knowledge about all worldly affairs" were spoken to express displeasure. Furthermore, Hazrat Yusuf (on whom be peace) telling the Pharoah to appoint him as mininster of state Treasury, then organizing the distribution of the grain to those coming to seek it from other parts of the world, in such an excellent manner, go to show that Prophets have full knowledge of running state affairs with prior knowledge about it. Their knowledge is not restricted to only religious affairs but they possess comprehensive knowledge about religious affairs as well as worldly affairs. Otherwise what is the difference between a Molvi and a Prophet!

106. This means that remove the grain from the chaff in accordance with consumption needs, because grain removed from the chaff will become inedible within a year, and if it is left in the chaff it will last for much longer. In this Hazrat Yusuf (on whom be peace) is hinting that inculcate in you the habit of eating less because difficult times lay ahead.

ثُمَّ یَاۡتِیۡ مِنۡۢ بَعۡدِ ذٰلِكَ سَبۡعٌ شِدَادٌ یَّاۡكُلۡنَ مَا قَدَّمۡتُمۡ لَهُنَّ اِلَّا قَلِیۡلًا مِّمَّا تُحۡصِنُوۡنَ ﴿۴۸﴾

48. Then after it there shall come seven hard years. That shall eat up what you had stored up for them before, but a little which you may save [107].

107.This means you would be able to eat the grain you have accumulated during these years of drought and famine. However the quantity of grain you would be able to accumulate will depend on how much grain you would be sowing. From this we learn that saving for the rainy days is not against the principle of Tawakkul reliance on Allah Almighty, but rather it is Allah's command. Says Allah Almighty: "*Nor open it completely lest you sit down, blamed tired*". (S17:V29) Man at all times should try to save a little from his income because you don't know what the future is likely to be. We also learn that it is permissible to accumulate grain if it is not inconvenient to people. Otherwise doing this is forbidden. This is known in Arabic as *Ihtikaar* (hoarding) i.e. they will accumulate grain even if people can die of want of it, in anticipation of its scarcity or rise in price.

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49. Then thereafter there shall come a year wherein people will have rain and in which they will press juice [108].

ثُمَّ يَأْتِيْ مِنْۢ بَعْدِ ذٰلِكَ عَامٌ فِيْهِ يُغَاثُ النَّاسُ وَفِيْهِ يَعْصِرُوْنَ ﴿۴۹﴾

108. From this emerge two issues:
1. Sometimes the dreams of infidels too become true because the Pharoah was an infidel.
2. Conditions and difficulties, etc are of various forms, which can be seen in dreams, like on the Day of Judgement deeds will assume different froms.

SECTION 7

50. And the king said bring [109], him to me then when the messenger came[110], to him, he said return to your lord then ask him what bout the women who had cut their hands? No doubt my Lord know their guile[111].

وَ قَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖ ۚ فَلَمَّا جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰى رَبِّكَ فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الّٰتِيْ قَطَّعْنَ اَيْدِيَهُنَّ ؕ اِنَّ رَبِّيْ بِكَيْدِهِنَّ عَلِيْمٌ ﴿۵۰﴾

109. This means when the steward came in the presence of the Pharoah and related this interpretation to him, he became aware of the calibre of knowledge of Hazrat Yusuf (on whom be peace), and he understood that a person of such lofty knowledge and wisdom will indeed be of strong character and excellent practices. He should therefore place this entire administration and management in his hand, because he is not capable of executing it successfully.

110. It means either the same steward or another personal messenger of the king - the first assumption is stronger - came to Hazrat Yusuf (on whom be peace) and conveyed the message of the king to him requesting him to leave the prison. Hazrat Yusuf (on whom be peace) said this to him.

111. This tells us that to absolve oneself of blame and to clarify any misunderstanding about oneself is the practise of the Prophets. Observe, Hazrat Yusuf (on whom be peace) did not leave the prison until such time that the false blame that was levelled against his purity and chastity was not cleared by him making those ladies to admit that they had falsely accused him.

51. The King said, O women what business you had when you desired to allure the heart of Yusuf [112]. They said, Holy is Allah, we did not find any evil [113]. in him. The wife of Aziz said now the reality is discovered [114], I desired to allure his heart [115], and no doubt, he is truthful [116].

قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ يُوْسُفَ عَنْ نَّفْسِهٖ ؕ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوْٓءٍ ؕ قَالَتِ امْرَاَتُ الْعَزِيْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ ۫ اَنَا رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ وَ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ﴿۵۱﴾

112. The king asked the ladies if they had perceived any wrong being commited by Hazrat Yusuf (on whom be peace)? From this we learn that in an investigation question only those people who are directly involved in the incident. Further we also learn that even these ladies too had desired evil act from Hazrat Yusuf (on whom be peace), or had requested

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Lady Zuleikha to gain his attention hence the plural form of the verb "You plural desired to allure" is being used.

113. From this we learn people of Egypt were believing in Allah Almighty too, and it is possible that after seeing Hazrat Yusuf (on whom be peace) these women may have become monotheists and good believers. The reason being, this statement sounds like that in respect of believers.

114. This means on all the people, because the very special people on that very day had become fully aware of the purity and innocence of Hazrat Yusuf (on whom be peace). Observe the show of Divine splendour. At first it was Hazrat Yusuf (on whom be peace) who was trying to redeem himself of the blame, and today the king and his entire kingdom are beseeching him to come out of prison.

115. The declaration of Lady Zuleikha's repentance is being made by Allah Almighty, because admision of one's guilt is best effected through repentance. Thus it is totally forbidden to say anything evil about Hazrat Zuleikha because she is Hazrat Yusuf (on whom be peace) patron, companion and consort. Even Allah Almighty did not censure her when mentioning her error, as she had already repented. The repenting sinner becomes like a sinless person. That Hazrat Zuleikha is a wife of Hazrat Yusuf (on whom be peace) as proven from Hadith Shareef of Bukhari and Muslim Shareef. During his last illness the Holy Prophet صلی اللہ علیہ وآلہ وسلم had told his wives "*You are like the wives of Hazrat Yusuf* (on whom be peace). *SAWAHIB* is the plural of *SAHIBAH* signifying wives. Says Allah Almighty: "*Whereas there is no woman for Him*". (S6:V101) Thus what the Holy Prophet صلی اللہ علیہ وآلہ وسلم meant was you are like Zuleikha, the wife of Hazrat Yusuf (on whom be peace). This tells us that Hazrat Zuleikha is the wife of Hazrat Yusuf (on whom be peace). The plural from of the word is used to show that the object for which the simile is used is plural like the reference to the Companions as "suns of guidance" or "*The moon of Faith*"

116. Thereafter the king sent a message to Hazrat Yusuf (on whom be peace) that all the ladies have testified to your purity and innocence. Form this we learn patience is a great virtue and bounty of Allah almighty. By itself it may seem bitter but its fruit is very sweet.

52. Yusuf said, I have done this because Aziz should know that I betrayed him not behind his back, and Allah allows not the guile of betrayers [117].

ذٰلِكَ لِيَعْلَمَ اَنِّىْ لَمْ اَخُنْهُ بِالْغَيْبِ وَ اَنَّ اللّٰهَ لَا يَهْدِىْ كَيْدَ الْخَآٮِٕنِيْنَ ﴿۵۲﴾

117. From this we learn that falsehood will never prosper, truth ultimately prevails, deceitful person will always have a bad ending. Every scholar and lecturer should not speak of these ladies and Hazrat Zuleikha in any evil way because all of them have already repented for their error.

53. And I do not hold my soul free from sin [118]; no doubt the soul is wont to command evil but that on whom my Lord has mercy [119], No doubt, my Lord is Forgiving, Merciful.

وَمَآ اُبَرِّئُ نَفْسِىْ ۚ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّىْ ؕ اِنَّ رَبِّىْ غَفُوْرٌ رَّحِيْمٌ ﴿۵۳﴾

118.Hazrat Yusuf (on whom be peace) expressed this in all humility to Allah Almighty. He said to the envoy of the Pharoah that my remaining chaste and not giving in to the desires of Zuleikha was not due to my own perfection but it was due to the bounty of Allah

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Almighty. From this we learn that one should not be proud of his good deeds, but instead be grateful to Allah Almighty for giving you the guidance and opportunity for doing these good deeds. The purpose of this verse is not to show that mind and soul of the Prophets of Allah Almighty are not pure - because due to the bounty of Allah Almighty they are innocent of all sins.

119. From this emerge two issues:

1. Human self is of baser nature. Thus no one should be content with it.
2. The blessed Prophets are pure and free of sins because their souls and passion are included in "on whom my Lord has mercy". They are not of baser nature. Also, the devil is out of reach of them. Says Allah Almighty: *"No doubt those who are my bondsmen, you have no control over them"*. (S17:V65) It is for this reason that Hazrat Yusuf (on whom be peace) did not say that mine is a baser self.

54. The King said, bring him to me that I may choose him specially [120]. for myself. Then when he talked to him [121]. said certainly today you are a man dignified, trusted with us [122].

وَ قَالَ الْمَلِكُ ائْتُوْنِیْ بِهٖۤ اَسْتَخْلِصْهُ لِنَفْسِیْۚ فَلَمَّا كَلَّمَهٗ قَالَ اِنَّكَ الْیَوْمَ لَدَیْنَا مَكِیْنٌ اَمِیْنٌ﴿۵۴﴾

120. When the Pharoah heard of Hazrat Yusuf (on whom be peace) tolerance and knowledge, truthfulness, good treatment of the prisoners, patience and gratitude he was deeply impressed with his dignified nature and was anxious to meet. (KHAZAINUL IRFAAN)

121. The Pharoah sent a group of respectable men with stately dress and horses to the prison. They presented him with the royal dress and conveyed to him the king's message, which Hazrat Yusuf (on whom be peace) accepted. Thereafter he offered a prayer for the well being of all the prisoners and took leave of them and left from the prison in a stately manner. When he arrived at the palace door he said: "Allah is sufficient for me". The Pharoah who was well versed in seventy languages spoke to him. When the Pharoah was addressed in Arabic and Hebrew he was unable to reply in these languages. At that point in time Hazrat Yusuf (on whom be peace) was thirty years old. The Pharoah was totally taken aback by Hazrat Yusuf's (on whom be peace) different branches of knowledge at such a young age. (Khazainul Irfaan, Roohul Bayaan)

122. The Pharoah then listened to the interpretation of his dream from the sacred mouth of Hazrat Yusuf (on whom be peace). After learning the full account of it he said that he does not have the capacity to bear this burden and requested him to regulate the administration of it.

55. Yusuf said, set me over the treasures of earth. No doubt, I am watchful, knowing [123].

قَالَ اجْعَلْنِیْ عَلٰى خَزَآىٕنِ الْاَرْضِۚ اِنِّیْ حَفِیْظٌ عَلِیْمٌ﴿۵۵﴾

123. From this emerge a few issues:

1. When others are incapable, then it becomes permissible for the most capable person to obtain the reign of power and highest state post for the purpose of maintaining justice and order;
2. To lay your claim based on merit for such a post is acceptable.
3. It is permissible to be employed by an infidel king;
4. It is permissible to seek employment in departments whose revenue is of questionable nature;
5. It is permissible to accept gifts from the infidels;
6. It is permissible to be appointed to the

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post of judge, etc on behalf of a cruel king for the purpose of administering proper justice.

7. It is forbidden to conceal your religion. Its declaration is absolutely important.

8. The Prophets by nature are fully acqauinted with all bounties of religious and worldly knowledge. Observe, prior to this Hazrat Yusuf (on whom be peace) had neither ruled as a king or practised agriculture, yet he says: "I am watchful and knowing" (in these matters). He had not acquired this knowledge from any school.

56. And thus We gave control to Yusuf over this land [124]. wherein he might live wherever he wished. We cause Our mercy to reach whom We please, and We waste not the reward of the righteous.

وَ كَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِي الْاَرْضِ ۚ يَتَبَوَّاُ مِنْهَا حَيْثُ يَشَآءُ ؕ نُصِيْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَلَا نُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿۵۶﴾

124. A year later the king made Hazrat Yusuf (on whom be peace) king of Egypt, and after the death of the Aziz, Zuleikha got married to him.

57. And surely the reward of the hereafter is better of those who believed and remained duty bound[125]

وَلَاَجْرُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ ﴿۵۷﴾

125. From this we know that the bounties which the pious people receive in this world will not de deducted from the bounties of the Hereafter. They will receive much more in the Hereafter. The world and its bounties are temporary while the Hereafter is permanent.

SECTION 8

58. And the brethren [126], of Yusuf, came, then appeared before him, and Yusuf recognized them but they remained unaware of him.

وَجَآءَ اِخْوَةُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَ هُمْ لَهٗ مُنْكِرُوْنَ ﴿۵۸﴾

126. Hazrat Yusuf (on whom be peace) in these seven years of easy circumstances cultivated abundant grain and accumulated it. When the years of famine set in and rain stopped completely, the people in the first year consumed the grain from what they had saved. In the second year when the grain on the market had been fully utilised people came with their money to purchase the grain from Hazrat Yusuf (on whom be peace); in the third year they purchased it with their jewellery and live stock; in the fourth year they gave their slaves and maids to obtain the grain; on the fifth year they gave their entire immovable property to obtain the grain; in the sixth year they sold their children to purchase the grain and the seventh year they sold themselves and became the slaves of Hazrat Yusuf (on whom be peace) i.e. all the ladies of that place became his handmaids, and the men became his slaves. The Prophet of Allah Almighty then freed all of them and returned all their possessions to them. From this we learn that Allah Almighty had brought about this famine to cleanse the stigma of slavery from his beloved Prophet, and to re-unite the separated children with their parents. This is how Allah Almighty elevates the honour and dignity of His Prophets, sometimes even by plunging the world into anxiety and inconvenience. During this period his brothers too had come to Egypt to purchase grain. On their first trip they had not brought Benjamin.

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59. And when he got ready their baggage [127], he said, bring your step brother to me, do you not see that I give full measure and I am the best host [128].

وَ لَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُوْنِیْ بِاَخٍ لَّكُمْ مِّنْ اَبِیْكُمْ ۚ اَلَا تَرَوْنَ اَنِّیْۤ اُوْفِی الْكَیْلَ وَ اَنَا خَیْرُ الْمُنْزِلِیْنَ ۝۵۹

127. As about forty years had lapsed since they had thrown Hazrat Yusuf (on whom be peace) in the well they were under the impression that their brother must have died. Therefore they said, Oh King, we are sons of a Prophet. We were twelve brothers but one was devoured by a wolf so we are now eleven. Hearing this Hazrat Yusuf (on whom be peace) asked: "Where is your eleventh brother?" They replied: "We have left him to take care of grief-stricken father".

128. Therefore your brother Benyamin will not be inconvenienced here in any way. Hazrat Yusuf (on whom be peace) had entertained them well.

60. But if you bring him not to me, then there is not measure for you with me and approach me not.

فَاِنْ لَّمْ تَاْتُوْنِیْ بِهٖ فَلَا كَیْلَ لَكُمْ عِنْدِیْ وَ لَا تَقْرَبُوْنِ ۝۶۰

61. They said, we shall desire him from his father, and we are certainly to do it.

قَالُوْا سَنُرَاوِدُ عَنْهُ اَبَاهُ وَ اِنَّا لَفٰعِلُوْنَ ۝۶۱

62. And Yusuf said to his servants put their capital in their saddlebags, perhaps they may recognize [129], it when they go back to their home, perchance they may return [130].

وَ قَالَ لِفِتْیٰنِهِ اجْعَلُوْا بِضَاعَتَهُمْ فِیْ رِحَالِهِمْ لَعَلَّهُمْ یَعْرِفُوْنَهَاۤ اِذَا انْقَلَبُوْۤا اِلٰۤى اَهْلِهِمْ لَعَلَّهُمْ یَرْجِعُوْنَ ۝۶۲

129. So that they may recognize the money and get the impression that it has been returned as a form of assistance for us, or that they may understand the true meaning of gratitude and accept him as their benefactor, and when they come back for the grain they may bring Benyamin with them.

130. This means either due to this kindness they would come again, or they may come back to return this money thinking that it was wrongfully given to them because children of the Prophet do not keep things that are doubtful. However the first possibility is stronger as is being made to understand from the passages that follow.

63. Then when they returned to their father [131], they said, O our father, the food grain has [132], been denied to us, so send with us our brother that we may bring food grain and we shall surely safeguard him [133].

فَلَمَّا رَجَعُوْۤا اِلٰۤى اَبِیْهِمْ قَالُوْا یٰۤاَبَانَا مُنِعَ مِنَّا الْكَیْلُ فَاَرْسِلْ مَعَنَاۤ اَخَانَا نَكْتَلْ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ ۝۶۳

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131. Before opening the merchandise they spoke highly of the king to Hazrat Yaqoob (on whom be peace), so much so that if our own brother was the king he would not have treated us so well.
132. By this is meant the king of Egypt have instructed us that if we did not take our brother Benyamin with us he would not give the grain to us. If Benyamin goes we too will receive the grain, while his share would be separate. Thus it is now absolutely necessary to send Benyamin with us.
133. To bring him back safely is our responsibility.

قَالَ هَلْ اٰمَنُكُمْ عَلَيْهِ اِلَّا كَمَآ اَمِنْتُكُمْ عَلٰٓى اَخِيْهِ مِنْ قَبْلُ ؕ فَاللّٰهُ خَيْرٌ حِفْظًا ۪ وَّ هُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۶۴﴾

64. He said, May I trust you about him likewise I trusted you before about his brother [134], Then Allah is the best Guard he is the Most Merciful of the merciful [135].

134. This tells us that a person who deceives you once you should be cautious of him - once bitten twice shy. It is stated in a Hadith that a believer can not fall in the same hole twice.
135. When sending Hazrat Yusuf (on whom be peace) the father had forgotten the remembrance of Allah Almighty, as a result of which they were separated. Now he was fully conscious of Allah Almighty and due to this those separated were brought together. From this we learn that a Prophet is immediately alerted of even his trivial error. We further learn that the remembrance of Allah Almighty is an excellent means to ward off any calamity.

وَ لَمَّا فَتَحُوْا مَتَاعَهُمْ وَ جَدُوْا بِضَاعَتَهُمْ رُدَّتْ اِلَيْهِمْ ؕ قَالُوْا يٰۤاَبَانَا مَا نَبْغِيْ ؕ هٰذِهٖ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا ۚ وَ نَمِيْرُ اَهْلَنَا وَ نَحْفَظُ اَخَانَا وَ نَزْدَادُ كَيْلَ بَعِيْرٍ ؕ ذٰلِكَ كَيْلٌ يَّسِيْرٌ ﴿۶۵﴾

65. And when they opened their goods, they found their capital returned[136]. to them. They said O our father, now what more should we desire? Here is our capital that has been returned to us. And we shall bring food grain for our family and we shall guard our brother [137], and we shall find and extra camel load This offering is nothing before a King [138].

136. These people fully understood that the king had deliberately returned their money and since it is returned as a gift from him it is permissible to use it. This tells us that anything which according to ones thinking has a greater possibility of being lawful its use is permissible.
137. So that this protection becomes the atonement of our previous sins. We have already erred once by not protecting Hazrat Yusuf (on whom be peace), but try us now. It should be remembered that this time they are making a sincere promise of taking care of Benyamin while in the case of Hazrat Yusuf (on whom be peace), their promise of protecting him was a deliberate scheme of their part. hence this promise of theirs was sincere. For this reason Hazrat Yaqoob (on whom be peace) made the statement which follows.
138.By this is meant we have already tested this king's kindness and generosity. For him to give the grain in such large quantity is nothing. What appears so much to us is insignificant to him. Because Hazrat Yusuf (on

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whom be peace) was the total master of the grain, he was in a position to change whom he wished and give free to whom he desired. Afterwards he did return everyone's money. Thus no one can raise any objection at this action of giving the king's grain free of charge to his brothers.

66. He said I will never send him with you, until you give me this solemn pledge [139], of Allah that you will be surely bring him back, but that you may be encompassed [140]. Then when they gave Yaqub solemn pledges, he said, Allah is responsible over what we say [141].

قَالَ لَنْ اُرْسِلَهٗ مَعَكُمْ حَتّٰى تُؤْتُوْنِ مَوْثِقًا مِّنَ اللّٰهِ لَتَاْتُنَّنِیْ بِهٖۤ اِلَّاۤ اَنْ یُّحَاطَ بِكُمْ ۚ فَلَمَّاۤ اٰتَوْهُ مَوْثِقَهُمْ قَالَ اللّٰهُ عَلٰى مَا نَقُوْلُ وَكِیْلٌ ﴿۶۶﴾

139. By this is meant take an oath on Allah Almighty. Hazrat Yaqoob (on whom be peace) asked them to do this because in respect to Hazrat Yusuf (on whom be peace) they had deceived him. From this we learn that in times of need it is permissible to take an oath and make others take an oath.
140. This tells us that Hazrat Yaqoob (on whom be peace) is fully aware about the incidents that would be taking place and that Benyamin would be held back in Egypt. What it means that if it is going to be beyond your power to bring back my Benyamin it is all right.
141. This means even after your pledge my trust is in Allah Almighty, and no one else. From this we learn that the true meaning of trust in Allah Almighty is an act upon the recources at hand but keep the provider of resources in sight.

67. And said he, O my sons, enter not by one door, but enter you by separate [142]. gates. I can not save you against [143], Allah All decisions belong to Allah [144], I relied on Him , and let the reliant rely on Him.

وَقَالَ یٰبَنِیَّ لَا تَدْخُلُوْا مِنْۢ بَابٍ وَّاحِدٍ وَّادْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ؕ وَ مَاۤ اُغْنِیْ عَنْكُمْ مِّنَ اللّٰهِ مِنْ شَیْءٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ عَلَیْهِ تَوَكَّلْتُ ۚ وَعَلَیْهِ فَلْیَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿۶۷﴾

142. This means at that time Egypt had four different doors to enter the city. Or Hazrat Yaqoob (on whom be peace) may have said this so that they may remain protected from people's evil eye. He did not give this instruction on their first trip because the Egyptians were not aware that they were children of one father. Also they were all young and handsome, and since they had become centre of attention of the king on their first trip, people now would take much more interest in them due to their fame. From this we learn that there is truth in the concept of evil eye which can effect harm on whom it falls. Furthermore, to take precaution against it is the practise of the Prophets.
143. This advice is a device to seek protection from the evil eye but mere device and place cannot change destiny and fate. The author of Tafseer Khazain says the instruction to enter Egypt through different doors was given so that due to this pretence Benyamin would able to stay with Hazrat yusuf (on whom be peace). In this way while the rest of the brothers would become divided in groups of two Benyamin would be by himself, as a result

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of which Hazrat Yusuf (on whom be peace) would keep him by him. From this we learn that Hazrat Yaqoob (on whom be peace) was fully aware of every action of Hazrat Yusuf (on whom be peace).

144. This means that creational command "*be, and it becomes*" belongs to Allah Almighty alone. None is associated with him in this. The rules and commanders of the world in a metaphorical sense are given authority by Allah Almighty.in matters of legal commands. Hence there is no contradiction in this verse. Says Allah Almighty that if a dispute takes place between the husband and a wife "*Then appoint one arbiter each from the family of the husband and the side of the family of the wife*". (S4:V35) Thus this verse does not contradict the verse quoted.

68. And when they entered after the manner their father had commanded [145], it could not save [146], them against Allah , yes there was a desire in the heart of Yaqub [147]. which he fulfilled. And verily, he is the man of knowledge [148], by Our teaching, but most men know not [149].

وَ لَمَّا دَخَلُوْا مِنْ حَیْثُ اَمَرَهُمْ اَبُوْهُمْ ؕ مَا كَانَ یُغْنِیْ عَنْهُمْ مِّنَ اللّٰهِ مِنْ شَیْءٍ اِلَّا حَاجَةً فِیْ نَفْسِ یَعْقُوْبَ قَضٰىهَا ؕ وَ اِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ﴿۶۸﴾

145. The sons of Hazrat Yaqoob (on whom be peace entered Egypt from different doors as per their fathers instruction. This tells us that obeidence to the father is greatly liked by Allah Almighty. Thus their obedience is being described in loving words.

146. This means a device or plan cannot change fate. However, prayer of the pious can alter one's fate. Due to Hazrat Adam's (on whom be peace) prayer the life span of Hazrat Dawood (on whom be peace) was increased from sixty to hundred years. Infact due or prayer itself is destiny or fate. The Holy QUR'AAN states that due to the prayer of the devil's life span has been lengthened.

147. This means bringing Benyamin and Hazrat Yusuf (on whom be peace) together was Hazrat Yaqoob's (on whom be peace) great desire which was achieved through this plan. Hazrat Yaqoob (on whom be peace) is a possessor of vast knowledge.

148. This means Hazrat Yaqoob (on whom be peace) is fully aware of what had happened to Hazrat Yusuf (on whom be peace) as well as what would happen to him. This is true because when interpreting his son's dream he had already said: "*And thus your Lord will select you*"... (S12:V6)

149. This means most people reject the different branches of knowledge of those who are beloved to Allah Almighty. They always maintain that Hazrat Yaqoob and Hazrat Yusuf (on them be peace) did not possess much knowledge.

SECTION 9

69. And they went to Yusuf, he gave his brother [150], a place near himself he said believe I am your brother therefore be not grieved of whatever they do [151].

وَ لَمَّا دَخَلُوْا عَلٰى یُوْسُفَ اٰوٰۤى اِلَیْهِ اَخَاهُ قَالَ اِنِّیْۤ اَنَا اَخُوْكَ فَلَا تَبْتَىٕسْ بِمَا كَانُوْا یَعْمَلُوْنَ ﴿۶۹﴾

150.His brothers informed Hazrat Yusuf (on whom be peace) that they had brought Benyamin with them. He replied that they had responded well to his wishes. Thereafter he treated them all very cordially and hospitabily. He had laid seperate tables for

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them and made them sit in pairs per table. Because Benyamin was left alone he began to cry and thought to himself that had Hazrat Yusuf been present today he would have sat with me. On seeing him crying Hazrat Yusuf (on whom be peace) said to him since you are alone come and join me at the table.

151. During the meal Hazrat Yusuf (on whom be peace) said to Benyamin how would you like it if I were to take the place of your brother. To this Benyamin replied: Is it possible for anyone to get a brother like you. But how would it be possible for you to be the son of Hazrat Yaqoob (on whom be peace) and Rachel. Hearing this Hazrat Yusuf (on whom be peace) cried and quietly said "I amYusuf, but do not disclose this secret to anyone." On hearing this Benyamin was enraptured with ecstasy and said now I would never be separated from you. Hazrat Yusuf (on whom be peace) said that there is no possibility of keeping you behind besides linking something distasteful to you which would give one the reason to keep you back. Benyamin agreed to this. (Tafseer Khazainul Irfaan) As a result of this the following incident took place. From this we learn that whatever took place happened due to a mutual agreement and was not aimed at disgracing Benyamin in any way.

70. Then when he made ready their baggage he put the drinking cup in the saddlebag of his brother [152]. Thereafter a Crier cried. O men of Caravan no doubt, you are thieves[153].

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِيْ رَحْلِ اَخِيْهِ ثُمَّ اَذَّنَ مُؤَذِّنٌ اَيَّتُهَا الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ ﴿۷۰﴾

152. Either Hazrat Yusuf (on whom be peace) placed the cup in the grain himself or asked someone else to place it. Thereafter he asked the security guard for the cup who searched for it but could not find it. He then ran after this caravan and uttered these words. He thought that since he had measured the grain for them with the cup, they must have taken it.

153. These words are not spoken by Hazrat Yusuf (on whom be peace) otherwise they would have been false, these words were uttered by the caller who was totally unaware of what had actually transpired. Hence there is no contradiction in the verse.

71. They said and turned to them. What it is that you find not.

قَالُوْا وَ اَقْبَلُوْا عَلَيْهِمْ مَّاذَا تَفْقِدُوْنَ ﴿۷۱﴾

72. They said, we do not find the kings measuring cup [154], and whosoever will bring it, he shall have a camel's [155]. load and I am his guarantor [156].

قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَ لِمَنْ جَآءَ بِهٖ حِمْلُ بَعِيْرٍ وَّ اَنَا بِهٖ زَعِيْمٌ ﴿۷۲﴾

154. The king would drink water from this cup and was decked with jewels. At that point in time the grain was measured with it. This cup was placed in Benyamin's goods after which the caravan left for Kanaan.

155. This means who ever brought back the cup would be given a reward of one camel and grain. Now a days too reward is announced to recover lost things. This verse serves as a source for it.

156. This tells that it is permissible to stand as security and guarantee for goods. The word *ZAEEM* stands for guarantee. Today too there is the practice of standing as a guarantor. The source of this practice is the verse under discussion.

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قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِی الْاَرْضِ وَ مَا كُنَّا سٰرِقِیْنَ۝۷۳

73. They said By God you are well aware that we came not for creating mischief in the land, nor are we are thieves [157].

157. Because we have come twice to Egypt, and you have tested our piety and purity. Such God-fearing people cannot be thieves. We don't even feed our camels with stolen fodder. When we set out on a journey we leave our homes with food for ourselves and fodder for our animals.

قَالُوْا فَمَا جَزَآؤُهٗۤ اِنْ كُنْتُمْ كٰذِبِیْنَ۝۷۴

74. They said what is the penalty of him, if you be liars?[158].

158. This means if the item under question is found in your possesion, you should suggest the punishment for it. From this we understand that it is acceptable to propose and suggest punishment for a crime mutually an condition that the punishment proposed is not contrary to Islamic law.

قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِیْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗؕ كَذٰلِكَ نَجْزِی الظّٰلِمِیْنَ۝۷۵

75. They said , its penalty is that he in whose baggage it is found, be himself the servant in recompense. Thus is the punishment of the unjust at our place [159].

159. This means the punish for stealing in the religion of Hazrat Yaqoob (on whom be peace) was that the owner could keep the thief as a slave for as long as he liked, but he had no right to sell him. He could only obtain service from him.

فَبَدَاَ بِاَوْعِیَتِهِمْ قَبْلَ وِعَآءِ اَخِیْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِّعَآءِ اَخِیْهِؕ كَذٰلِكَ كِدْنَا لِیُوْسُفَؕ مَا كَانَ لِیَاْخُذَ اَخَاهُ فِیْ دِیْنِ الْمَلِكِ اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُؕ وَ فَوْقَ كُلِّ ذِیْ عِلْمٍ عَلِیْمٌ۝۷۶

76. Then first he began the search of their bags before the bag of his brother then he took it out from the bag of his brother [160]. We taught Yusuf thus to plan [161]. He could not take his brother under the King's Law [162]. but this is what Allah willed. We exalt in degrees whomsoever We please. And above every man of knowledge there is One of More Knowledge [163].

160. From this we learn that religious evasions are prmissible because Hazrat Yusuf (on whom be peace) had adopted an excuse to hold back Benyamin which was an absolutely correct means adopted . It was not causing cruelty to anyone. Allah Almighty had taught Hazrat Ayob (on whom be peace) to adopt one form of excuse "*Take in your hand a broom of dry grain and strike therewith*". (S38:V44)

161. It should be remembered that in adopting this excuse Hazrat Yusuf (on whom be peace) had not spoken a lie, because it was his servant who had said to the brothers that you are thieves, who was totally unaware of what had transpired. Neither did Hazrat Yusuf (on whom be peace) accuse his brother of stealing because what had transpired took place after consultation with Benyamin. Allah Almighty

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praised it and said: "*We taught Yusuf thus to plan*". Regarding this matter he first asked the brothers for its legal consequences which made it easier to keep back Benyamin. Neither was the secret let out nor was the Egyptian law of flogging the thief and ex1 1iting wealth from him which is twice the quantity stolen. Also we learnt that the deeds of the prophets are secret deed of Allah Almighty. Raising objection against them is raising objection against Allah Almighty. Observe, this plan to hold back Benyamin was adopted by Hazrat Yusuf (on whom be peace) but Allah Almighty says that it was He who had taught him this.

162. This means that had Hazrat Yusuf (on whom be peace) not settled this punishment from his brothers before hand, he would not be in the position to hold back Benyamin in terms of the Egyptian law. This law did not advocate making the thief a slave.

163. From this emerge two issues:

1. All the brothers were religious scholars, but Hazrat Yusuf (on whom be peace) was more learned then all of them.
2. Religious knowledge is a means of achieving elevated position, and that a scholar is superior to a non-scholar.

قَالُوْٓا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ ۚ فَاَسَرَّهَا يُوْسُفُ فِيْ نَفْسِهٖ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ اَنْتُمْ شَرٌّ مَّكَانًا ۚ وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ﴿۷۷﴾

77. The brothers said if he commits [164], theft, then no doubt his brother has already committed theft [165], before, then Yusuf kept this thing secret in his heart and did not disclose it to them. He said within himself, you are at worse [166], place, and Allah knows well what you fabricate [167].

164. This means that firstly Benyamin had not stolen, the cup was erroneously placed in his goods, and if he had actually stolen, then we had not advised him to do so. We are from a different mother and he is from another mother. His blood brother Hazrat Yusuf (on whom be peace) too had once stolen.

165. This is a reference to Hazrat Yusuf's (on whom be peace) childhood in which he once stole his uncle's idol broke it and threw it in the filth. This was done for the sake of dissuading his uncle from idolatory and not for mere stealing. However, here his brothers spoke of it to taunt Hazrat Yusuf (on whom be peace).

166. By this is meant Hazrat Yusuf (on whom be peace) did not want to disclose to them that the noble work which he did, is referred to by his brothers as theft and whatever they had done to him they are not ashamed or sorry about it. It should be remembered that whoever steals or breaks an idol, or steal any musical instrument or breaks it, his hands will not be cut off for it, because such a person can say that I did this to eradicate idolatory and sinful activity, stealing was not my motive.

167. This means Allah Almighty knows that the actual happening is not what you are claming it to be, neither Hazrat Yusuf (on whom be peace) had stolen nor Benyamin. In the case of Hazrat Yusuf (on whom be peace) it was for breaking the idol, while in the case of Benyamin it was a plan to hold him back.

قَالُوْا يٰٓاَيُّهَا الْعَزِيْزُ اِنَّ لَهٗٓ اَبًا شَيْخًا كَبِيْرًا فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ﴿۷۸﴾

78. They said, O Aziz, he has a father aged and advanced in years [168], so take one of us in his place. No doubt we are seeing your favours [169].

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168. They said to the king we have an aged father who is grief stricken at the death of Hazrat Yusuf (on whom be peace)and who finds comfort and solace in Benyamin. If you hold back Benyamin our father would become extremely perturbed and restless because this would destroy his last hope and support.

169. Because law is one thing and kindness and benevolence is something else, and that benevolence is superior to law. From this we learn that in the religion of Hazrat Yaqoob (on whom be peace) the punishment of a thief was regarded as violation of human right and not Divine right, otherwise he would not have made a recommendation for it. In our present Islamic law too before the case of theft reaches the magistrate it is regarded as violation of human right, but once it reaches the magistrate it becomes violation of Divine right, as after this the person who's right is violated cannot pardon the thief.

قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا عِنْدَهٗۤ ۙ اِنَّاۤ اِذًا لَّظٰلِمُوْنَ ﴿۷۹﴾

79. He said, be refuge of Allah that we should take any other but him with whom we found our goods then we shall surely be unjust [170].

170. Because we have received the command from Allah Almighty to hold back Benyaminn. Also, we have made a promise to Benyamin to hold him back. Thus if we allow him to go and hold you back we would be undermining Divinely inspired order, and breaking our promise to Benyamin. The reason being at that time the punishment for stealing was based on human right, which could be pardoned by a human being.

SECTION 10

فَلَمَّا اسْتَیْــٴَـسُوْا مِنْهُ خَلَصُوْا نَجِیًّا ؕ قَالَ كَبِیْرُهُمْ اَلَمْ تَعْلَمُوْۤا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَیْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَ مِنْ قَبْلُ مَا فَرَّطْتُّمْ فِیْ یُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى یَاْذَنَ لِیْۤ اَبِیْۤ اَوْ یَحْكُمَ اللّٰهُ لِیْ ۚ وَ هُوَ خَیْرُ الْحٰكِمِیْنَ ﴿۸۰﴾

80. Then when they were disappointed [171], of him, they began conferring going apart. His elder brother said, do you not remember that your father had taken a solemn pledge[172], of Allah from you, and before this how you committed mistake [173]. regarding Yusuf? Then I shall not move from this place until my father permits or Allah commands [174]. me and His command is best.

171. This is that incident about which Hazrat Yaqoob (on whom be peace) had hinted at the time of departure when he had said to his sons: "*That you may be encompassed*" (S12:V66) Observe! how farsighted is a Prophet of Allah.

172. Your father had made you promise in respect of protecting Benyamin and bring him safely with you. We have failed to protect him. Otherwise we should have kept a close eye on his goods and kept his bundle close so that there was no possibility for the cup to come out of it and for them to keep Benyamin behind. We have already broke our pledge in respect of Hazrat Yusuf (on whom be peace).

173. This tells us that expressing remorse at sin is the origin of repentance. These people have expressed regret for their previous

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incident, hence they had obtained forgiveness. It is not necesary to use the word Taubah when seeking repentance. Words reflecting remorse and regret are sufficient for it. Thus the thought of remorse of these brothers was a means of repentance for them. Now if any one regards them as evil is cruel and unjust.

174. This means I would remain behind in Egypt until such time my father gives me permission to return to Kanaan or the king releases Benyamin. With what face can I go back to my father. These words are spoken by Yahooda who was the eldest amongst them. Later it was him who came to Hazrat Yaqoob (on whom be peace) bringing the glad-tidings about Hazrat Yusuf (on whom be peace). Some scholars have stated that these words were spoken by Roobeel who was most intellegent amongst them.

81. Return you all to your father, and say, O our father verily your son has committed [175], theft, and we had become witnesses to this much what we had in our knowledge, and we were not guardians over the unseen.

ارْجِعُوْٓا اِلٰٓى اَبِيْكُمْ فَقُوْلُوْا يٰٓاَبَانَآ اِنَّ ابْنَكَ سَرَقَ ۚ وَ مَا شَهِدْنَآ اِلَّا بِمَا عَلِمْنَا وَ مَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ ﴿۸۱﴾

175. This means that the stealing has been linked to them. Therefore they had continued to say that we are not the guardians of the unseen. Allah Almighty knows best whether under the present circumstances they are thieves or not. From this we learn that even after goods are recovered from a person, the onlookers cannot with certainty call such a person a thief. The judge too will pass the judgement of cutting of the hands after full investigation, not merely on finding goods in the possession of the person.

82. And enquire of the town wherein we [176]. were and the Caravan in which we came. And no doubt, we are truthful [177].

وَسْـَٔلِ الْقَرْيَةَ الَّتِيْ كُنَّا فِيْهَا وَ الْعِيْرَ الَّتِيْٓ اَقْبَلْنَا فِيْهَا ؕ وَ اِنَّا لَصٰدِقُوْنَ ﴿۸۲﴾

176. This tells us that in Arabic the word QARYAH is used for a city as well. Observe! these brothers have referred to Egypt as QARYAH - town or city. Thus while this word has been used for Jummah Prayer, it would denote town or city, because Jummah Prayer cannot be perfromed in a village.

177.Because once before they had acted in a dishonest manner, they now knew that their father would not believe them even when they would be speaking the truth. Hence they said "*Ask the people of Egypt for the truth*" Therefore one should always make it the habit of speaking the truth at all times.

83. He said , your souls have made for you some excuse [178]. Then patience is good. It is near that Allah may bring them all to [179], me No doubt, it is he the Knowing the wise.

قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ عَسَى اللّٰهُ اَنْ يَّاْتِيَنِيْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿۸۳﴾

178. In this word "*your souls*" Hazrat Yusuf (on whom be peace) too is included. Its purpose is to show that even in the separation of Hazrat Yusuf (on whom be peace) my sons had a hand in it and the same is the case with Benyamin i.e. it is Hazrat Yusuf (on whom be peace) who had adopted this plan, otherwise it was not possible for Benyamin to steal. This

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tells us that Hazrat Yaqoob (on whom be peace) was fully aware of every action of Hazrat Yusuf (on whom be peace). By using the plural "your souls" Hazrat Yusuf (on whom be peace) tells them that had you not made the king aware of our laws, he would not been able to keep back Benyamin, because in their legal system this is not the punishment prescribed for stealing.

179. From this we learn that Hazrat Yaqoob (on whom be peace) was fully aware that Benyamin is in Egypt with his brother Hazrat Yusuf (on whom be peace) because "with them" denotes the plural form used for at least three persons. Since Yahooda had remained behind, that Hazrat Yusuf (on whom be peace) the third brother. Further, Hazrat Yaqoob (on whom be peace) also knew that soon all of them would be meeting him. The word "bring them" does not mean that those people will come to Kanaan to meet me, but that they will come to meet me. This is exactly what happened because when Hazrat Yaqoob (on whom be peace) went to Egypt, Hazrat Yusuf (on whom be peace) and Benyamin went to the outskirts of Egypt to welcome him.

84. And he turned away his face from him and said, Ah woe on the separation of Yusuf, and his eyes were whitened with grief and he suppressed his anger [180].

وَ تَوَلّٰى عَنْهُمْ وَ قَالَ یٰۤاَسَفٰى عَلٰى یُوْسُفَ وَ ابْیَضَّتْ عَیْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِیْمٌ ﴿۸۴﴾

180. From this verse emerge a few issues:

1. It is permissible to cry at the separation from those beloved to oneself.
2. Prophets can become blind. Hazrat Yaqoob (on whom be peace) continuously cried for eighty years until such time that he began to loose his sight which he regained after Hazrat Yusuf's (on whom be peace) shirt was placed on his eyes. Says Allah Almighty: "*His sight came back*". (S12:V96) Hazrat Shuabe (on whom be peace) too cried so much out of fear for Allah Almighty that he also lost his sight.
3. Though this lamentation of Hazrat Yaqoob (on whom be peace) was outwardly due to the separation of his son Hazrat Yusuf (on whom be peace), yet inwardly it was due to his love for Allah Almighty. The love for his son became the means of achieving Divine love. (*Tafseer Roohul Bayaan*). Other than that he was fully aware of what his son was experiencing. He himself said that Allah Almighty will unite me with him.
4. Any weeping which is free from a dirge is not disallowed. At the birth of his son Ebrahim the Holy Prophet صلی اللہ علیہ وآلہ وسلم had shed tears.

85. They said, By God you shall ever continue to remember Yusuf until you approach grave or pass away with you life [181].

قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ یُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِیْنَ ﴿۸۵﴾

181. These words were spoken by his son and other relatives. They were not spoken to censure him in any way but to sympathise and comfort him in his sorrow.

86. He said I cry out for assistance in my anguish [182], and sorrow unto Allah, and I know those glories of Allah which you know not [183].

قَالَ اِنَّمَاۤ اَشْكُوْا بَثِّیْ وَ حُزْنِیْۤ اِلَى اللّٰهِ وَ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۸۶﴾

182. From this we learn that crying out to Allah Almighty is not going against patience However, to utter words of impatience or to complain to people is a sign of impatience.

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Hazrat Yaqoob (on whom be peace) cried for eighty years, but not once had he uttered a single word of impatience.

183. I know that Hazrat Yusuf (on whom be peace) is alive, he is well and he will be united with me. Once he had enquired from the angel of Death whether he had taken out the soul of his son Hazrat Yusuf (on whom be peace). The reply was in the negative. When asked, Hazrat Jibraeel (on whom be peace) too replied that he is safe and well. (Tafseer Roohul Bayaan), Khazainul Irfaan) Also, it was him who had interpreted the dream of Hazrat Yusuf (on whom be peace).

87. O my sons! Go and search for Yusuf [184]. and his brother and despair not of Allah's mercy . No doubt , none despair of the mercy of Allah but a people disbelieving [185].

یٰبَنِیَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ یُّوْسُفَ وَ اَخِیْهِ وَ لَا تَایْــٴَـسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ اِنَّهٗ لَا یَایْــٴَـسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ﴿۸۷﴾

184. This means wherever is Benyamin, Hazrat Yusuf (on whom be peace) would be there as well. This tells us that Hazrat Yacoob (on whom be peace) is fully aware of the actual condition. We further learn that to undertake a journey in search of some one dear to you is the practise of the Prophets. Hazrat Yaqoob (on whom be peace) sent his sons in search of Hazrat Yusuf (on whom be peace). Thus to undertake a journey to meet a pious person, either in his lifetime or after his demise, to attend Urs gatherings, are all permissible.

185. Here the word "disbeliever" signify those who are ungrateful and impatient. Says Allah Almighty: *"Accept my right and do not be ungrateful to Me"*. (S21:V152) From this we learn that if there is a delay in the acceptance of prayer or achievement of one's goal a person should not become mean and narrow minded.

88. Then when they reached Yusuf, they said O Aziz, distress has reached [186], us and our family, and we have come with worthless capital [187] , then you give us full measure and be charitable [188]. to us. No doubt, Allah rewards the charitable [189].

فَلَمَّا دَخَلُوْا عَلَیْهِ قَالُوْا یٰۤاَیُّهَا الْعَزِیْزُ مَسَّنَا وَ اَهْلَنَا الضُّرُّ وَ جِئْنَا بِبِضَاعَةٍ مُّزْجٰىةٍ فَاَوْفِ لَنَا الْكَیْلَ وَ تَصَدَّقْ عَلَیْنَا ؕ اِنَّ اللّٰهَ یَجْزِی الْمُتَصَدِّقِیْنَ ﴿۸۸﴾

186. This is the brothers third visit to Egypt. Its purpose was both to obtain grain as well as search for Hazrat Yusuf (on whom be peace) because Hazrat Yaqoob (on whom be peace) had commanded them to do so.

187. By 'worthless capital' here means some wool and some counterfeit coins unacceptable to merchants. Traditions has it that Hazrat Yaqoob (on whom be peace) had written a letter to the king of Egypt i.e. Hazrat Yusuf (on whom be peace) and sent with his sons in which he had written a very sad note. The contents of this letter is found in Tafseer Roohul Bayaan, etc.

188. Here charity denotes buying the grain with counterfeit wealth just as it is stated in a Hadith that greeting a Muslim with a smile is a charity. Islamic charity like Zakaat, etc is not meant here, because the Prophets of Allah Almighty do not eat charity prescribed by Shariah. If this type of charity was meant then mention would not have been made of counterfeit wealth. From this we learn that charity is sometimes uttered to express kindness. Infact every deed which is worthy of reward is charity. An example of this greeting a fellow Muslim cheerfully.

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189. Hearing of the distressing conditions of his brothers saddened Hazrat Yusuf (on whom be peace) and tears began to roll from his eyes. (Tafseer Khazainul Irfaan) He then asked the following question.

89. He said, Are you aware what you did with Yusuf and his brother [190], when you were ignorant [191].

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَ اَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ ﴿۸۹﴾

190. This question was regarding their ill treatment of Hazrat Yusuf (on whom be peace) i.e. throwing him in the well, and separating him from his brother Benyamin. As far as Benyamin is concerned these brothers did not cause any apparent harm to him.

191. This means you were totally unaware of the consequences of your conduct concerning me and you. These words were spoken to express kindness and consideration and not anger. After paying thus Hazrat Yusuf (on whom be peace) smiled. On seeing the brightness of his teeth the brothers recognized him and said. "Are you Yusuf?"

90. They said are you really Yusuf [192]. He said, I am Yusuf and this is my brother [193], No doubt, Allah has favoured us. Verily whosoever refrains [194], and be patient, then Allah wastes not the reward of the righteous [195].

قَالُوْٓا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ؕ قَالَ اَنَا يُوْسُفُ وَ هٰذَآ اَخِيْ ۫ قَدْ مَنَّ اللّٰهُ عَلَيْنَا ؕ اِنَّهٗ مَنْ يَّتَّقِ وَ يَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿۹۰﴾

192. Although these brothers were twice before in the court of Hazrat Yusuf (on whom be peace), on both these occasions they could not identify or recognize him, today after expressing their helplessness, humility and lowliness Hazrat Yusuf (on whom be peace) disclosed his identity to them. The same is the condition of those who are in the court of the Holy Prophet SAW. Says Allah Almighty: "*And when those who believe in our signs come to you then say to them, Peace be upon you*". (S6:V54) Here too the word "they came" conveys the same meaning.

193. By "brother" means either his blood brother, or the brother upon who Allah Almighty bestowed His kindness. Otherwise the others too were his brothers.

194. By 'we' is meant Hazrat Yusuf (on whom be peace) himself and his brother Benyamin; by 'benevolence' is meant happy reunion of those separated, and bearing the afflicted days with patience. Although all the brothers were blessed by Allah Almighty with piety and purity, benevolence was bestowed on the two brothers only.

195. The proof of this benevolence is our own incident in which Allah Almighty united who had been separated with honour.

91. They said By God surely Allah has preferred you above us , and no doubt, we had been sinners [196].

قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِـِٕيْنَ ﴿۹۱﴾

196. These are words of repentance of the brothers of Hazrat Yusuf (on whom be peace). From this we understand whatever they had done was not due to any enmity towards Hazrat Yusuf (on whom be peace), but due to opposition to him. Enmity towards a prophet is infidelity and apostacy, and an apostate is required to recite the Kalimah again. Just a simple expression of repentance will not be sufficient. From this we learn that Hazrat Muawiya was not an enemy of Hazrat Alli (May Allah be pleased with them) He opposed

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Hazrat Ali on account of Hazrat Uthman's (May Allah be pleased with him) murder. There is a great difference between enmity and opposition. Differing from a Prophet's opinion is no infidelity. If a person given advise by the Holy Prophet صلی اللہ علیہ وآلہ وسلم he need not necessarily act upon it, though obeying his command is obligatory. It should be remembered that here error is meant intentionaly, opposition but rather error in opinion i.e. that the opinion we had formed was wrong.

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللّٰهُ لَكُمْ ۡ وَ هُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۹۲﴾

92. He said there is no reproach today upon you. May Allah forgive [197]. you. And he is the Most Merciful of the merciful.

197. The brothers of Hazrat Yusuf (on whom be peace) were responsible for both human rights and Divine rights. Hazrat Yusuf (on whom be peace) forgave infringement of human rights himself by saying: "There is no reproach upon you today", and prayed to Allah Almighty to forgive their infringement of Divine rights. The dua of a Prophet is always accepted. Allah Almighty here mentions his prayer without any refutation from which we can understand that all the brothers were forgiven.

اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِيْ يَاْتِ بَصِيْرًا ۚ وَاْتُوْنِيْ بِاَهْلِكُمْ اَجْمَعِيْنَ ﴿۹۳﴾

93. Go with this shirt [198], of mine, put it on my father's face, he shall recover his sight [199]. and bring all you family together.

198. It is quite clear that by this shirt is meant the same cloak which he was wearing at that point in time, while the addition of this shows that the cloak had the effect of giving remedy because it had touched the body of a Prophet of Allah Almighty. The commentators state that this shirt belonged to Hazrat Ebrahim (on whom be peace) which had come down from different Prophets to Hazrat Yusuf (on whom be peace).

199. From this emerge two issues:

1. Hazrat Yaqoob (on whom be peace) became blind due to continues weeping. Otherwise what is the purpose of showing opening of his eyes and him regaining sight?

2. If the relics of the pious, things which have touched their blessed bodies, etc have Divine power to cure the ill, ward of evil, remove difficulties, etc. then they themselves are without doubt removers of diffculties, and one who wards off evil. Allah Almighty had said to Hazrat Ayob (on whom be peace) "Rub your feet against the earth. From it will spring a fountain. Drink and bath in it, it will cure you". The blessed sand of Madina is a sand of cure because it had been touched by the blessed feet of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

SECTION 11

وَ لَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّيْ لَاَجِدُ رِيْحَ يُوْسُفَ لَوْ لَاۤ اَنْ تُفَنِّدُوْنِ ﴿۹۴﴾

94. When the Carlvan departed from Egypt, their father here said, no doubt I find the scent of Yusuf, if you say me not that he is deceased [200].

200. These words were spoken by Hazrat Yaqoob (on whom be peace) to his grandsons and other family members for all his sons at that time were in Egypt. From this emerges a few issues;

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1. A special sweet fragrance had emanated from the blessed body of Hazrat Yusuf (on whom be peace).
2. Prophets through Divine powers see, hear and smell things from far and near. Observe, Hazrat Yaqoob (on whom be peace) was smelling this fragrance from his son's shirt although he is hundreds of miles away. Likewise Hazrat Sulaiman (on whom be peace) could hear the footsteps of an ant from miles.
3. There is no fixed time for the apperance of the qualities of the blessed Prophets. This is like the glow of lightning, sometimes they appear, sometimes they remain concealed.

قَالُوْا تَاللّٰهِ اِنَّكَ لَفِیْ ضَلٰلِكَ الْقَدِیْمِ ﴿۹۵﴾

95. The sons said By Allah you are infatuated with the same old love [201].

201. This means that because he was always concerned about Hazrat Yusuf (on whom be peace), it became a deep rooted thought, otherwise his eyes had lost their sight long ago. From this we learn the word DINAL does not only mean to go astray, but it has many other meanings.

فَلَمَّاۤ اَنْ جَآءَ الْبَشِیْرُ اَلْقٰىهُ عَلٰى وَجْهِهٖ فَارْتَدَّ بَصِیْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚۙ اِنِّیْۤ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۹۶﴾

96. Then when the bearer of glad tidings came [202], he laid that shirt on the face of Yaqub forthwith his sight came back [203]. he said did I not say to you that I know those glories of Allah which you know not [204].

202. The bearer of glad tidings was Yahooda, the eldest brother of Hazrat Yusuf (on whom be peace). It was him who had previously brought the blood-stained shirt of Hazrat Yusuf (on whom be peace) and had said that the wolf had devoured him. Today it was his desire that he should be the one to bring the news of Hazrat Yusuf (on whom be peace) that he is alive, so that this could become an atonement of his previous sin. Yahooda was so delighted to convey this news that he ran for eighty kilometres without shoes or head gear. The food that he had brought from Egypt for the journey too was not fully eaten by him. (Tafseer Khazainul Irfaan).

203. From this we learn that to place the relics of the pious on the sick, to sprinkle such sacred water on them, etc is the practise of the Prophets. Placing the sacred Kalima in the shroud of the deceased, or to place the shirt of the Peero Murshid (Religious Guide) in it can be deduced from this verse, as these relics can solve many difficulties.

204. This means I am aware that he is alive and well. Infact I was fully aware of every condition of his.

قَالُوْا یٰۤاَبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَاۤ اِنَّا كُنَّا خٰطِـِٕیْنَ ﴿۹۷﴾

97. They said , O our father, beg forgiveness of our sins, no doubt, we are sinful [205].

205. The plural from - "they said" tells us that on this occasion not only Yahooda had come from Egypt, but few brothers had come, though Yahooda was the first to convey the good news. Since the condition for seeking forgiveness for injustice and cruelty is that the fragrance of rose emanated from our Holy Prophet's صلی اللہ علیہ وآلہ وسلم perspiration; one who is unjustly treated should be the one to forgive, these brother had requested Hazrat Yacoob (on whom be peace) to do this, i.e. he should also forgive them and he should pray to Allah Almighty for same.

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98. He said soon I shall beg my Lord to forgive you. Verily . He is the Forgiving, the merciful [206].

قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّیْ ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِیْمُ ﴿۹۸﴾

206. The reason for declining to pray at that time was because the heart was not fully enthusiastic of achieving acceptance. May be Hazrat Yaqoob (on whom be peace) was waiting for the dawn, or for meeting Hazrat Yusuf (on whom be peace). From this we learn that the dua made during the morning receives greater acceptability.

99. Then when they all reached [207], Yusuf, he offered a place near him to his father and mother [208], and said enter Egypt , if Allah wills with security [209].

فَلَمَّا دَخَلُوْا عَلٰی یُوْسُفَ اٰوٰۤی اِلَیْهِ اَبَوَیْهِ وَ قَالَ ادْخُلُوْا مِصْرَ اِنْ شَآءَ اللّٰهُ اٰمِنِیْنَ ؕ﴿۹۹﴾

207. Hazrat Yusuf (on whom be peace) had sent two hundred horses and a great deal of other necessities to bring his beloved father and other household members. Thus a total of seventy three people had left Kanaan for Egypt. When they had reached the outskirts of Egypt, Hazrat Yusuf (on whom be peace) took an army of four thousand to accord a cordial welcome to his father. Many residents of Egypt had come out to witness this stately rejoicing. At this point in time Hazrat Yaqoob (on whom be peace) was leaning on the hand of Yahooda and walking. On seeing the entire area of the jungle filled with soldiers in full armour and silk banners he asked: "Who are these people?" Yahooda replied "Your beloved son Hazrat Yusuf (on whom be peace) and his army has come to welcome you". Hazrat Jibraeel (on whom be peace) came and said Look skywards. All those angels have come to witness this great reunion who had been weeping with you in your sadness. This reunion took place on Friday, 10th Muharram When the father and son came near, Hazrat Yaqoob (on whom be peace) said: Peace be upon you, Oh healer of distress and pain. Thereafter both hugged one another and weeped a great deal. (*Tafseer Khazainul Irfaan*).

208. Here by mother is meant Leah, the aunt of Hazrat Yusuf (on whom be peace) who at that time was the wife of Hazrat Yaqoob (on whom be peace). This meeting took place in a tent outside the city which was arranged by Hazrat Yusuf (on whom be peace) for welcoming his beloved father.

209. Prior to this the people of Kanaan feared the Egyptian kings. Due to this they would not come to Egypt. For this reason Hazrat Yusuf (on whom be peace) spoke these words of reassurance. This entry into Egypt took place a few days after the first meeting.

100. And he seated his father and mother on the throne [210], and all fell down prostrate for him [211], and Yusuf said O my father , this is the interpretation of my first vision [212]. Verily my Lord has made it true. And no doubt, he favoured me that he brought forth me from the prison [213] and brought you all from the village after Satan had created

وَرَفَعَ اَبَوَیْهِ عَلَی الْعَرْشِ وَ خَرُّوْا لَهٗ سُجَّدًا ۚ وَ قَالَ یٰۤاَبَتِ هٰذَا تَاْوِیْلُ رُءْیَایَ مِنْ قَبْلُ ۫ قَدْ جَعَلَهَا رَبِّیْ حَقًّا ؕ وَ قَدْ اَحْسَنَ بِیْۤ اِذْ اَخْرَجَنِیْ مِنَ السِّجْنِ وَجَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ نَّزَغَ الشَّیْطٰنُ بَیْنِیْ وَ بَیْنَ

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اِخْوَتِیْؕ اِنَّ رَبِّیْ لَطِیْفٌ لِّمَا یَشَآءُؕ اِنَّهٗ هُوَ الْعَلِیْمُ الْحَكِیْمُ۝۱۰۰

dissension between me and my brothers [214]. Surely my Lord makes easy any thing He pleases Verily He is the knowing Wise [215].

210. This means the parents and the eleven brothers. Here sajda prostration signifies that prostration which was in vogue in Egypt i.e. placing the forehead on the ground. Without any proof one should not try to interpret verses of the Holy QUR'AAN. This prostration was for Hazrat Yusuf (on whom be peace) and not for Allah Almighty as is understood from "for him". Those sages who try to use this verse to make Sajda of Respect permissible should make such sajdahs to their disciples, and not make the disciples to offer such sajdahs to them, because in the case it was Hazrat Yaqoob (on whom be peace) who made this sajdah to Hazrat Yusuf (on whom be peace) i.e. the father prostrated to the son, the Peer (Guide) prostrated to the disciple. In any case this was not a sajdah of salutation, not of worship nor of respect. Observe, Hazrat Ebrahim (on whom be peace) left his son and wife in the wilderness without any food and water at Allah Almighty's command. So this was a specific command, not a theological issue from his religion. Regarding Sajdah of respect full discussion appears in the first Para pertaining to the verse on the angels' sajdah for Hazrat Adam (on whom be peace).

211. This does definitely not prove the sajdah of respect was permissible in the religion of Hazrat Yaqoob (on whom be peace) because these people prostrated only on this occasion, and that too to fulfil what was prophesized in the dream, just as Hazrat Ebrahim (on whom be peace) offered to sacrifice his son to fulfil his dream. Neither was sacrifice of sons a religious order in the religion of Hazrat Ebrahim (on whom be peace) nor was Sajdah of salutation commanded in the religion of Hazrat Yaqoob (on whom be peace). However, some Ahadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم provide proof that sajdah of respect was permissible in previous religions but the Holy Prophet صلی اللہ علیہ وآلہ وسلم abolished this practice. Thus one Hadith has cancelled what was in another Hadith, but a Hadith has not cancelled a verse of the QUR'AAN. Thus this was a sajdah of salutation not of respect, otherwise Hazrat Yaqoob (on whom be peace) would not have prostrated it would have been done by Hazrat Yusuf (on whom be peace) as he was the son.

212. Which became apparent after eighty or forty years.

213. He did not mention about the well because he did not want to put his brothers to shame. Also, coming out of the well was due to human assistance while Allah Almighty Himself made the release from jail possible without anyone's mediation. Furthermore, in the well Hazrat Yusuf (on whom be peace) was with Hazrat Jibraeel (on whom be peace) while in the prison he was with thieves and criminals. From this we learn that after pardoning a person one should not speak of his wrong deeds.

214. This tells us that although differences may arise between brother but this does not cut off brotherhood. In a like manner, though differences between Hazrat Alli Murtaza and Amir Muawiya were very strong, they were still brothers. For this reason Hazrat Alli (May Allah be pleased with him) had said that these people are our brothers, though they have turned against us. Observe, despite their harsh behaviour Hazrat Yusuf (on whom be peace) still called them brothers, and called the devil as cause of their discord.

215. From Bibi Zuleikha Hazrat Yusuf (on whom be peace) had two sons Ifrasheem and Maneisha , Rahmah, was Hazrat Yusuf's (on whom be peace) daughter who was married to Hazrat Ayob (on whom be peace). All of them had come before Hazrat Yaqoob (on whom be peace) to pay their respect and convey their greetings to him. He was very happy with them and prayed for their well being. (Tafseer Roohul Bayaan).

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رَبِّ قَدْ اٰتَیْتَنِیْ مِنَ الْمُلْكِ وَ عَلَّمْتَنِیْ مِنْ تَاْوِیْلِ الْاَحَادِیْثِۚ فَاطِرَ السَّمٰوٰتِ وَ الْاَرْضِ۫ اَنْتَ وَلِیّٖ فِی الدُّنْیَا وَ الْاٰخِرَةِۚ تَوَفَّنِیْ مُسْلِمًا وَّ اَلْحِقْنِیْ بِالصّٰلِحِیْنَ﴿۱۰۱﴾

101. O my Lord Verily You have bestowed me a Kingdom [216], and taught me to draw conclusion of some discourses [217], O Creator of the heavens and earth, You are my Helper in this world and the Herafter. Make me die as Muslim and join me with those who are worth to be very close to You [218].

216. Hazrat Yaqoob (on whom be peace) stayed in Egypt for twenty four years, where he passed away. He had made a will that he should be buried in Palestine, opposite Hazrat Ishaaq (on whom be peace). Hazrat Yusuf (on whom be peace) carried out the instructions of his father. He himself went to Palestine, for this purpose and after returning, lived for further twenty three years. Hazrat Yaqoob's (on whom be peace) age was hundred and forty seven and that of Hazrat Yusuf's (on whom be peace) was hundred and twenty. When Hazrat Yusuf (on whom be peace) began to experience the signs of death, he appointed his oldest brother Yahooda as his successor and handed over his children in his care and thereafter offered this prayer.

217. Because he was the first Prophet to be bestowed with prophethood and kingdom. He was prophet for four generations, he was given the sustenance of the entire world and he was an accepted authority on interpretation of dreams.

218. In this there is an instruction for all the Muslims in general that they should pray that Allah Almighty should give them death on Islam, and that prior to offering the prayer they should recite the praises of Allah Almighty, and in every prayer they offer they should include the prayer for the Hereafter, and not suffice on praying for the good of this world only. There is a difference in opinion whether Bibi Zuleikha passed away before Hazrat Yusuf (on whom be peace) or after him. Majority of the Ulema are of the opinion that she passed away a few days after. Hazrat Yusuf (on whom be peace) was buried in the Nile. Four hundred years later when Hazrat Moosa (on whom be peace) took the Israelites with him to Egypt he, on the instruction of an old lady, took with him a coffix type of box of Hazrat Yusuf (on whom be peace). The old lady after taking from Hazrat Moosa (on whom be peace) the promise of Paradise, informed him about the whereabouts of the grave of Hazrat Yusuf (on whom be peace). Hazrat Yusuf (on whom be peace) is the first Prophet of the Israelites and Hazrat Isa (on whom be peace) is their last prophet.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَیْبِ نُوْحِیْهِ اِلَیْكَۚ وَمَا كُنْتَ لَدَیْهِمْ اِذْ اَجْمَعُوْۤا اَمْرَهُمْ وَ هُمْ یَمْكُرُوْنَ﴿۱۰۲﴾

102. These are some tidings of Unseen, which We reveal to you. And you were not with them, when they agreed upon their plan, and they were devising [219].

219. This means that although he was physically not there, he had no opportunity of sitting with historians, yet the accuracy with which he related those historical facts is indeed a crystal clear proof of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم prophethood.

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وَمَآ اَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ ﴿۱۰۳﴾

103. And most men will not believe, though you eagerly desire it.

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿۱۰۴﴾ ع

104. And you do not ask any wage [220], for it, it is not but admonition to the whole world.

220. Because the Prophets do not take wages from anyone for propagations and prophethood. They are innocent and safe from this.

SECTION 12

وَكَاَيِّنْ مِّنْ اٰيَةٍ فِي السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّوْنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ ﴿۱۰۵﴾

105. And how many a sign there is in the heavens and earth that most men pass by them and are unaware of them.

وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ ﴿۱۰۶﴾

106. And most of them believe not in Allah but as associators [221].

221. Reason for its revelations:
This verse was revealed regarding the infidels of Makkah who were worshipping the idols after accepting Allah Almighty as their Creator and Sustainer. In their call to Allah Almighty (Talbiyyah) they would declare you have no partner, besides one. Thus while they were saying there is no God, they were guilty of idolatory as well. They would accept in the Oneness of Allah Almighty yet at the same time believed in Him having sons and daughters.

اَفَاَمِنُوْٓا اَنْ تَاْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللّٰهِ اَوْ تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿۱۰۷﴾

107. Have they become fearless from this that they maybe encompassed by the torment [222]. of Allah or the sudden coming of the Hour upon them while they are unaware?

222. This tells us there is a big difference between hope and security. Fear is part of hope while in security there is no fear. Security on Allah Almighty is infidelity, while hope is faith. Here punishment signifies that punishment which would come due to causes e.g. death and imprisonment in a battle, or like femine etc. Otherwise concerning punishment due to no causes Allah Almighty has already promised: "*And Allah is not to chastise them (O beloved Prophet) while you are in their midst*". (S8:V33) By Qiyamah is meant death. Death is a minor Qiyamah (The appointed hour) of each person. It should be remembered that a sudden death is a Divine punishment for one that is negligent but for a believer it is a Divine mercy. This is because an infidel and the neligent never prepare for death from before hand, while a believer is always ready for it. Hazrat Ebrahim and Hazrat Dawood (on them be peace) experienced sudden death. Sudden death is not that which occurs without any sickness, but that which occurs without any prior preparation for it.

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108. Say you, This is my way [223]. I call towards Allah. I and those who follow my footsteps have insight [224]. and Holy is Allah and I am not an associator [225].

قُلْ هٰذِهٖ سَبِيْلِيْٓ اَدْعُوْٓا اِلَى اللّٰهِ ۣ عَلٰى بَصِيْرَةٍ اَنَا وَمَنِ اتَّبَعَنِيْ ۭ وَسُبْحٰنَ اللّٰهِ وَمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿١٠٨﴾

223. By 'my ways' is meant Islam. From this we learn that the identity of the True Religion is that it should be of the religion of the Prophets and Saints of Allah Almighty. Any religion which is contrary to theirs, and which is against their teachings, is not the true religion Today, besides the Ahle Sunnat all the religions are not the Religion of the Friends of Allah Almighty. Hence they are false religions.

224. By "those who follow my footsteps" is meant the Noble Companions and Saints of Allah Almighty. It is obligatory upon every one to follow them. Says Allah Almighty: "*And follow him who turned to Me with repentance*". (S31:V15)

225. From this emerge two issues:

1. At no time are the Prophets idolators - not before the appearance of his prophethood or after it. Says Allah Almighty: "*Your companion neither went astray nor misled*". (S53:V2)

2. It is not permissible to conceal your faith. Reveal your faith through your word, deed, appearance and conduct. To assure the appearance of infidels too is equal to concealing your faith.

109. And all those who were sent as messengers before you were men [226], whom We revealed, and all were residents of the cities. Have they not journeyed in the land, that they may see, what became the end [227]. of those before them? And not doubt, the abode of the Hereafter is better for the duty-bound [228] . Have you not then wisdom?

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ مِّنْ اَهْلِ الْقُرٰى ۭ اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا ۭ اَفَلَا تَعْقِلُوْنَ ﴿١٠٩﴾

226. Reason for its revelation:
The infidels would say why did Allah Almighty made human beings as prophets, why did He not send the angels as prophets?. This verse was revealed as reply to their question in which it is said. Why do you express astonishment at this. The very first Prophet was a man. From this we learn that angels, jinns, women, etc. were never made prophets. However, some prophets were already given prophethood in their childhood. Says Allah Almighty: "*And We bestowed prophethood on whom in his childhood*". (S19:V12) Further we learn that man is superior to a woman because Allah Almighty bestowed prophethood, leadership, position of Chief of Justice, to man. Also that prophets were born in cities. Hazrat Yaqoob (on whom be peace) and his children were not from a village but they had accepted temporary settlement there because of his grazing animals.

227. This is a rhetorical question. The people of Makkah during their business trips do pass the ruins of the people of Aad and Thamood, and they are also aware that these people have been destroyed because they had opposed their prophets, yet these Makkans take no lessons from this.

228. From this we learn that no matter in what comforts the believer may live in this

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world, yet the comforts and luxuries of the Hereafter which he would be receiving would be far better than those. Similarly no matter in what difficulties the infidel may find himself in this world, yet the difficulties of the Hereafter awaiting him are far worse. Thus a believer is indifferent to the luxuries of the world and while even in hardships the infidel adores this world. It is for this reason the Hadith says that the world is a prison for a believer and a heaven for an infidel. This Hadith does not necessarily means that a believer would always live in hardship in this world, and an infidel in luxury.

حَتّٰۤى اِذَا اسْتَيْـَٔسَ الرُّسُلُ وَ ظَنُّوْۤا اَنَّهُمْ قَدْ كُذِبُوْا جَآءَهُمْ نَصْرُنَا ۙ فَنُجِّیَ مَنْ نَّشَآءُ ؕ وَ لَا یُرَدُّ بَاْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِیْنَ ﴿۱۱۰﴾

110. And so much so, when the messengers had no hope of outer causes [229]. and the people thought that the messengers had given them wrong infromation [230]. at that time. Our help came, then whomsoever We willed was rescued. And Our torments cannot be averted from the sinful people.

229. This tells us that to despair about outer causes is not an evil thing, but at times it is a good thing. It is an evil thing to loose hope in Allah Almighty, while having no hope in outer causes is highest form of trust in Allah Almighty.

230. This means that the infidels from the people of these Prophets thought the information about punishment given by these Prophets were wrong. This was not taught by the Prophets nor by those who believed in them. Thus there is no contradiction in the verse. From this we learn that even if there is a delay in the coming of the mercy of Allah Almighty one should not be frightened by it.

لَقَدْ كَانَ فِیْ قَصَصِهِمْ عِبْرَةٌ لِّاُولِی الْاَلْبَابِ ؕ مَا كَانَ حَدِیْثًا یُّفْتَرٰى وَ لٰكِنْ تَصْدِیْقَ الَّذِیْ بَیْنَ یَدَیْهِ وَ تَفْصِیْلَ كُلِّ شَیْءٍ وَّ هُدًى وَّ رَحْمَةً لِّقَوْمٍ یُّؤْمِنُوْنَ ﴿۱۱۱﴾

111. No doubt, the eyes of the wise men are opened [231]. by their tidings. It is not a discourse concocted, but a confirmation of what went before and a detail explanation of every thing, and a guidance and a mercy for the Muslims [232].

231. From this emerge two issues:

1. The stories of the pious sages are a means of strengthening one's faith, piety, contentment of the heart, etc.
2. An intelligent person is he who derives lessons from these stories to become a believer. No matter how cunning an infidel may be, he is dumb. Any cow or buffalo who merely passes urine and stool and does not give milk, is fit to be slaughtered. Any intelligence which helps to establish the world and not obtain religious progress deserves to be destroyed.

232. This tells us that after the Holy QUR'AAN no Prophet or another Divine book would come for the guidance of man, because the Holy QUR'AAN has not made any such prophecies. It had verified the previous Books and Prophets. Prophecy is pertaining to the future.

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This means that one of the benefits received by the previous Prophets from the Holy QUR'AAN was that due to its blessing their existence was verified in the whole world. One benefit is for you Oh Beloved Messenger صلى الله عليه وآله وسلم in that the QUR'AAN proclaims your unseen knowledge in detail which is found in the Divine Tablet. The believers too have benefitted in a way through the QUR'AAN as it has been their source of guidance and mercy. It should be remembered that one guidance and mercy of the Holy QUR'AAN has been received by all which is general guidance and salvation from Divine punishments, while type of guidance and mercy is restricted to the believers alone which is reaching the religious goals which would enable them to obtain Paradise. Thus the meaning of the verse is crystal clear.

ایاتها ۴۳ ۱۳ سُوْرَةُ الرَّعْدِ مَدَنِيَّةٌ ۹۶ رکوعاتها ٦

SURAH AR'RAAD (The Thunder)
(MADANI) Revealed After Hijrah
6 Section 43 Verses 1 855 Words , 3506 Letters

1. This is a Makkan Surah, revealed before Hijrah. Only two of its verses, portion of verse thirty-one and verse forty-three were revealed in Madina. It contains six Rukus, forty three verses, eight hundred and twenty five words and three thousand five hundred and six letters. Some scholars have said it to be revealed in Madina.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1.Alif Laam Meem Raa. These are the verses of the book [2]. And that which has been sent down to you from your Lord [3] is the truth, but most people believe not.[4]

الٓمّٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ ؕ وَ الَّذِیْٓ اُنْزِلَ اِلَیْكَ مِنْ رَّبِّكَ الْحَقُّ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یُؤْمِنُوْنَ ①

2. In the word 'this' there is a hint towards all the past and future verses, or towards the verses contained in Surah Ra'd. By book is meant the Holy QUR'AAN.

3. This tells us that both the Holy QUR'AAN and Hadithe Nabawi صلى الله عليه وآله وسلم are correct because here "that which has been sent" is being used, because Hadith too is from Allah Almighty. The only difference is that in the QUR'AAN the words are of Allah Almighty while in the Hadith the words are of the Holy Prophet صلى الله عليه وآله وسلم but the

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content is from Allah Almighty. It is for this reason that Hadith Shareef is not recited in Salaah. However, for Islamic Laws the QUR'AAN and Hadith hold equal importance. Thus if one takes "that which" to mean Hadith is better because the Book has been mentioned earlier. Thus "*that which*" will be something other than the Book. The first of two words joined by a conjunction will be different to the second word.

4. In that some from the infidels call it poetry, some call it magic, some call it sooth saying. From this we understand that the effect of the effector is dependent on the ability of the effected. The noise of the rain cannot grow verdure in the earth, the sun cannot let sunlight reach the bat.

اَللّٰهُ الَّذِیْ رَفَعَ السَّمٰوٰتِ بِغَیْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ؕ كُلٌّ یَّجْرِیْ لِاَجَلٍ مُّسَمًّی ؕ یُدَبِّرُ الْاَمْرَ یُفَصِّلُ الْاٰیٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ﴿۲﴾

2.Allah is He Who raised up the heavens without the pillars [5] that you can see. Then he settled Himself on the throne (as is befitting to His Destiny) [6] . And made the sun and the moon subservient. Each one runs to a term stated [7] . Allah plans every affair and explains clearly the signs so that you may believe the meeting with your Lord [8].

5. This means that skies do have pillars, but they are such that they are not visible to you. The power of Allah Almighty is His justice and equity. His Friends and Prophets are His pillars. Or, it means you are seeing that skies do have pillars, or that the antecedent of the personal pronoun 'it' of "you watch it" is the skies, i.e. you are looking at the skies which are established without the pillars. It should be remembered that the sky does not appear by itself as it is clear and transparent, only its sun and stars become visible to us. Seeing these is indirectly seeing the sky.

6. From this we learn that besides Arsh (Divine Throne) and the sky there is other creation. The assumption of the astronomers is incorrect that the ninth sky is the Divine Throne and the eighth sky is the Divine Chair. We further learn that the creation of the Divine Throne is before that of the skies (heavens) but any inclination and evenness came after them. Says Allah Almighty: "*And His Throne was on the water*". (S11:V7) Thus this would mean Allah Almighty would be parallel to the Divine Throne, and not sitting on the Throne. In fact, its purpose is He has over-powered the Throne or had made the Throne subject to His commands, He had made it the manisfestations of the Light, as it is said: "The king is sitting on the Throne".

7. From this we learn neither the earth nor the heaven is in movement, but the stars in the sky are moving in such a way like how the swimmer is moving in the sea. Says Allah Almighty: "*And each one is floating in an orbit*". (S36:V40) Through this rotation people benefit a great deal.

8. The absolute spreader of the earth is Allah Almighty, while metaphorically speaking or on the worldly level His servants too are provided this ability. Says Allah Almighty about the angels: "*Then they manage their affairs*". (S79:V5) Some Friends of Allah Almighty do manage affairs of the world. They are called creational Saints (*TAKWEENI*).

وَ هُوَ الَّذِیْ مَدَّ الْاَرْضَ وَ جَعَلَ فِیْهَا

3. And it is He who has spread [9] the

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رَوَاسِيَ وَ اَنْهٰرًا ؕ وَ مِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيْهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِى الَّيْلَ النَّهَارَ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۳﴾

Earth and made there in anchors [10] and rivers. And he made two [11] kinds of every fruit in the Earth. He covers the night with the day. No doubt in that are signs for a people who reflect [12].

9. The anchors are on water in such a way that they do not dissolve in water. Otherwise sand normally dissolves in water. Also, it does not move, otherwise normally everything floats in water, and floating brings about a movement.

10.From this we learn that the earth is stationary, because by putting anchor is meant to stop the movement of the earth. Further we learn that the study of Science is permissible as it makes us aware of the powers of Allah Almighty. However, believing in erroneous scientific data which is contrary to the Holy QUR'AAN and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم is harmful to one's faith. In short, make Science the servant of Religion, not its opposition.

11. Sour, sweet, black, white, small, big, The surfacing of fruit trees above the earth after spreading its roots inside, and their sprouting in the middle to spread veins of its root is a natural phenomenon.

12. From this emerge two issues:

1. The entire world is an office of Divine knowledge, but only for those who have the capacity to understand it;
2. Meditation and deliberation are superior type of worship. One moment's meditation is better than a thousand years of Zikr. Hot, cold, dry, wet. From this we learn that even in these Allah Almighty has kept pairs. Knowledge and ignorance; guidance and apostasy; Faith and infidelity, etc. too are pairs.

وَ فِي الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّ جَنّٰتٌ مِّنْ اَعْنَابٍ وَّ زَرْعٌ وَّ نَخِيْلٌ صِنْوَانٌ وَّغَيْرُ صِنْوَانٍ يُّسْقٰى بِمَآءٍ وَّاحِدٍ ۫ وَ نُفَضِّلُ بَعْضَهَا عَلٰى بَعْضٍ فِي الْاُكُلِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۴﴾

4.And in the earth there are different regions side by side [13] and there are gardens of grapes and cornfields and palm trees growing from one base and separately, all are watered [14] with one water and in fruits. We make one to excel the other. No doubt, in that are signs for wise people.

13. In that some parts are saline, some are fit for agriculture, some are rocky, some are sandy, some are white, some are black. In addition, one is distinguishable from the other but are not mixed.

14. Similar is the condition of man. In form and appearance all are human. One QUR'AAN has come for every one's guidance, yet in them some are believers, some are infidels, some are negligent, some are intelligent,some are prophets, some are saints, etc.

وَ اِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَاِذَا كُنَّا تُرٰبًا ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ۬ؕ اُولٰٓئِكَ

5.And if you wonder, then wondrous indeed is their saying [15] that shall we be made a new [16] after being dust?

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الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ ۚ وَ اُولٰٓئِكَ الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ ۚ وَ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝٥

Those are the ones who denied [17] their Lord, and those are they who will have chains round their necks and those are the people of Hell wherein they shall abide therein forever. [18]

15. This means Oh My Beloved, if you are so astonished that after seeing so many miracles these infidels still call you a magician and do not accept you as a Prophet, then more astonishing than this is the fact after having seen my powers they do not believe that I have the power to re-create this world. In short, do not be astonish at their refusal, nor express regret. This has become their habit.
16. They do not think everything has its invention and form and that it is easier to create what is invented. Since Allah Almighty has invented everything, then what difficulty is there in resurrecting it after death. When Allah Almighty takes your faith, he seizes your intelligence as well.
17. There are few ways of rejecting Allah Almighty: rejecting His Personality, as is the belief of the atheists; rejecting His Oneness, as is the belief of the polytheists; rejecting His Attributes, as is the belief of the JAHEEMIYAH sect. Rejecting His Prophets as is the belief of the common infidels, or rejecting the greatness of His Beloved Prophet صلی اللہ علیہ وآلہ وسلم as is the belief of those who insult the dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . All these are possible ways of rejecting Allah Almighty. Says Allah Almighty: "*And the Jews did not know the estimation of Allah as was necessary for Him, when they said Allah has not sent down anything on any man.* (S6:V91)
18. This tells us that the infidels will have shackles in their necks, but the sinful believers will be saved from this disgrace and embarrassment, because this is the punishment of the infidels. The punishment of infidelity is disgrace and eternal stay in Hell. All this is for the infidels, while the end result of a believer is salvation.

وَيَسْتَعْجِلُوْنَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ ؕ وَ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَ اِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ ۝٦

6.And they ask you for hastening the torment before [19] mercy, and the punishment before them have already occurred [20]. And verily your Lord awards forgiveness [21] even on the injustice of the people. And no doubt, the torment of your Lord is severe.

19. Here, the word SAYYIAH denotes punishment and HASANAH denotes peace and security and ISTI'JAL denotes asking for it before its time. By this is meant the infidels of Makkah are asking for the punishment before the period of peace and security has passed. Allah Almighty has set aside for them some period of peace and some of punishment. When the period of peace is over it would be followed by a period of punishment. However, these people are asking for the punishment before its time, in a way of a joke and amusement. Hence there is no inconsistency in the verse, because the word HASANAH does not signify Paradise or forgiveness, nor are the infidels entitled for those.
20. Punishment came upon every nation on its appointed time which was due to their rejection of the Prophets. The Makkans should thus take lessons from this.
21. The word "their injustices" denotes infidelity and forgiveness signifies temporary

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forgiveness i.e. the delay in sending the punishment. Hence this verse does not contradict the following verse: "*Allah forgives not that anyone be associated with Him* (S4:V116) because there forgiveness denotes salvation. It is for this reason mention of punishment is being made in this verse i.e. even this slackness too is a punishment for the infidels.

7. And the infidels say ' why has not a sign been sent down upon him from his Lord [22]? You are only a Warner and a guide to every nation. ' [23]

وَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْ لَاۤ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ اِنَّمَاۤ اَنْتَ مُنْذِرٌ وَّ لِكُلِّ قَوْمٍ هَادٍ ﴿۷﴾

22. This mean why does the Holy Prophet صلى الله عليه وآله وسلم not show us the miracles which we are asking of him e.g. changing the mountain of Uhud into gold, letting rivers to flow in Makkah, showing miracles with the stick associated with Hazrat Musa (on whom be peace) etc. It is an accepted fact that Prophets of Allah Almighty show miracles through which common people come to know of their prophethood. To show a miracle as per every person's demand is indeed reducing it to playful activity. It is for this reason that previous Prophets had generally shown one or two miracles only. However, our Holy Prophet صلى الله عليه وآله وسلم had shown more than six thousand miracles.

23. From this we understand two issues:

1. All the previous Prophets would come to specific people, for specific place and specific time, but our Beloved Prophet's صلى الله عليه وآله وسلم Prophethood is beyond these restrictions: he whose creator is Allah Almighty, his prophet is our Holy Prophet صلى الله عليه وآله وسلم.

2. Our Holy Prophet's صلى الله عليه وآله وسلم miracles too are for all mankind. Thus every verse of the Holy QUR'AAN is a miracle of the Holy Prophet صلى الله عليه وآله وسلم for all the people until the Day of Judgement. Miracles of the previous Prophets are now in the form of stories but the miracles of the Holy Prophet صلى الله عليه وآله وسلم are here for all times.

8. Allah knows whatever is in the womb of any female and whatever the wombs diminish and whatever they increase [24]. And everything with Him is a proper estimate [25].

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَ مَا تَغِيْضُ الْاَرْحَامُ وَ مَا تَزْدَادُ ؕ وَ كُلُّ شَیْءٍ عِنْدَهٗ بِمِقْدَارٍ ﴿۸﴾

24. This means Allah Almighty knows in whose womb is a male and in whose is a female foetus, which child would be born in lesser time and which would take a longer time to be born. The minimum period of human pregnancy is six months while the maximum is two years. A baby that is born before six months does not survive and is lost as miscarriage. The period of pregnancy of every animal is different.

25. And this estimation is already recorded on the Divine Tablet so that those servants of Allah Almighty would become aware of this estimation whose sight is on the Divine Tablet. This is the very purpose of this passage.

9. Knower of every hidden [26] and open. The Greatest. The Exalted.

عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ﴿۹﴾

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unseen is to witness. You should also remember that the absolute knowledge of all things seen and unseen is the special attribute of Allah Almighty which is not bestowed upon anyone. However, knowledge of the seen and unseen is bestowed upon His creation. Thus here both ALIF and LAAM are articles of absorption and that there is no inconsistency in the verse.

26. This means those things which are unseen for you or before you, He has knowledge of all this, as nothing is unseen or hidden from Allah Almighty. Remember that an invisible thing is that which is concealed from a sense, e.g. colour is invisible from the nose, fragrance and odour are hidden from the eye, while the unseen is that which is concealed from the senses and extemporary intellect. The opposite of absent is present while opposite of

سَوَآءٌ مِّنۡكُمۡ مَّنۡ اَسَرَّ الۡقَوۡلَ وَ مَنۡ جَهَرَ بِهٖ وَ مَنۡ هُوَ مُسۡتَخۡفٍۢ بِالَّيۡلِ وَسَارِبٌۢ بِالنَّهَارِ ﴿۱۰﴾

10.All are alike, one who among you conceals his talks and one who utters [27] openly, and one who hides himself in the night and one who walks by day.

27. The loud Zikr made is not for the purpose of letting Allah Almighty hear it, but it is for making our negligent hearts and other negligent people to come out of their slumber, making the things of the world its witness.

لَهٗ مُعَقِّبٰتٌ مِّنۡۢ بَيۡنِ يَدَيۡهِ وَ مِنۡ خَلۡفِهٖ يَحۡفَظُوۡنَهٗ مِنۡ اَمۡرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتّٰى يُغَيِّرُوۡا مَا بِاَنۡفُسِهِمۡ ؕ وَ اِذَاۤ اَرَادَ اللّٰهُ بِقَوۡمٍ سُوۡٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَ مَا لَهُمۡ مِّنۡ دُوۡنِهٖ مِنۡ وَّالٍ ﴿۱۱﴾

11.For all man there are angels in succession before [28] and behind him that they guard him by Allah's command [29], verily Allah alters not his blessings from any people until they themselves alter their conditions [30]. And when Allah desires evil to a people. Then it cannot be turned back [31], and besides Him they have no supporter [32].

28. Sixty or less angels are assigned to each human being for his protection, and two angels are assigned to each person who has reached the age of puberty and intelligence to record the good and bad deeds. Says Allah Almighty: "*One sitting on the right and another at left*". (S50:V17) After the Fajr Salaah the angels of the right depart, while after the Asr Salaah the angels of the day depart. In addition in Fajr and Asr angels of the day and night meet. Says Allah Almighty: "*No doubt angels are present in the QUR'AAN of the dawn*". (S17:V78)

29. This tells us angels of protection are with each person at all times. Therefore even when one person is being greeted the plural form of the pronoun is used so that the greeting is sent to the angels as well. These angels protect the human beings from the jinns and other calamities.

30. From this we learn that punishments come as a result of evil deeds. The devil was destroyed due to his disobedience. Bal'am Bawoor was destroyed due to disobedience. The people of Dawud (on whom be peace) were turned into monkeys and swine due to excessive sins.

31. This means that if Allah Almighty wants to destroy any infidel nation no power can save them. Seeking medical treatment for illnes or offering prayers during difficulties is not going contrary to this.

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32. This tells us that the infidels have no helpers while many helpers, heirs and guardians are appointed by Allah Almighty for the believers. The absence of helpers for the infidels is a means of punishment for them, from which the believers are protected.

12.It is He who shows you the lightning for fear and hope [33] and raises the heavy clouds [34].

هُوَ الَّذِیْ یُرِیْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ یُنْشِئُ السَّحَابَ الثِّقَالَ ﴿۱۲﴾

33. Lightning which sparks is called BARQ and that which falls or strikes is called SAIQA. The peal of thunder is called RA'D. By seeing the spark of lightning brings about a hope of rain, while lightning which strikes evokes fear. Similarly, roar of thunder frightens the travellers but brings joy to those at home in anticipation of rain.

34. In that these heavy clouds are bearers of large quantity of water, hail, snow which are being moved in the sky.

13.And the thunder [35] praising Him proclaims His holiness and the angels with His awe [36]. And sends thunderbolts. Then smites therewith whom he wills while they are disputing about Allah and His grip is severe.

وَ یُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَ الْمَلٰٓىٕكَةُ مِنْ خِیْفَتِهٖ ۚ وَ یُرْسِلُ الصَّوَاعِقَ فَیُصِیْبُ بِهَا مَنْ یَّشَآءُ وَ هُمْ یُجَادِلُوْنَ فِی اللّٰهِ ۚ وَ هُوَ شَدِیْدُ الْمِحَالِ ﴿۱۳﴾

35. It is a name of an angel who praises Allah Almighty. On hearing the peal of thunder people engage themselves in reciting the praises of Allah Almighty. Or, this pealing and roar of thunder itself is the proof of Divine praises. Any one at the time of peal of thunder recites the following dua will through the grace of Allah Almighty be protected from lightning: SUBHANALLAZI YUSABBIHOR RA'DO BIHAMDIHI WAL MALAIKATO MIN KHEEFATIHI WA HUWA ALA KULLI SHAI-IN-QADEER.

36. This tells us angels too fear Allah Almighty - but this fear is out of His Divine Greatness and Authority. The same is the condition of fear of the Prophets. We sinners fear His punishments. May Allah Almighty grant us this fear Shaitaan or the devil fears Allah Almighty, but out of mischief. The devil himself had said: "*I fear Allah Almighty, Lord of the worlds*. Thus, fear is of different types, and the law pertaining to each is different

14.Calling to Him alone is true [37], and those whom they call upon besides Him [38], hear them not at all, but like Him who is sitting stretching His hands before the water that it may reach his mouth [39], and it will never reach it. And every prayer of the infidels loses its way [40].

لَهٗ دَعْوَةُ الْحَقِّ ؕ وَ الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِهٖ لَا یَسْتَجِیْبُوْنَ لَهُمْ بِشَیْءٍ اِلَّا كَبَاسِطِ كَفَّیْهِ اِلَى الْمَآءِ لِیَبْلُغَ فَاهُ وَ مَا هُوَ بِبَالِغِهٖ ؕ وَ مَا دُعَآءُ الْكٰفِرِیْنَ اِلَّا فِیْ ضَلٰلٍ ﴿۱۴﴾

37. This means the worship of Allah Almighty is a fact, and that of the idols is false. Or, to call upon Allah Almighty for help is absolutely correct and to call upon His creation

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is incorrect. It should be remembered to seek the assistance of the ruler, the physician, to call upon the pious saints is in reality calling upon Allah Almighty.

38. This means to call upon the idols by worshipping them or regarding them as deifies. In this verse reference is not made upon to calling upon those who are cut off from Allah Almighty. About this we have been told by Allah Almighty: *"Call them after their fathers"*. (S33:V5) Further, Allah Almighty says: *"And Our Messenger was calling you"*. (S3:V153) In Salaah we recite "Peace be upon Oh Messenger ".

39. This means just as water is without knowledge - i.e. by just calling upon it, it will not rise to quench a person's thirst, the idols are the same. They too have no ability to respond to anyone's call. In fact, even Allah Almighty too does not respond to the infidel as he is calling upon the Almighty without the medium. He responds to those who try to reach Him through the medium of His friends. Says Allah Almighty: *"Oh believers! Fear Allah and seek the means of approach to Him"*. (S5:V35)

40. Either its meaning is that the prayers of the infidels in this world are not accepted. Allah Almighty did not accept the complete prayer offered by the devil, but He rejected it. The devil had asked for eternal life, but he was granted life prior to resurrection, not beyond it. Or, it could mean the infidel's due will not be accepted after he is sent into Hell, or that whatever prayers they seek from the idols are all to no avail, or these polytheists who are worshipping the idols are ruined, and laid to waste they are without any benefits. In short, there is no inconsistency in the verse. The acceptance of some prayers of the infidels is not contrary to this verse.

15. And to Allah alone prostrates as many there are in the heavens and earth willingly or unwillingly [41] and their shadows too every morning and evening [42].

وَ لِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَ الْاٰصَالِ ۩ ﴿۱۵﴾

41. The believers prostrate with joy while the hypocrites do it unwillingly. From this we learn that performing Salaah indolently is the sign of the hypocrites.

42. In that everyone's shadow in the morning moves towards the west, and in the evening towards the east. The movement of the shadow is found on obedience to Allah Almighty. Or, it could mean that the shadow of everyone in reality recites the praise of Allah Almighty. Thus if any person who does not do this is worse than the shadow.

16. Say you, 'who is the Lord of the heaven and the earth.' Say yourself, 'Allah'. Say you, 'Have you then taken supporters besides Allah, who can neither do [43] good or evil even to themselves? Say you, 'will the blind and the seeing be equalled? Or will the darkness [44] and the light be equalled? Or, have they set up such associates with Allah who have made something as Allah has made, then the making of him and of theirs look

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ اللّٰهُ ؕ قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖۤ اَوْلِيَآءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَّ لَا ضَرًّا ؕ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَ الْبَصِيْرُ ۙ۬ اَمْ هَلْ تَسْتَوِي الظُّلُمٰتُ وَ النُّوْرُ ۚ۬ اَمْ جَعَلُوْا لِلّٰهِ شُرَكَآءَ خَلَقُوْا كَخَلْقِهٖ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ؕ قُلِ اللّٰهُ خَالِقُ كُلِّ

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شَیۡءٍ وَّ هُوَ الۡوَاحِدُ الۡقَهَّارُ ﴿۱۶﴾

similar to them? Say you, ' Allah alone is the creator of everything 45 and He is the one. Dominant over all.'

43. There is a big difference between friend of Allah Almighty and the one who is cut off from Allah Almighty. Friends of Allah Almighty are WALI-ULLAH and believing and accepting them is a sign of Faith. On the other hand the ones who are cut off from Allah Almighty are those enemies of Allah Almighty whom the infidels had accepted as their friends. The commentary of this verse is the following verse: "*The supporters of the infidels are the devils*". (S2:V257). To believe in them is infidelity. Wherever adverse comments are made about those cut off from Allah Almighty, reference is being made to these enemies of Allah Almighty, or verses of this theme are being addressed to those infidels who took friends of Allah Almighty as deity and not as friends of Allah Almighty like the Jews and Christians who took the Prophets as God or as son of God. Hence there is no inconsistency in the verse.

44. Infidelity is of various types, Faith is just one. Hence, the plural form is used for darkness and the singular form is used to express light. From this we learn that all the infidels of the entire world cannot be equal to a single believer.

45. This verse is the commentary of the following verse: "*Surely Allah can do everything*" (S2:V20) from which we learn that Allah Almighty has the power over the creation of everything and not of acquisition. He is pure of every adverse thing. From this we learn that though Allah Almighty is the creator of all our good and evil things, but the creation of adverse things is not evil.

اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتۡ اَوۡدِیَةٌۢ بِقَدَرِهَا فَاحۡتَمَلَ السَّیۡلُ زَبَدًا رَّابِیًا ؕ وَ مِمَّا یُوۡقِدُوۡنَ عَلَیۡهِ فِی النَّارِ ابۡتِغَآءَ حِلۡیَةٍ اَوۡ مَتَاعٍ زَبَدٌ مِّثۡلُهٗ ؕ کَذٰلِکَ یَضۡرِبُ اللّٰهُ الۡحَقَّ وَ الۡبَاطِلَ ۬ؕ فَاَمَّا الزَّبَدُ فَیَذۡهَبُ جُفَآءً ۚ وَ اَمَّا مَا یَنۡفَعُ النَّاسَ فَیَمۡکُثُ فِی الۡاَرۡضِ ؕ کَذٰلِکَ یَضۡرِبُ اللّٰهُ الۡاَمۡثَالَ ﴿ؕ۱۷﴾

17.He sent down water 46 from the sky then the channels flow 47 according to its capacity then the flux of water carried with it the swelling foam, and from that over which they kindle 48 a fire for making ornaments or other goods 49 arises foams similar to it. Thus, Allah illustrates 50 truth and falsehood, then the foam is blown 51 up and that which benefits mankind remains in the earth. Thus, Allah illustrates the examples 52.

46. This means from the sky, or due to heavenly causes because evaporation takes place due to the heat of the sun then after condensation clouds are formed which then come down as rain. Otherwise, rain itself does not come down from the sky. Or, it could mean that the foundation of the rain is the oceans, but water in the oceans comes from the sky. Oceans are the reservoir of water, but the sky is its base or produce. Says Allah Almighty: "*And in heavens is your provisions*". (S51:V22) It is for this reason that when offering dua hands are raised skywards because the sky is the original treasure of our sustenance, and not because Allah Almighty is seated there. Allah Almighty is free from the

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restriction of time and space.

47. From this there is a hint that the bestowal and bounties of Allah Almighty are vast but receiving them is according to your own means. "*Scanty is my bag for your limitless bestowal*". Can a bag fit for two ounces absorb a large quantity?

48. Like the ore of gold, and silver, etc. which had to be heated in the fire to make jewellery or ornaments from them.

49. By wealth is meant other items of use besides the ornaments and jewellery, like utencils, etc.

50. The essence or gist of the example is that falsehood is like that foam which appears in the floods or is on the ore of gold and silver at the time when it is smelted. Truth is like the original ornaments or gold and silver where the foam is on top and the ornaments are below it. However, there is no permanence or continuance for the foam while these things have continuances. By the same token sometimes falsehood prevails over truth for a while because eventually falsehood will be destroyed and truth will become victorious.

51. From this we learn that falsehood has greater noise and agitation but truth has greater power.

52. From this we learn that it will be that those who uphold the truth will not be subjected to hardship - they will most certainly be put to test but in the end victory will be theirs. To achieve this they will require patience.

لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؕ وَ الَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ ؕ اُولٰٓئِكَ لَهُمْ سُوْٓءُ الْحِسَابِ ۙ وَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمِهَادُ ﴿۱۸﴾

18.For those who obeyed [53] the commands of their Lord, there is good [54]. And as for those who obeyed not his commands [55]. If they had all that is in the earth, and the more like of it would have been in their possession, then they would have offered it for their ransom [56] . These are those who will have an evil reckoning [57] , and their abode is hell. And what an evil place of rest [58] .

53. They obeyed the commands by remaining loyal and obedient to the Holy Prophet صلى الله عليه وآله وسلم in every respect and every deed. Otherwise Allah Almighty does not just give commands for the straight path to anyone.

54. By good is meant paradise because every type of good is found therein. specially of beholding the blessed Vision of Allah Almighty. The pious Sufis say paradise is dear to a person because it is the place of meeting and beholding the Beloved. From this we learn the inmates of paradise will be its possessors because the preposition LAAM is to denote ownership.

55. In that they did not accept faith. Here, reference is being made to infidels which is being made clear by the passage that follows. The sinful believer does believe in the commands of Allah Almighty but due to his wretchedness does not act upon them. To reject is one thing, and not acting upon it is another matter.

56. But the believer has paid his ransom in the world. Zakaat, expiation (Kaffarah) sacrifice, (Qurbani), are in reality different of ransans. This too is for the infidels, not for the believers.

57. From this we learn that by the Will of Allah Almighty the reckoning of the believers will be easier. In fact, some will only appear before Allah Almighty and be forgiven, .

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because evil and harsh reckoning will be for the infidels.

58. This tells us that Hell is not the destination of the sinful believers. Even if they are sent therein it will be for a temporary period. Furnace is the destination of the coal, not gold. Thus, is it a temporary stage.

19. Shall he then who knows that what has been sent to you from your Lord is truth be like him who is [59] blind? Only those who have wisdom accept admonition [60] .

اَفَمَنْ يَّعْلَمُ اَنَّمَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۙ﴿۱۹﴾

59. This tells us that those who were unable to recognize the Holy Prophetصلى الله عليه وآله وسلم are blind, even if they had eyes because they did not fulfil the function of the eyes. Even if a believer is physically blind but he possesses vision because his heart is full of light.

60. It should be remembered that intelligence is that which guides us on the correct path, while the intelligent person is that who accepts this guidance. Abu Jahl was foolish but Hazrat Bilal (May Allah be pleased with him) was intelligent.

20. Those who fulfil [61] the covenant of Allah, and turn not after entering in to a covenant.

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَ لَا يَنْقُضُوْنَ الْمِيْثَاقَ ۙ﴿۲۰﴾

61. By Covenant of Allah Almighty either means pledge of the Day of the Covenant i.e. the acceptance of the Unity of Allah Almighty and Prophethood, or all those promises from the creation which are linked with Allah Almighty. In this way all the right of your Peer (Religious Guide) parents, husband and wife, etc. would be included in it.

21. And those who join with what Allah has commanded [62] to join and fear [63] their Lord and dread the evil reckoning [64] .

وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْٓءَ الْحِسَابِ ؕ﴿۲۱﴾

62. Allah Almighty has commanded to establish some relationship and to allienate some. With the Prophet, your Religious Guide and the believers establish relationship of servitude and love. With the infidels allienate relationship of love. In the same way, establish relationship of love with the Holy Prophet's صلى الله عليه وآله وسلم family. Fulfil your family ties with your infidel parents and family members, but do not keep ties of love with them. Thus, this verse is a source of many religious issues.

63. This means after doing good deeds they still have the fear and presence of Allah Almighty in their hearts. They are not arrogant about their good deeds. This does not mean that they fear about his breach of promise, because this type of fear is infidelity.

64. In that before the Day of Judgement they take stock of their deeds before the reckoning of the grave.

22. And those who kept patience for seeking the pleasure [65] of their Lord,

وَ الَّذِيْنَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ وَ

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أَقَامُوا الصَّلٰوةَ وَ اَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّ يَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿۲۲﴾

and establish the prayer 66 , and spent out of what We have provided them in our path secretly and openly 67, and drive away evil by means of goodness 68 . For them is the profit of the last abode.

65. This tells us that on mere grounds of helplessness being patient is no virtuous deed, such type of patience is even practised by the infidels. True excellence is to exercise patience to obtain the sole pleasure of Allah Almighty and this is indeed from the special qualities of the believer and it is for this that a person will be rewarded. Forgiving someone despite being in the position of power in order to obtain the pleasure of Allah Almighty is a praiseworthy quality.

66. By establishing Salaah means offered Salaah regularly, punctually and correctly. Greatness does not lie in performing one's Salaah but in establishing it as a Pillar of Faith. It is for this reason that Allah Almighty at every juncture had commanded us to establish Salaah.

67. From this a few issues emerge:

1. Spend a portion of your earnings in Allah Almighty's way. It is not obligatory to spend everything, as is being understood from the preposition "from" i.e. part of.

2. Not only the wealth should be spent but from other things as well as is understood from the general use of "what"

3. One should not be satisfied by spending it once only but one should continue doing this. At another place Allah Almighty says: "*And spend in Our path out of Our provided subsistence*". (S2:V3)

4. Charity should not always be given secretly or openly, but in both ways - it should be given openly to encourage others, and secretly so that it does not become for show. Obligatory charity should be given openly and voluntary charity should be given secretly.

68. This means that in their personal affairs they give generously at the time of erring, exercise patience at the time of tyranny, and are kind when they are subjected to cruelty. Or they remove their sins through repentance to Allah Almighty and infidelity with faith. They also remove ignorance with knowledge.

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَ مَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَ ذُرِّيّٰتِهِمْ وَ الْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ﴿۲۳﴾

23. Gardens for habitation in which they will enter, and those who are righteous from among their fathers. And wives and offspring 69 and angels shall enter unto them from every door. Saying; 70

69. From this there is a hint that the believing parents and relatives of the pious will be of the same status as the pious person so that all can be together. If Allah Almighty wills the blessed parents of the Holy Prophet صلى الله عليه وآله وسلم his children, his blessed wives and his true and sincere devotees will remain with him due to his grace and blessings. At another place Allah Almighty says: "*And we joined them with their off-spring*".(S52:V21)from which one learns that the children of the pious parents will have the same status as them, even if their deeds are not like that of the parents.

70. From this we learn that angels would frequent Paradise, not for reward but to serve the inmates of Paradise. Some angels would remain in paradise permanently, while others will continue to come and go, but this will all be for the purpose of rendering service and not for the sake of reward. Only human beings would go into Paradise for the sake of reward.

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There is no paradise for the jinns or the angels. From this we learn that the places of each inmate of Paradise will have few doors. There will be no privacy or veil from the angels. They will always exchange greetings.

24. Peace be upon you for your patience [71] .' What an excellent last abode you received.

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿۲۴﴾

71. Exercising patience at carrying out all the obligations towards Allah, patience at the time of hardships, patience at the time of cruelty of the people. In short, this includes all types of patience. Thus this verse is not only restricted as a special feature of the martyrs and those oppressed.

25. And those who break [72] the covenant of Allah after confirming it. And cut asunder [73] what Allah has commanded to join, and spread mischief in the earth [74] . Their share is only curse and for them is the evil abode.

وَالَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ وَ يَقْطَعُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ۙ اُولٰٓئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ الدَّارِ ﴿۲۵﴾

72. By their infidelity and idolatory. Thus this verse does not include the sinful believers because he does not reject anything obligatory. He does omit some of the obligations but he expresses regret at this omission.

73. In that they do not obey the Prophets, the Islamic scholars, the Saints of Allah Almighty but worship the idols and the devil. They cut off the ties that should be established, and establish ties that need to be alienated.

74. By committing infidelity and sins, because the punishment on the earth comes as a result of man's excessive sins.

26. Allah increases the provision for whom He wills and also He straitens, and the infidels were strut with the life of the world [75] . And the life of this world is nothing in comparison to the hereafter but a little enjoyment. [76] .

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ وَ فَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ؕ وَ مَا الْحَيٰوةُ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا مَتَاعٌ ﴿۲۶﴾

75. This tells us expressing joy and arrogance at obtaining material bounties is the way of the infidels while showing joy with gratitude is the way of the believers. Says Allah Almighty: "*Say you, only Allah, only His grace and only his mercy, on it therefore let them rejoice*". (S10:V58)

76. It should be remembered that the life of the world is that which is spent in worldly activities and which makes us to neglect the remembrance of Allah Almighty. This life is full of evil and is therefore perishable. But that life which is spent for the preparation of the Hereafter is through the grace of Allah Almighty is the life for the hereafter. This is the pure life for which there is no end. Says Allah Almighty: "*They are alive*". (S2:V154) There is a huge difference between the lives of believers and infidels and between the sinful and the pious. Some people are awake though they may be asleep, while others are asleep even though they might be awake. Some are dead though physically they may be alive and some are alive even though they might be physically dead.

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27. And the infidels say 'why is not a sign from His Lord sent down to him [77] .' Say you , ' Allah leads astray whomsoever He wills, and guides towards Him one who turns to Him.[78]

وَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَ يَهْدِيْۤ اِلَيْهِ مَنْ اَنَابَ ۚ﴿۲۷﴾

77. By this is meant why did the miracles requested by us not appear e.g. changing the mountain of Uhud into gold, letting rivers to flow in Makkah Mukarramah, etc, because due to miracles that are demanded Divine punishment comes down, if one does not bring faith at witnessing these.

78. By this is meant faith will not be obtained through the mere seeing of miracles, but through Divine Grace. Otherwise you had seen many miracles yet you did not accept faith. Even if the miracles you had demanded had been shown to you, you will still not obtain faith. But now that you had seen some miracles without accepting faith you would be destroyed. Fatih is not obtained by those who ask for miracles but by those who sincerely turn to Allah Almighty.

28. They are those who have believed and their hearts find satisfaction with the remembrance of Allah [79]. Behold, in the remembrance of Allah alone there is satisfaction of hearts [80].

اَلَّذِيْنَ اٰمَنُوْا وَ تَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ؕ﴿۲۸﴾

79. It is possible that by "remembrance of Allah" is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: "*Undoubtedly Allah has sent down for you an honour the Messenger*". (S65:Vs10-11) The QUR'AAN further states: "*You are but an admonisher*". (S88:V21) Thus this would mean the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the source of inner contentment. Because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Beloved of Allah Almighty and the origin of creation. Every one found inner contentment through the beloved, and obtains true joy on being with the original.

80. This is either because anxiety is caused by sins while remembrance of Allah Almighty obliterates sins which provides satisfaction to the hearts, or it is because remembrance of Allah Almighty is the remembrance of the country (the heart) therefore its remembrance provides great joy to the one who is on foreign soil. In short the remembrance of Allah Almighty is the satisfaction of the heart of the believer. Just as medicine provides it for the one who is ill, water for the one who is thirsty, bread for the one who is hungry, sun makes night to disappear, the remembrance of Allah Almighty and the discussion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم remove all anxiety and grief from the heart of the believer to obtain inner joy and contentment. The animals too found inner satisfaction through the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Although the mentioning of Divine punishment inculcates fear of Allah Almighty in the hearts of the believer, but this fear too is the means of obtaining contentment of the heart, because such hearts are then bereft of fear for worldly people. Hence this verse does not contradict the following verse: "*And whose hearts tramble*". (S8:V2)

29.Those who believed and performed good deeds for them is the bliss [81] and good end.

اَلَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ طُوْبٰى لَهُمْ وَ حُسْنُ مَاٰبٍ ﴿۲۹﴾

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81. They are happy in the world, at the time of death as well as in the Hereafter. Or, the word "bliss" could mean Paradise or the tree of bliss.

30. Thus we have sent you to a people before whom other people have passed [82] in order that you may recite to them [83] what We have revealed to you, and they are rejecting the Most Affectionate, [84] say you, he is my Lord, none is to be worshipped beside Him. I relied upon Him alone and to Him I returned.

كَذٰلِكَ اَرْسَلْنٰكَ فِیْۤ اُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَاۤ اُمَمٌ لِّتَتْلُوَاۡ عَلَیْهِمُ الَّذِیْۤ اَوْحَیْنَاۤ اِلَیْكَ وَ هُمْ یَكْفُرُوْنَ بِالرَّحْمٰنِ ؕ قُلْ هُوَ رَبِّیْ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ عَلَیْهِ تَوَكَّلْتُ وَ اِلَیْهِ مَتَابِ ﴿۳۰﴾

82. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Final Prophet and his followers are the final Ummah because no mention is made of the coming of another Ummah after our Holy Prophetصلی اللہ علیہ وآلہ وسلم. Furthermore, we also learn after the Holy Prophet all other religions are abrogated as understood from the world "have passed".

83. From this we learn that even the recitation of the Holy QUR'AAN is a form of worship so is the Naa't or the praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Also just as the laws of Islam are taken from the Holy Prophet صلی اللہ علیہ وآلہ وسلم , laws and method of recitation of the Holy QUR'AAN too should be taken from him.

84. Reason for its revelation:
On the occasion of the Treaty of Hudaibiya when the terms of treaty were being written it commenced with the entire Bismillah. To this the infidels objected by saying that we do not know who is Rahman, the Most Affectionate. Therefore you should replace this with the precious Bismillah - BI-ISMIKA ALLAHUMMAH. In response to it this verse was revealed.

31. If there would have come a QUR'AAN by which mountains could be moved or the earth could be cut asunder or the dead could have spoken to. Even then too these infidels [85] would not have believed. But the entire affair is in the authority of Allah. Did then the Muslims not become disappointed with it that if Allah had willed, He would have guided [86] men altogether? And the thump will ever continue to smite [87] the infidels for what they wrought or it will alight near their houses [88] until Allah's promise comes [89]. Verily Allah does not go against His promise.

وَ لَوْ اَنَّ قُرْاٰنًا سُیِّرَتْ بِهِ الْجِبَالُ اَوْ قُطِّعَتْ بِهِ الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰی ؕ بَلْ لِّلّٰهِ الْاَمْرُ جَمِیْعًا ؕ اَفَلَمْ یَایْـَٔسِ الَّذِیْنَ اٰمَنُوْۤا اَنْ لَّوْ یَشَآءُ اللّٰهُ لَهَدَی النَّاسَ جَمِیْعًا ؕ وَ لَا یَزَالُ الَّذِیْنَ كَفَرُوْا تُصِیْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ قَرِیْبًا مِّنْ دَارِهِمْ حَتّٰی یَاْتِیَ وَعْدُ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا یُخْلِفُ الْمِیْعَادَ ﴿۳۱﴾

85. Reason for its Revelation. The infidels of Makkah had said to the Holy Prophet

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صلی اللہ علیہ وآلہ وسلم through the recitation of the QUR'AAN remove the mountains of Makkah, transform the earth into a field for cultivation, let fountains and rivers flow from the ground of Makkah and bring all our forefathers back to life so that they can bear witness to your truth. In response Allah Almighty revealed this verse in which is said even if you were shown these miracles you will still not accept faith. Therefore the Holy Prophet صلی اللہ علیہ وآلہ وسلم made fountains to flow from his blessed nails, made stones and animals to recite the Kalimah, split the moon, brought back the sun that had set. Even after seeing these miracles those who did not want to accept faith remained bereft of faith. In it there is a prophesy which became a reality. From this we learn that one does not obtain faith by witnessing a miracle but through the bounty and blessing of Allah Almighty. If this was the case then Abu Jahl would not have remained an infidel.

86. From this two issues emerge:

1. Believers should not hope for the faith of those infidels whose death on infidelity is already decided by Allah Almighty. When such wretches ask for miracles one should not even desire to show them these.

2. The infidelity of the infidel and the heresy of the heretic are in accordance with Divine plan and not according to Divine wishes. There is a great difference between wish, intention and command. Allah Almighty gave a command to sacrifice Hazrat Ismail (on whom be peace) but He neither intended it nor wished for it nor was He pleased by it. Similarly, He had commanded these infidels to believe and He is pleased with their faith, but He neither intended it nor wished for it. Or, the verse could mean Allah Almighty did not desire to cause these infidels to accept faith without their wishes as such guidance is not a means of obtaining rewards. Guidance should be in accordance with the person's own wishes.

87. By '*thump*' is meant death, imprisonment, famine, wars amongst themselves which would occur in the midst of Makkah itself, etc.

88. That there should be wars outside the sacred city of Makkah whose effects should be felt by these people.

89. By "*Allah's promise*" is meant of victory of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the Day of Judgement.

32. And surely, the messengers before you were mocked at . Then I let loose the infidels for some days. then I seized them [90] . Then how was my torment?

وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَاَمْلَيْتُ لِلَّذِيْنَ كَفَرُوْا ثُمَّ اَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿۳۲﴾

90. This tells us that to adopt a relaxed attitude at sins is a form of severe punishment. This includes obtaining many bounties in spite of the sins, as these bounties are poison in the form of sweetmeats. May Allah Almighty protect us from this.

33. Is then he who watches every soul with his actions? And yet they ascribe to Allah associates [91]. Say you, ' name them .' or do you inform him of what is not in His knowledge in the entire earth [92] or by the way an empty saying ? Rather their fraud has been made to look good in the eyes of the infidels [93] , and they have

اَفَمَنْ هُوَ قَآىٕمٌ عَلٰى كُلِّ نَفْسٍۭ بِمَا كَسَبَتْۚ وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَؕ قُلْ سَمُّوْهُمْؕ اَمْ تُنَبِّـٴُـوْنَهٗ بِمَا لَا یَعْلَمُ فِی الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِؕ بَلْ زُیِّنَ لِلَّذِیْنَ كَفَرُوْا مَكْرُهُمْ وَ صُدُّوْا عَنِ السَّبِیْلِؕ

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وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۳﴾

been hindered from the way [94]. And he whom Allah leads astray. Has no guide [95].

91. This means how can the idols be like that Lord who is all knowing and Omniscient and these idols are totally ignorant even about themselves. If this is the case then how can these idols be worshipped?

92. To say that there are things of which Allah Almighty is unaware of is fraudulent and false because He is All-Knowing. Hence there is nothing exciting to be associated with Allah Almighty. Here the negation of the necessitated is being made with the negation of the necessary.

93. This means the meaningless idle talk of the infidel leaders was reaching the ears of the infidels as well, like how a bitter thing tastes sweet to the one suffering from yellow fever.

94. They have been hindered from the faith by their baser self, the devil and irreligious friends.

95. By this is meant Allah Almighty cannot give guidance to those whose death on infidelity is within His knowledge, or those in whose hearts evil and false beliefs have been deeply rooted in accordance with their wishes would also be bereft of any guidance. Hence this verse does not necessarily show that man is helpless. Those whom we kill too are given death by Allah Almighty, though we would be guilty of this crime. Similarly, the one who becomes a polytheist by worshipping the idols too is led astray by Allah Almighty, but he is guilty of this act as well.

لَهُمْ عَذَابٌ فِي الْحَيٰوةِ الدُّنْيَا وَ لَعَذَابُ الْاٰخِرَةِ اَشَقُّ ۚ وَ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿۳۴﴾

34. They shall be punished [96] in the life of the world. And verily the torments of the Hereafter is hardest and they have none to defend from Allah. [97]

96. Murder, imprisonment, famine, etc for infidels are Divine punishment but for the believers they are a means of obtaining higher status. General forms of punishment have ceased to come due to the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

97. From this we learn that Allah Almighty will appoint helpers to save the sinful believer, because the absence of any helpers from Divine punishment is for the infidels.

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اُكُلُهَا دَآئِمٌ وَّ ظِلُّهَا ؕ تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا ۖ وَّ عُقْبَى الْكٰفِرِيْنَ النَّارُ ﴿۳۵﴾

35. The lightness of the heaven which has been promised [98] to the god fearing beneath its streams flow. Its fruits are everlasting [99] and its shade [100]. This is the end of those who fear Allah and the end of the infidels is the fire [101].

98. He who gives up polytheism and sin out of fear of Allah Almighty, or gives up polytheism and infidelity is being promised to be rewarded with paradise.

99. By this is meant both the variety and quality as well as the quantity of these fruits will remain constant at all times i.e. as soon as one bunch from it is eaten it would be replaced at once. There are many proofs of this. Today the use of the water of the ocean, the warmth of the sun, knowledge, etc. does not lessen the quantity. Likewise the quantity of those fruits too would not lessen by eating.

100. Its shade too is eternal because in there, there is no sun which can remove the shade.

101. By this is meant Hell, even though some

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of its layers and categories are cold. Here part denotes all i.e. though fire is just one quality of Hell but here it represents the entire Hell.

وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ بِمَاۤ اُنْزِلَ اِلَيْكَ وَ مِنَ الْاَحْزَابِ مَنْ يُّنْكِرُ بَعْضَهٗ ؕ قُلْ اِنَّمَاۤ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَ لَاۤ اُشْرِكَ بِهٖ ؕ اِلَيْهِ اَدْعُوْا وَ اِلَيْهِ مَاٰبِ ﴿۳۶﴾

36. And those whom We have given the Book [102] rejoice at what has been sent to you [103]. Some who deny a part thereof [104]. Say you , ' I am only commanded [105] to worship Allah and not to ascribe associates to him. To him I call. And to him is my return.

102. This means those who were given the knowledge of Tauraat and Injeel through the blessings of which they had accepted faith. By this all the people of the Book are not intended, but only blessed and illuminated people like Abdullah ibn Salaam (May Allah be pleased with them) are meant, who were great Jewish scholars and noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

103. From this we learn that to celebrate the blessed birth of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the revelation of the Holy QUR'AAN is well liked by Allah Almighty. Hence celebrated both the night of Power and night of Holy Prophet's صلی اللہ علیہ وآلہ وسلم birth by spending them in the remembrance of Allah Almighty, because the Night of Power is the night of the revelation of the Holy QUR'AAN while the night of the blessed birth is the night of the coming of the Possessor of the QUR'AAN. Thus, to celebrate these nights is indeed an act of worship.

104. This means those people of the Book who harbour enmity against the Holy Prophet صلی اللہ علیہ وآلہ وسلم only accept few injunctions of the QUR'AAN and reject the others. Those injunctions which are suitable to them they accept those and those which are against them they reject these. From this emerge two issues:
1. The infidelity of rejecting one letter of the Holy QUR'AAN is equivalent to rejecting the entire QUR'AAN.2. To use and interpret the QUR'AAN according to ones whims and fancy is an act of infidelity. The correct thing is to design and mould yourself and your thinking in accordance with the teachings of the QUR'AAN.

105. From this there is a hint in the matters of religious laws the Holy Prophet صلی اللہ علیہ وآلہ وسلم is above everything and everyone else i.e. he is the origin of Shariah, and we are all sub-ordinates to him. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is entrusted with every tenet of Islamic beliefs, even if there is a difference in deeds, because some of the things are obligatory or forbidden for the Holy Prophet صلی اللہ علیہ وآلہ وسلم but not for his followers. For inner details on this refer to the book Jaa-al-Haq.

وَ كَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ؕ وَ لَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا وَاقٍ ﴿۳۷﴾

37. And thus We have sent it down as a decision in Arabic [106] . And O' listener! If you will follow their desires after what has come to you of knowledge [107], then you shall have no supporter nor defender against Allah.

106. This means just as the previous Prophets were given Books and Scrolls in their own languages, likewise the Holy Prophet صلی اللہ علیہ وآلہ وسلم too was given the Holy QUR'AAN in Arabic as that was his mother tongue. From this we learn that translation of the Holy QUR'AAN is not the actual QUR'AAN. Neither is the recitation of

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the translation permissible in Salaah, nor is its recitation without Wudhu prohibited.

107. This tells the punishments of a sinful scholar is greater than the sinful ignorant person.

38. And no doubt, We have sent messengers before you [108] and assigned to them wives and children [109]. And it is not for a messenger to bring any sign, but by Allah's leave [110]. For each promise there is a writing [111].

وَ لَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً ؕ وَ مَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ كِتَابٌ ﴿۳۸﴾

108. Reason for its revelation:
Some infidels had raised an objection that if the Holy Prophet صلی اللہ علیہ وآلہ وسلم had been a true Prophet then he would not have entered into marriage, should not raise children and family, should have adopted a life of a recluse. In response to these objections this verse was revealed.

109. In that only Hazrat Yahya and Hazrat Isa (on them be peace) spent life without wife and children. Besides these two all Prophets entered into marriage because marriage is a way of life of the Prophets which is based on the law of nature. Similarly, to keep several wives too is not against Prophetic way of life. Hazrat Dawood (on whom be peace) had ninety nine wives, Hazrat Suliman (on whom be peace) had one thousand wives, yet they were Prophets of Allah Almighty. Some Hindu deites like Krishna and King Jadrat, etc had a number of wives. In fact, Krishna is said to have had one thousand wives.

110. This means all miracles take place through the command and permission of Allah Almighty, although some of these miracles are of personal necessity for the Prophets like handsomeness for Hazrat Yusuf (on whom be peace). However, though some miracles took place through the discretion and control of the Prophets, but these too are effected through the permission of Allah Almighty e.g. the walking stick of Hazrat Musa (on whom be peace) turning into a snake. Whenever Hazrat Musa (on whom be peace) would drop the stick out of his discretion it would through the permission of Allah Almighty change into a snake. In some of the miracles the Prophets had no control over those like the revelation of Quranic verses.

111. This is a reply to that objection of the infidels regarding why there is an abrogation in the verses of Allah Almighty. Thus it is being said that just as there is a fixed period appointed for creational matter like life, death, etc. in the like manner religious laws too have a fixed period. Abrogation is a name given to this period. Thus, there is no inconsistency or objection at this.

39. Allah wipes out what He pleases and establishes (what He pleases) and the real writing is with Him. [112]

يَمْحُوا اللّٰهُ مَا يَشَآءُ وَ يُثْبِتُ ۚۖ وَعِنْدَهٗۤ اُمُّ الْكِتٰبِ ﴿۳۹﴾

112. This tells us that in certain affairs of fate alteration takes place, while in other types no change is possible. Some scholars have said that here those sins of man are intended which would either be forgiven or those which would remain unforgiven, while other scholars are of the opinion that have abrogated and firm verses and laws are meant. In addition, there are some other opinions regarding this as well.

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وَ اِنۡ مَّا نُرِیَنَّکَ بَعۡضَ الَّذِیۡ نَعِدُہُمۡ اَوۡ نَتَوَفَّیَنَّکَ فَاِنَّمَا عَلَیۡکَ الۡبَلٰغُ وَ عَلَیۡنَا الۡحِسَابُ ﴿۴۰﴾

40. And if we show you any promise that is made to them or we call you [113] to us before. In any case upon you is only to deliver the message. And on us is the reckoning.

113. This means those punishments of the infidels which had been prophecised by the Holy Prophet صلی اللہ علیہ وآلہ وسلم some would appear during his earthly life, like their defeat in the battles of Badr and Hunain, while some would after his earthly life. Although after his earthly life the Holy Prophet صلی اللہ علیہ وآلہ وسلم said this world is fully visible to him, but the nature of this seeing is different to the seeing of his worldly life. Hence, here death is contrasted with inspection. Thus this verse cannot be used as proof that the Holy Prophet صلی اللہ علیہ وآلہ وسلم cannot see. Observe every musallee until the Day of Judgement would be extending Salaam to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in his Salaah, though it is forbidden to extend Salaam - greeting to the one who cannot hear.

اَوَ لَمۡ یَرَوۡا اَنَّا نَاۡتِی الۡاَرۡضَ نَنۡقُصُہَا مِنۡ اَطۡرَافِہَا ؕ وَ اللّٰہُ یَحۡکُمُ لَا مُعَقِّبَ لِحُکۡمِہٖ ؕ وَ ہُوَ سَرِیۡعُ الۡحِسَابِ ﴿۴۱﴾

41. Do they not see that we are coming, diminishing their population [114] from all sides. And Allah commands. There is none to put back [115] His command, and He is swift in reckoning [116].

114. In that the Islamic soldiers are capturing the territories of the infidel with ease through which the boundaries of the infidel are decreasing and Islamic boundaries were expanding. This verse is revealed in Madina, though Surah Ra'ad is Makkan, because there is no mention of holy war in Makkan verses. The meaning of this verse is that gradually all your territories will be conquered by the Muslims. Exactly the same took place.

115. Here the command denotes creational command over which man has no control or authority, like life and death.

116. Thus just half a day will be needed for entire creation to give their full reckoning on the Day of Judgement as is reported in the Hadith Shareef (*Tafseer Jalalain*). The remainder of this day would be spent in search of the Intercessor and the singing of praises of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almight: "*It is near may make you stand at a place where all should praise you*". (S17:V79)

وَ قَدۡ مَکَرَ الَّذِیۡنَ مِنۡ قَبۡلِہِمۡ فَلِلّٰہِ الۡمَکۡرُ جَمِیۡعًا ؕ یَعۡلَمُ مَا تَکۡسِبُ کُلُّ نَفۡسٍ ؕ وَ سَیَعۡلَمُ الۡکُفّٰرُ لِمَنۡ عُقۡبَی الدَّارِ ﴿۴۲﴾

42. And those before them have already plotted [117], but their entire secret plans belong to Allah [118]. He knows what every soul earns. And the infidels are soon to know, who gets the last abode. [119]

117. Like the Aad, Thamood, etc who had made plans to kill their prophets. In it the Holy Prophet صلی اللہ علیہ وآلہ وسلم is being comforted that just as the cruel manner in which your people are dealing with you the people of the previous prophets dealt the same way with them.

118. Hence without His wishes no one can cause any harm to anyone. Oh My Beloved Prophet صلی اللہ علیہ وآلہ وسلم be completely at

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ease, as they will not cause any harm to you.
119. Either they will come to know of it in this world, after seeing Muslim victories, or at the time of death, or after being in the grave or on the Day of Judgement because every coming thing is near. For this reason "*He knows*" is being used meaning soon they will know. In the last condition all the infidels are intended, while on the first condition only the infidels of Makkah are intended.

43. And the infidels say , you are not a messenger. Say you, 'Allah is sufficient [120] as witness between you and me, and he who has knowledge of the book.' [121]

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًاؕ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًۢا بَيْنِيْ وَبَيْنَكُمْۙ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ۠ ﴿۴۳﴾

120. From this emerge two issues:
1. Allah Almighty is the Witness over the Holy Prophet's صلی اللہ علیہ وآلہ وسلم prophethood just as the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the witness of the Oneness of Allah Almighty. Thus the Holy Prophet صلی اللہ علیہ وآلہ وسلم dispels all doubts and objections about Allah Almighty, and Allah Almighty removes all objections and criticisms levelled against the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Allah Almighty's testimony is the miracles, the verses of the Holy QUR'AAN and the obedience of the creation to the Holy Prophetصلی اللہ علیہ وآلہ وسلم .
2. Anyone who rejects the prophethood of the Holy Prophetصلی اللہ علیہ وآلہ وسلم,and refuses to accept in the finality of his Prophethood, or who does not regard the Religion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as non-abrogatory, he is an infidel.
121. From this one can understand the excellence of education as Allah Almighty has included the testimony of the scholars with His. Here all the scholars of the Christians and the Jews are intended who had described and testified that the Holy Prophetصلی اللہ علیہ وآلہ وسلم is the true Prophet of Allah Almighty.

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ایاتہا ۵۲ ۱۴ سُوْرَةُ اِبْرٰهِیْمَ مَكِّیَّةٌ ۷۲ رکوعاتہا ۷

SURAH IBRAHIM

(MAKKAN) Revealed Before Hijrah

7 Sections , 52 Verses 861 Words 3434 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

الٓرٰ كِتٰبٌ اَنْزَلْنٰهُ اِلَیْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِیْزِ الْحَمِیْدِ ①

1.Alif-Laam, Raa, this is a book that we have sent to so that you may bring the people from darkness to light [2]. By the command of their lord towards the path of the Honourable, Praise-Worthy [3].

2. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم by the will of Allah Almighty takes people away from darkness and infidelity and brings them towards light and faith. No person can obtain guidance merely from the Holy QUR'AAN without the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

3. From this verse emerge a few issues:

1. The Holy QUR'AAN has come to remove people from darkness, not the Holy Prophet صلی اللہ علیہ وآلہ وسلم who is Light from inception. He was the worshipper, a devotee of Allah Almighty and a personification of piety before the revelation of the Holy QUR'AAN.

2. Even after the revelation of the Holy QUR'AAN we are still dependent on the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The Holy QUR'AAN is the seed and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the merciful rain. Just as the seed after being sown in the ground is dependent on the rain, we are likewise dependent on the blessed attention of the Holy Prophet after hearing and learning the Holy QUR'AAN. Many people had received guidance from the Holy Prophet صلی اللہ علیہ وآلہ وسلم like Hazrat Waraqa ibn Naufal, Baheera the Priest, etc. or those infidels who had become Muslims at the hands of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the midst of a battle and died in it as martyrs. They had neither heard the Holy QUR'AAN nor did they do any good deed. Their only good deed was establishing one blessed contact with the Holy Prophet صلی اللہ علیہ وآلہ وسلم . No one has obtained guidance only from the QUR'AAN without the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Observe, the magicians became believers, Companions, martyrs, men of patience, etc. only through the medium of Hazrat Musa (On whom be peace) without the Tauraat.

3. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the guide of all mankind until the Day of Judgement. Whenever, and whoever will obtain guidance and the Light, it will be through his medium and blessing, because Allah Almighty has used '*mankind*' here without any restriction.

4. The announcement of Apostleship of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fundamentally for mankind. The other creation like jinns, etc. are sub-ordinate to man. Hence, mention here is made of man. But this does not necessarily mean that the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not remove the jinns, etc. from darkness and obscurity.

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2.Allah, to whom belongs whatsoever is in the heavens and whatsoever is in the earth [4] and there is misery for the infidels from a severe torment.

اللهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِؕ وَ وَیْلٌ لِّلْكٰفِرِیْنَ مِنْ عَذَابٍ شَدِیْدِۙ۟ ﴿۲﴾

4. This entire creation of Allah Almighty in reality is His possession, though outwardly some of His servants too have ownership of it.

3.Those who love the worldly life more than the life of the hereafter [5] and bar from the path of Allah and desire crookedness [6] therein, they are in far off error [7].

الَّذِیْنَ یَسْتَحِبُّوْنَ الْحَیٰوةَ الدُّنْیَا عَلَی الْاٰخِرَةِ وَ یَصُدُّوْنَ عَنْ سَبِیْلِ اللهِ وَیَبْغُوْنَهَا عِوَجًاؕ اُولٰٓىٕكَ فِیْ ضَلٰلٍۭ بَعِیْدٍ ﴿۳﴾

5. The infidels of Arabia remained bereft of Islam because they had feared of losing their revenue and property. Thus this verse appropriately fits the infidels.

6. By engaging the people in wrong activities, or they desire to bring about perversity in Islam. From this verse those scholars should take a lesson who are initiating new sects in Islam by portraying themselves as religious scholars.

7. This means because these people are themselves heretics, they mislead others, their punishment too is going to be very severe.

4. And, We have sent messengers in the language of his own people [8] that he may tell them clearly [9]. Then Allah leads astray whomsoever He will and guides whomsoever He will, and He is the Honourable, the Wise.

وَ مَاۤ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِیُبَیِّنَ لَهُمْؕ فَیُضِلُّ اللهُ مَنْ یَّشَآءُ وَ یَهْدِیْ مَنْ یَّشَآءُؕ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿۴﴾

8. In this there is a hint that Allah Almighty had taught every language to our Holy Prophet صلی اللہ علیہ وآلہ وسلم because every prophet knows the language of the people to whom he is sent. Since every nation is the follower of the Holy Prophet صلی اللہ علیہ وآلہ وسلم therefore every nation is one to whom the Holy Prophet صلی اللہ علیہ وآلہ وسلم was sent as prophet and as such he understands the language of all of them. From the Hadith it is understood that camels, bucks, birds, sticks, etc. would talk to the Holy Prophet صلی اللہ علیہ وآلہ وسلم whose language he understood. Why should this not be so as our Holy Prophet صلی اللہ علیہ وآلہ وسلم has more knowledge than all the Prophets. Hazrat Adam (On whom be peace) was taught every language, Hazrat Sulaiman (On whom be peace) was taught the language of the birds, which is proven from the Holy QUR'AAN.

9. To their own people they taught directly, while to the others they taught them through the interpretation of the scholars. Thus, today the Islamic scholars are doing propagation work throughtout the world. This indeed is the propagation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

5. And, We sent Musa with Our signs, that 'bring your people from

وَ لَقَدْ اَرْسَلْنَا مُوْسٰی بِاٰیٰتِنَاۤ اَنْ

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اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ وَ ذَكِّرْهُمْ بِاَیّٰىمِ اللّٰهِ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۵﴾

the darkness into the light [10], and remind them of the day of Allah [11]. No doubt, in it there are signs for those who are steadfast and thankful [12].

10. This tells us that the Prophets take the people out of religious obscurity and darkness and bring them on the path of faith and light. By expressing darkness in the plural from, it tells us that taking a person out of infidelity, heresy, evil deeds, and all forms of irreligiousness is indeed the function of the Prophets alone, as nothing can be achieved without their assistance.

11. From this a few issues emerge:

1. It is praiseworthy to have the lectures of Islamic scholars on the occasions of Meelad, the Night of Ascension (ME'RAJ) and the Night of Power (LAILATUL QADR) as these lectures make the audience aware of the special days of Allah Almighty.

2. Those days which establish links with the pious and beloved servants of Allah Almighty become the days of Almighty Allah. Here, these days could be the days on which Divine punishment came down upon the Aad and Thamood; or the days on which Israelites were bestowed with manna and quails, or the day on which the Pharoah was drowned. The next verse gives strength to this explanation.

12. By this is meant the days on which Divine punishment descended upon the infidels, and the days on which bounties and blessing were bestowed upon the holy men, are the symbols of Allah Almighty, but these are for those who exercise patience and express gratitude.

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَیْكُمْ اِذْ اَنْجٰىكُمْ مِّنْ اٰلِ فِرْعَوْنَ یَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ وَ یُذَبِّحُوْنَ اَبْنَآءَكُمْ وَ یَسْتَحْیُوْنَ نِسَآءَكُمْ ؕ وَ فِیْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِیْمٌ ﴿۶﴾

6. And when Musa said to his people, 'remember Allah's favour upon you [13], when he delivered you from Firaon's people who used to afflict you [14] worstly, and slaughter your sons and let you daughters live, and in it there was shown great mercy of your Lord [15].

13. This remembrance could also be to publicise and remember these incidents, or when these days come engage in greater worship of Allah Almighty. Thus, the Jews would observe fast on the day of Ashurah because the Pharaoh was drowned on this day. As a mark of remembrance, fasting on this day was previously obligatory in Islam as well. Now, it is Sunnat. This tells us that to celebrate days associated with the pious servants of Allah Almighty, and to observe historical days in the worship of Allah Almighty is the way of the Prophets.

14. The oppression of the Pharoah is described as torment in the literal sense i.e. severe hardship, or in a technical sense i.e. the punishment for the cruelties and evil doings of the Israelites given by Allah Almighty. From this we learn that appointment of cruel and oppresive rulers over the Muslims is Allah Almighty's worldly punishment for us and the end result of our evil doings. Similarly, appointment of good and just rulers is Allah Almighty's mercy and the end result of our good deeds.

15. By this is meant that giving this

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salvation is a great bounty. From this we learn that the destruction of the infidels and tyrants and their death is a mercy of Allah Almighty just as the death of the pious scholars of Islam is a great blow to us. It is a good thing to express joy at the death of oppressors.

SECTION 2

7. And remember, when your Lord proclaimed, 'if you will be grateful, then I shall give you more [16],and if you are thankless, then my torment is severe.'

وَاِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِیْ لَشَدِيْدٌ ۝٧

16. From this we learn that we should express gratitude at obtaining every bounty and blessing. Since these bounties are varied, their expression of gratitude should also be of different forms. The infidels express gratitude through sinful means, the Muslims do this through worship of Allah Almighty. Observe what happens during Holi and Diwali and how Muslims celebrate the two Eids. We further learn that gratitude increases the bounty while Allah Almighty is obtained through patience. Thus patience is a superior virtue to gratitude.

8. Musa said, 'if you and all others in the earth [17] become disbelievers, then verily Allah is Self-Sufficient, Praiseworthy.

وَ قَالَ مُوْسٰۤى اِنْ تَكْفُرُوْۤا اَنْتُمْ وَ مَنْ فِی الْاَرْضِ جَمِيْعًا ۙ فَاِنَّ اللّٰهَ لَغَنِیٌّ حَمِيْدٌ ۝٨

17. By this is meant jinns and man. The blessed Prophets are excluded from these because their infidelity is impossible. Or this impossibility is made obligatory like "*If you associate other gods with Allah, then surely all your actions shall go in vain*" (S39:V65). The gist of the matter is that Allah Almighty is totally without want of your worship. By worshipping Him is beneficial to you just as His disobedience is harmful to you.

9. Have you not received the tidings of those were before you [18], the people of Nuh and Aad, and the Thamud and those after them [19]? They are known to Allah [20] alone. There came to them their messengers with bright proof [21], but they turned their hands to their mouths [22] and said, 'we deny that with which you have been sent, you call us, concerning that we are in doubt creating suspense [23].

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ ۬ۛ وَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ ۛؕ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ ؕ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّوْۤا اَيْدِيَهُمْ فِیْۤ اَفْوَاهِهِمْ وَ قَالُوْۤا اِنَّا كَفَرْنَا بِمَاۤ اُرْسِلْتُمْ بِهٖ وَ اِنَّا لَفِیْ شَكٍّ مِّمَّا تَدْعُوْنَنَاۤ اِلَيْهِ مُرِيْبٍ ۝٩

18. This means they have already come either in the Tauraat, or through those who had knowledge of history or those who had frequented the ruined places of these people. From this we learn that historical information is reliable, if it does not contradict categorical the

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Qur'anic statements. Similarly fame of any incident is a proof of its reliability.

19. Like the people of Ibrahim, Shuaib and Lut (On them be peace).

20. From this emerge a few issues:

1. We have not obtained detailed knowledge about all the Prophets and their people. Thus, we should have abridged or synoptic belief about them i.e. all the Prophets of Allah Almighty are true.

2. No person should describe his geneology upto Hazrat Adam (On whom be peace), because he does not have detailed knowledge of it.

3. The geneology of the Holy Prophet صلی اللہ علیہ وآلہ وسلم has been ascertained upto Adnaan, beyond this it is not certain. Adnaan lived during the period of Hazrat Musa (On whom be peace). It is from him that the link between Arab-Adnaan is known.

4. Allah Almighty had given His beloved Prophet صلی اللہ علیہ وآلہ وسلم detailed knowledge about the previous Prophets and their people. On the night of Me'raj the Holy Prophet صلی اللہ علیہ وآلہ وسلم had met all the Prophets and all the Prophets offered their Salaah behind him. Says Allah Almighty:

"*The Knower of the Unseen reveals not His secret to anyone*" (S72:V26).

21. Although Allah Almighty had blessed all the Prophets with miracles, but since we do not have detailed knowledge about all the Prophets, how will we have detailed knowledge about their miracles? It is sufficient to know that no Prophet had come without a miracle. In a like manner revelation in respect of propagation had come to each Prophet.

22. This is used to express astonishment or anger. Or it could mean they placed their hands on the blessed mouths of the Prophets to prevent them from preaching, i.e. they should refrain from conveying the message of Allah Almighty. The first interpretation has greater strength because it is reported by Hazrat Abdullah ibn Abbas and Hazrat Abdullah ibn Masood (May Allah be pleased with them)

23. This means they were babbling that we are certain of you being false (Allah Forbid). We are also doubtful about Tauheed (Unity of Allah) and Faith being true. Infidelity and rejection is of one thing and doubt is of another thing. Hence there is no inconsistency in the verse.

10. Their messengers said, 'is there any doubt in Allah [24], the maker of the heavens and earth [25]? He calls you that he may forgive some of your sins [26] and may fulfill your life till the stated time of your death without punishment. They said, 'you are human being like us [27]. You desire to bar us from that our fathers used to worship [28]; so bring us clear authority [29].

قَالَتْ رُسُلُهُمْ اَفِي اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُؤَخِّرَكُمْ اِلٰۤى اَجَلٍ مُّسَمًّى ؕ قَالُوْۤا اِنْ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ؕ تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا كَانَ يَعْبُدُ اٰبَآؤُنَا فَاْتُوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ﴿۱۰﴾

24. From this we learn that to have a doubt in the Prophet is equal to having doubt in Allah Almighty, just as believing in the Prophet is believing in Allah Almighty. Here the infidels had doubted the Prophet which has been declared here as doubting Allah Almighty, because the Prophets are the reflective phenomenon of Allah Almighty. For physical care Allah Almighty has created diets and medicines and for spiritual development He had sent laws of the Holy QUR'AAN and Islam through the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Rejection of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed rejection of the Providential

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power of Allah Almighty.

25. This tells us that the call of the Prophet is indeed the call of Allah Almighty, because these people were not called to the Straight Path by Allah Almighty, but this was done by their Prophets, but here it is said Allah Almighty is calling them. Therefore obedience to the Prophet is equal to obedience to Allah Almighty.

26. By this is meant Allah Almighty would forgive some of the sins of the period of infidelity due to the blessings of Islam. The reason for saying some of the sins is that infringement of human rights do not receive pardon until such time that the person wronged does not forgive the wrongdoer.

27. The root of infidelity is to regard the Prophet like himself. The devil became an infidel due to this belief. Many nations, too have been destroyed due to this. Until one does not have the honour and greatness of the Prophet in one's heart, one will not be able to establish the gravity of one's faith.

28. Such obedience of one's forefathers is forbidden which is in opposition to the laws of Islam and commands of the Holy Prophet صلى الله عليه وآله وسلم , while obedience to the luminaries of Islam is part of religion. Says Allah Almighty: "*And be with the truthful*" (S9:V119). Not only that, but the correct identification of the True Path is the Path of the pious servants of Allah Almighty.

29. This means those miracles which you had shown are of no value as they had failed to convince us. Therefore, show us those miracles which are demanded by us.

11. Their messenger said to them, 'We are indeed human beings like yourselves [30], but Allah bestows his favour [31] on whomsoever he will of his bondsmen. And it is not for us to bring you any authority but by the command of Allah. And upon Allah [32] alone the Muslims should rely [33].

قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَّحْنُ اِلَّا بَشَرٌ مِّثْلُكُمْ وَ لٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَمَا كَانَ لَنَاۤ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۱﴾

30. If these words are uttered by infidels, it would be infidelity, but if uttered by a Prophet it will reveal his excellence. It should be remembered that a prophet was called a human either by Allah almighty, or the Prophet himself, or by the infidels. Besides these three no one has called the prophet a human being. Now, if anyone calls them a human being he is neither Allah Almighty nor a Prophet. Therefore he is certainly a faithless infidel. Says Allah Almighty: "*Shall a human being guide us? So they disbelieved*" (S64:V6).

31. This means though you had seen my outer image, you did not see my inner qualities and the grace of Allah Almighty. This tells us that it is indeed a different gaze of the Prophet which tranforms a human into a Companion of the Prophet.

32. Either this command comes all the time, or it is given once. Thereafter they continue to show miracles out of their own control and discretion. These have thus been given permission so that they continue to use their limbs out of their own control Therefore, although their every motion and movement is through the command of Allah Almighty, our own control too has some access to it. Thus this does not in any way prove that Prophets are totally without control in matters of miracles. Observe, whenever Hazrat Musa (On whom be peace) would cast the stick it would turn into a snake and he did not seek Divine permission each time to do this. Hazrat Yusuf's (On whom be peace) dazzling beauty was his miracle which was with him all the time. Thus the purpose of this verse is to intimate that "Oh people, the miracles that you are demanding from us have not been given to

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us, and we do not reveal any miracles without Divine grant".Hence there is no misconception about the verse.

33. This meant "I am not least concerned about your opposition, because since my believing servants have placed trust in Allah Almighty, then I am a Prophet who has greater trust in Allah Almighty". From this we learn that Mirza Qadyani was not a prophet and could not even perform his Hajj out of fear for the people. He never went to Kabul to propagate his faith because of his fear for the Pathans. All these are against the concept of Trust in Allah Almighty.

12. And what happened to us that we should not rely upon Allah, He has showed us our ways. And we shall surely bear patiently that with which you are annoying us. And let the trustful put their trust in Allah alone [34].

وَ مَا لَنَآ اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَ قَدْ هَدٰىنَا سُبُلَنَا ؕ وَ لَنَصْبِرَنَّ عَلٰى مَاۤ اٰذَیْتُمُوْنَا ؕ وَ عَلَى اللّٰهِ فَلْیَتَوَكَّلِ الْمُتَوَكِّلُوْنَ۠ ﴿۱۲﴾

34. Here the word 'Tawakkul' means to remain firm in trust. It is stated in Tafseer Khazainul Irfaan that the true nature of Tawakkul is to engage the body in constant devotion and service, to connect the heart constantly with Allah our Lord, to express gratitude on receiving bounties and exercise patience at the time of misfortune. He who is endowed with these fine qualities is a man of Trust.

SECTION: 3

13. And the infidels said to the messengers, 'We shall surely turn you out of our lands, or you return [35] to our religion.' Then their lord reveled to them' We shall surely destroy the unjust.'

وَ قَالَ الَّذِیْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَاۤ اَوْ لَتَعُوْدُنَّ فِیْ مِلَّتِنَا ؕ فَاَوْحٰۤى اِلَیْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِیْنَۙ ﴿۱۳﴾

35. It should be remembered that the word "OOD" means to come back and not to go back because since the blessed Prophets were never on the religion of the polytheists in what way would they come back from it. Also, it is total infidelity on the part of these non-believers to tell those blessed Prophets that they regard this territory as their land from which they would expel them. Land belongs to Allah Almighty and His Prophets. From this we learn that to instil a desire for infidelity in anyone is an act of infidelity. If any person creates in a woman an inclination toward infidelity for the purpose of breaking her marriage, he himself would become an infidel, and his own marriage will become nullified due to his infidelity.

14. And we shall surely make you settle in the land [36] after them. This is for him who fears standing before Me [37], and be afraid of the torment I have commanded.

وَ لَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْۢ بَعْدِهِمْ ؕ ذٰلِكَ لِمَنْ خَافَ مَقَامِیْ وَ خَافَ وَعِیْدِ ﴿۱۴﴾

36. It is reported in the Hadith Shareef that he who causes discomfort to his neighbour, Allah Almighty would make this oppressed person the owner of the oppresor's home. It should be remembered that any land on which Divine punishment descends, becomes

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forbidden for the believers to reside in. Thus, the meaning of the verse is not to show that the land on which Divine punishment would be descending would be given for your dwelling.

37. This means to destroy the infidels and make the believers masters of their territory. This was not restricted only to the followers of these Prophets, but this principle should continue until the Day of Judgement. Whereby the evil doers should be destroyed and the pious people should be put as owners in their place.

15. And they asked [38] for a decision, and every tyrant obstinate was disappointed.

وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ ﴿۱۵﴾

38. This means when the Prophets asked for victory and help from Allah Almighty, or that when their followers implored Allah Almighty for help through the medium of these Prophets, Allah Almighty always blessed the believers with victory and destroyed the infidels.

16. The hell ran after him [39] and he shall be made to drink water of oozing pus [40].

مِّنْ وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ ﴿۱۶﴾

39. That immediately after death they would be plunged into punishment, and after the Day of Judgement they would enter Hell. It should be remembered that the infidels in the graves would receive the torment of Hell, by opening its window in the grave through which its heat and stinking odour would emanate. On the other hand, the punishment of the grave for the sinful Muslims would be in the form of fear of the grave, its darkness and narrowness, but not the torment of Hell.

40. This means they would be drinking the blood and pus of other inmates of Hell which would be their water. This would be the condition of the infidel leaders who had led others astray.

17. He will take its draught little by little with difficulty and there shall be no hope to swallow it, and death shall come to him from all sides, but he shall not die [41]:And there is a terrible torment after him.

يَّتَجَرَّعُهٗ وَ لَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّ مَا هُوَ بِمَيِّتٍ ؕ وَ مِنْ وَّرَآئِهٖ عَذَابٌ غَلِيْظٌ ﴿۱۷﴾

41. This means although death will seep into every fibre of the body of the inmate of Hell, he will not be able to die. From this we learn that Hell is eternal and that there is no salvation for the infidels of Hell from its punishment. He who rejects this is, in fact, rejecting this verse.

18. The condition of the rejecters of their lord is such that their deeds are like ashes [42] upon which a strong blast of wind came in a day of storm. They got nothing [43] out of entire earning. This is the far off straying [44].

مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ اشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ؕ لَا يَقْدِرُوْنَ مِمَّا كَسَبُوْا عَلٰى شَيْءٍ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿۱۸﴾

42. Here the deeds of the infidels denote those actions of theirs which they had .

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considered to be good deeds, like helping the poor and needy, digging wells, providing water points, guest houses for travellers, etc. However, they denote Fasting and Salaah, as they had not performed these.
43. Because good deeds is the water, but sound beliefs are the root. To water anything after its root is cut off will not prove beneficial.
44. By this is meant that type of apostasy which keeps you away from virtue i.e. no matter how much good is done it would not be rewardable. A structure will collapse on a weak ground while good deeds are destroyed through weak beliefs.

19. Did you not see that Allah has made the heavens and the earth with the [45] truths? If He pleases He can take you away and bring forth a new creation.

أَلَمْ تَرَ أَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۭ إِنْ يَّشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيْدٍ ۙ﴿۱۹﴾

45. Address here is made to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and truth is weighed against things useless i.e. "Oh My Beloved you have seen that Allah Almighty has placed numerous wisdoms and devices between the heavens and the earth. But He has not created any useless thing from these". From this emerge two issues:
1. The Noor (Light) of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was created before any creation, and that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen the creation of everything.
2. That the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware of these devices between the heavens and the earth and their effects of which even the scientists to date have no knowledge.

20. And this is not at all, hard for Allah [46].

وَّمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ﴿۲۰﴾

46. The infidels are addressed herein, and all of which take place as described i.e. Abu Jahl and other staunch enemies of the Holy Prophet صلی اللہ علیہ وآلہ وسلم were destroyed and Muslims resided in Makkah. When these leaders showed pride, Allah Almighty chose the poor of Madina to serve His Religion.

21. They all shall appear before Allah, then those who were weak will say to those proud, 'we were under you, can it be possible for you to put off [47] some of the torment of Allah from us?' They will say, 'if Allah had guided us, we would have guided you [48]. It is alike to us whether we show impatience or remain patient; nowhere is asylum for us [49].

وَبَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّغْنُوْنَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ۭ قَالُوْا لَوْ هَدٰىنَا اللّٰهُ لَهَدَيْنٰكُمْ ۭ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ﴿۲۱﴾

47. From this emerge two issues:
1. The infidels would be able to recognize one another, and would remember the affairs of the world, that we were obeying such and such infidels in these matters.
2. That the pious believers would, through the permission of Allah Almighty, remove the calamities of their followers through intercession. Seeing this, the infidels would appeal to their leaders to relieve them of their calamities like how the sinful Muslims have been relieved of their misfortune through

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the intercession of the pious. At that point in time their leaders would give them the reply which is described later. In any case, the discussion here is concerning the infidels and to apply this verse to the believers is the height of heresy and ignorance.

48. This speech of theirs too reveals disrespect because they had linked heresy to Allah Almighty. Thus, this verse has made it crystal clear that this discussion is that of heretics and infidels and not of the Prophets and Friends of Allah Almighty and not the discussion of Prophets and Friends of Allah Almighty with their devotees, as is interpreted by present day ignorant Wahabis.

49. This means that exercising patience at the worldly calamities and misfortune had been a means of obtaining great rewards, but now they should exercise patience by staying in Hell. It could also mean impatience. Now there is no way of obtaining salvation because the world was a place of action and the Hereafter is a place of reward/punishment.

SECTION 4

22. And the Shaitaan will say [50] when the matter would have been decided, 'verily Allah has given you a true promise, and whatever I promised you [51]. I made it false to you, and I had no authority over you [52], but that I called you, and then you responded to me, so then put no blame upon me [53], put the blame upon yourselves. 'Neither I could help you nor you could help me. I am strongly disgusted [54] with that you associated me with Allah before. No doubt, there is a painful torment for the unjust [55].

وَ قَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ؕ وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّاۤ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْۤا اَنْفُسَكُمْ ؕ مَاۤ اَنَا بِمُصْرِخِكُمْ وَ مَاۤ اَنْتُمْ بِمُصْرِخِيَّ ؕ اِنِّيْ كَفَرْتُ بِمَاۤ اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ؕ اِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۲۲﴾

50. And the infidels would be in Hell, censuring and showing their disgust at the Devil and telling him that you had brought us here. What you had promised us and what has taken place! This tells us that the devil would be punished in Hell, the infidels would be meeting him and would be able to identify him. It is apparent that by devil here is meant Iblees.

51. Shaitaan had been promising them through his agents, the leaders of the infidels, that there is no resurrection after death; there is no reward or punishment; idolatory is an excellent practice etc. This tells us that the words of these leaders was indeed the underhand words of Shaitaan who has declared the promises of these leaders as his promise. Otherwise, Shaitaan had not really made promise to anyone.

52. By 'no authority' means I had proofs to substantiate my promises, nor was I able to exercise any force on you. Here authority does not mean true authority which the true servants of Allah Almighty had been required to negate. "*Verily over My bondsmen you have no control*" (S15:V42) where able to mislead is meant.

53. Inspite of this you still followed me. Allah Almighty had instructed you not to fall prey to the guiles of Shaitaan, yet you disobeyed this Divine command and followed me. In truth, are you not at fault?

54. From this we learn that Shaitaan causes

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people to practise idolatory but he himself never practises this idolatory or polytheism. He is a staunch monotheist, so staunch that even at Allah's command he refused to make Prostration of respect to Hazrat Adam (On whom be peace), because to him this prostr-ation smacked of polytheism. Furthermore, acceptance of everything about faith after rejecting the Prophet is no faith at all. Shaitaan had accepted the Divine Personality and Qualities of Allah Almighty, as well as Paradise, Hell, Doomsday, etc.yet he remained an infidel. This is due to his rejection of the Prophet of Allah. The basis of Faith is the belief regarding prophethood. Thus, after the questions on Unity of Allah Almighty and Religion, identification of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the deciding issue in the grave.

55. Because they will have no helpers there, and those in whom they had placed their hopes would give them such rude replies. But Allah Almighty would appoint many helpers for the believers.

23. And those who believed and did good deeds shall be made to enter gardens, beneath which flow rivers abiding there in with the command of their lord. Their greeting at that time of their meeting is 'peace' 56.

وَ اُدْخِلَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا بِاِذْنِ رَبِّهِمْ ؕ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ﴿۲۳﴾

56. From this we learn that the Muslim greeting of Salaam will be practised in Paradise as well. The angels would extend the same greeting to the inmates of Paradise, and the inmates of Paradise too would be greeting one another in this way. This greeting originated from Hazrat Adam (On whom be peace). When he saw the *NOOR E MUHAMMADI* in the nails of his thumbs, he extended this greeting to it, Allah Almighty gave the reply on behalf of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

24. Did you not see that how Allah has explained the example of the holy words 57 like a clean tree whose root is firmly standing and branches are in the heaven 58.

اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّ فَرْعُهَا فِي السَّمَآءِ ۙ﴿۲۴﴾

57. Here the holy word signifies word of Unity of Allah, as well as all righteous words like the Holy QUR'AAN, glorification of Allah, praises of Allah Almighty, (HAMD) praises of the Holy Prophet صلی اللہ علیہ وآلہ وسلم (NA'AT) propagation of religion, etc.are all included in it. When these take root in the heart they will not go out of it.

58. Just as the roots of strong trees are spread in the ground and the branches grow upwards, the righteous and holy word (KALIMAH TAYYIBAH) is ever present in the heart and its branches are spread in every limb of the body. It is this Kalima that stops the eyes, the ears, the nose, etc. from all forms of evil.

25. It gives its fruit at all times by the command of its lord 59 and Allah explains examples for the people so that they may understand.

تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍۭ بِاِذْنِ رَبِّهَا ؕ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۲۵﴾

59. It is Kalimah Tayyibah which provides good deeds in ones life, good end at the time of death, removes fear in the grave, and success with the reckoning on the Day of

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Judgement. May Allah Almighty bless us with a good end.

26. And the example of evil word is like an evil tree uprooted [60] from the earth, now it has no stability [61].

وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ اجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَالَهَا مِنْ قَرَارٍ ﴿۲۶﴾

60. The evil word is like ruination, stinking trees like garlic, teak, etc. which neither have roots underground nor branches on top. They remain on the surface and are quickly uprooted. A faithless person does not stand firm on one word: he is fickle and inconsistent.

61. Rejection of Allah Almighty, insulting the dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم etc. Due to this an infidel forgets his religion at the time of death already, so that even in the grave he is unable to state what his religion was. He continues to babble such negative nonsense.

27. Allah keeps firm the believers on the right word in the life of the world and the Hereafter [62], and Allah leads astray the wrong doers [63], and Allah does what pleases.

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَ فِي الْاٰخِرَةِ ۚ وَ يُضِلُّ اللّٰهُ الظّٰلِمِيْنَ ۙ وَيَفْعَلُ اللّٰهُ مَا يَشَآءُ ﴿۲۷﴾ ع

62. In this verse there is a proof about the punishment of the grave i.e. while in the world the believer at all times remains firm on Faith, its joys and sorrows do not turn him away from Islam and at the time of death the recitation of the sacred *Kalimah* enables him to repent for his sins before he leaves this world, at the time of questioning in the grave his heart is at ease to reply the questions easily. But the infidel in the world is never steadfast in sorrow, comfort, difficulties, etc. In the grave his heart is restless and uncertain. Thus, by Hereafter is meant the grave as this too is life after that of the world.

63. He spreads sedition among them due to their cruelty i.e. acquisition is from man, while creation is from Allah Almighty. An example of this is due to cutting of the neck, Allah Almighty will let death take place. Thus, killing is the work of man, while occurence of death will be the work of Allah Almighty.

SECTION: 5

28. Did you not see those who changed the favour of Allah with unthankfulness and have brought the people into the abode of ruin [64]?

اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا وَّاَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ۙ ﴿۲۸﴾

64. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the bounty of Allah Almighty. "*Verily Allah did great favour to the Muslims*" (S3:V164), while those who changed the bounty are the infidels of Makkah. Their infidelity and rebellion changes the bounty and favour. This means Allah had bestowed such a great favour and bounty on the people of Makkah by sending His beloved Messenger صلی اللہ علیہ وآلہ وسلم unto them. But instead of obeying him, they went against him. Thus, although the verse speaks of the infidels of Makkah, it includes all heretics.

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29. That which is Hell, they shall enter it, and what an evil place to stay in [65].

جَهَنَّمَ ۚ يَصْلَوْنَهَا ؕ وَبِئْسَ الْقَرَارُ ﴿۲۹﴾

65. From this we learn although some sinful Muslims would be sent into Hell, but it would not be their abode. In fact, it will be like a stage where after staying there for a while they would be purified to go to Paradise. Hell is declared as the permanent abode of the infidels by Allah Almighty.

30. And they have set up equals for Allah [66] that they might lead astray from his path. Say you; 'enjoy a little verily your end is the fire.'

وَ جَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهٖ ؕ قُلْ تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ﴿۳۰﴾

66. From this we learn that the basis of polytheism is to make someone equal to Allah Almighty. Even if one takes someone as a servant of Allah Almighty and yet accepts him as Allah in some attribute of Allah, such a person will be a polytheist. Thus, the infidels would be addressing their idols on the Day of Judgement in the following way: "*When we made you equal with the Lord of the worlds*" (S26:V98). If the person does not have such a belief, it will not be polytheism. The belief of the infidels is that their idols had full authority of polythiesm, but the belief of the believers is that the Prophets and servants of Allah Almighty who have been empowered by Allah Almighty in worldly matters, is a high degree of faith. An example of this is accepting the ruler or the king as an authority in his kingdom. It is for this reason that the respect of Ganges is polytheism but accepting the sanctity of the water of *Zam Zam* is part of Faith. Prostrating to an idol is polytheism but prostration towards the Holy Ka'ba is an act of Faith.

31. Say to my those bondsmen who believed that they should keep up prayer [67] and spend out of what we have given them secretly and openly before the coming of that day in which there shall be neither trading nor friendship [68].

قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ وَ يُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ عَلَانِيَةً مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَ لَا خِلٰلٌ ﴿۳۱﴾

67. From this we learn that propagation of *Salaah*, *Fasting* and *Zakaat* will be taken to the infidel, but only Faith will be propagated to them, the reason being Allah Almighty had ordered that only believers should be preached about *Salaah, Fasting, Zakaat, Charity*, etc.

68. By purchasing good deeds for a price, or pleading to someone to give you good deeds. Only your own deeds will be beneficial to you. From this we learn that no one can perform physical obligatory duties on behalf of the next person. You cannot perfrom Salaah or observe fast on anyone's behalf. Monetary deeds can be performed, e.g. *Hajj-e-Badal*, payment of *Zakaat*, *Qurbani*, etc. can be performed on behalf of another person if he empowers you to do so. Remember, that by that day is meant either the day of death or the Day of Judgement.

32. Allah is who created the heavens and the earth and caused water to [69] come down from the heaven, then He

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ

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الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهٖ ۚ وَسَخَّرَ لَكُمُ الْاَنْهٰرَ ﴿٣٢﴾

produced some fruits therewith for your food [70]; and He made the ships subservient to you that they may sail through the sea by His command [71] and made the rivers subservient to you.

69. From this we learn that the water of the wells and rivers too come from the sky. Thus if there is no rain they all become dry.

70. Of these fruit some you have as nourishment and some as medicine. The purpose of this is to show that everything in the world is created for your benefit because Allah Almighty is not in need of them. Thus appreciation and justice demands that you too should do something in return for Him - you should worship Him, which in reality too, is for your benefit.

71. So that Oh man you should benefit from these conditions because water does not carry a burden, as by nature it is thin. Nevertheless, through the ship heavy and huge things float in the oceans. Likewise, we too should have been completely sunk in this world, but through the blessings of the Prophets and the Saints we are able to cross both the worlds.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۚ وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

33. And He made [72] the sun and moon subservient for you which are constantly moving [73], and made the day and night subservient for you.

72. But the difference between the subservience of the ships and the sun and the moon is that in the movement of the ships we have greater control, but in that of the sun and the moon we have absolutely no knowledge. In spite of that they are all created for our benefit, and are of no use to Allah Almighty.

73. They are constant without any breakage in them that they could be sent for repairs, nor take any leave for the purpose of resting. They are in constant movement for millions of years so that you can determine your time for work and rest and derive countless benefits from them.

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿٣٤﴾

34. And He gave you many [74] things you asked for. And if you count the favours of Allah, you cannot count them [75]. No doubt, man is very unjust, unthankful [76].

74. Here the preposition is for partial use meaning from all your wishes you had asked, some are granted or the word 'many' is to denote increase, augment and multiplication, in which case the preposition from, is for enumeration, meaning We granted you many wishes you had asked for. Like Allah Almighty says: "*We opened unto them the gates of all things*" (S6:V44). Thus the purpose of the discussion is to make us aware that Allah Almighty had granted countless things to us without having prayed for them which have been mentioned already, and many bounties have been given according to our desires. Allah Almighty knows our desires much more than us. His bounties are not dependent on our request and prayer.

75. This is because countless bounties are connected with every hair of your body, and since counting these hair is beyond you, counting these bounties too is out of your reach. Your calculation ends with a trillion,

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further says "*And great is the grace of Allah upon you*" (S4:V113). Yet another verse states: "*Oh beloved! undoubtedly We have granted you abundance of good*" (S107:V1). Thus, if we are unable to count the few, how would we count and calculate that which are countless. while by Allah Almighty it is the beginning. From this we learn that nobody can calculate the virtues of our Holy Prophet صلی اللہ علیہ وآلہ وسلم because the bounties of the world are few. Says Allah Almighty: "*Say you, the enjoyment of the world is little*". (S4:V77) and the virtues of our Holy Prophet are countless. "*And undoubtedly, you are on excellent morals.*" (S68:V4). Allah Almighty

76.Here by man is meant Abu Jahl, Abu Lahab, etc. or total polytheists and infidels as can be seen from the discussion which follows.

SECTION 6

وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَ بَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ﴿۳۵﴾

35. And recall when Ibrahim submitted, 'O my Lord make this city secure [77] and save me and my sons from worshipping idols [78]'.

77. This means that Holy Makkah always remains a city and can never be deserted. This place should be a place of peace and security wherein no lepers, leucoderma, (associated with skin disorder), the Dajjal, and killing and plundering should infiltrate.

78. It is obvious that the word 'my sons' denotes sons descended from the male progenitor i.e. sons who should all be safeguarded from polytheism. If it is taken to mean my total children, then it would mean my entire children should not indulge in polytheism. In them believers too are found. Allah Almighty accepted this Dua of Hazrat Ibrahim (On whom be peace). Until the Day of Judgement none of the descendants of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will go astray. These will always be believers because they are the children of Hazrat Ibrahim (On whom be peace). All Qutubs and Ghaus (highest among the Saints of Allah Almighty will always be Sayeds (*Sewaique Muhriqah*)

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿۳۶﴾

36. 'My Lord, verily the idols have led astray many people [79], then who sided with me, is from me [80] and who disobeyed me, so surely you are most Forgiving and Merciful [81].

79. This means these idols became the cause of the people's heresy. Otherwise, the idols by themselves are lifeless objects which are unable to speak.

80. Oh Allah Almighty forgive their sins through my intercession. This Dua is made for all the believers until the Day of Judgement. From this we learn that believers live in the secured shelter of the Prophets because they become the true devotees of these Prophets. For this reason Allah Almighty showers His blessings upon them.

81. If you, Oh Allah Almighty, so wish You could grant them an opportunity to repent, and after bringing faith, can forgive all their sins. Thus in this verse there is no prayer for the forgiveness of the infidels.

رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ

37. 'O my Lord, I have caused some of my children to settle in a valley [82] wherein there is no cultivation by

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your sacred house [83]. O my Lord in order that they might keep up prayer [84], then you make some peoples hearts incline [85] towards them and give them some fruits for food [86], so that they may be thankful.

رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْـِٕدَةً مِّنَ النَّاسِ تَهْوِيْۤ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ۝۳۷

82. By 'some children' mean Hazrat Hajira and Hazrat Ismail (On them be peace) and their offspring because the settling there of Hazrat Ismail (On whom be peace) in reality was the settling of his offspring. Hazrat Ismail (On whom be peace) is the geneological origin of the Arabs because Arabs have descended from him. At the time when Hazrat Ibrahim (On whom be peace) left Hazrat Ismail and Bibi Hajira (On them be peace) in Makkah there were no inhabitants living there. It was a barren desolate jungle without any water or vegetation. It is the Dua, of the great Prophet which beautified and brought life into this lifeless place. For a detailed discussion on the subject consult our first Para of (*Tafseer Naeemi*).

83. Although at that point in time he had not as yet constructed the Holy Ka'ba, traces of construction of Hazrat Nuh (On whom be peace) were still to be seen and its exact place was fixed. Therefore he had said this. The meaning of the word sacred is one full of dignity and sanctity. Or it could mean it is unlawful for those who enter this city without Ihraam. Or Dajjal is made forbidden to enter it, or that this place remained safe from the floods of Hazrat Nuh (On whom be peace) (Tafseer *Roohul Bayaan*).

84. From this emerge a few issues:

1. The object of staying in the sacred city of Makkah is the worship of Allah Almighty only. Therefore Allah Almighty had not kept farming therein so that its people do not get entangled in worldly complexities.

2. Salaah is the most superior form of worship, therefore Hazrat Ibrahim (On whom be peace) had made special mention of it. Furthermore, Salaah offered in Makkah is superior to Salaah offered elsewhere.

85. It should be remembered whatever is uttered by the Prophet of Allah Almighty becomes a reality. Till today the sacred Makkah is a city: Although its land is not conducive to farming, yet its people are not left hungry. While the world makes effort to produce, they eat the fruit of their labour. Generally, the hearts of the Muslims are inclined towards Makkah. Thus, what the Great Patriarch had prayed, Allah Almighty made it happen.

86. Thus Allah Almighty filled the jungles of Taif and the valley of Fatima with fruit from which the markets of Makkah are always full with different types of fruit. The fruit one gets there are difficult to find elsewhere.

38. 'Oh our Lord, you know what we conceal and what we disclose [87], and nothing is concealed from Allah [88] in the earth or in the heaven.

رَبَّنَاۤ اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَ مَا نُعْلِنُ ؕ وَ مَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي الْاَرْضِ وَ لَا فِي السَّمَآءِ۝۳۸

87. This means some prayers should be mentioned specifically while other desires are left in the heart, like receiving the son from Hazrat Sarah becaue this Dua was made prior to the birth of Hazrat Ishaaq (On whom be peace) (Tafseer Roohul Bayaan). But Allah Almighty is fully aware of all.

88. Allah Almighty agreed with Hazrat Ibrahim (On whom be peace), that whatever he said was really correct, Allah Almighty is fully aware of whatever is known and concealed.

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39. All praise is due to Allah who has given me Ismail and Is-haaq in old age [89]. Verily my Lord is the hearer of prayers [90].

اَلْحَمْدُ لِلّٰهِ الَّذِیْ وَهَبَ لِیْ عَلَى الْكِبَرِ اِسْمٰعِیْلَ وَ اِسْحٰقَ ؕ اِنَّ رَبِّیْ لَسَمِیْعُ الدُّعَآءِ ﴿۳۹﴾

89. This tells us that a son is a blessing from Allah Almighty, especially when he turns out to be pious, a saint or a Prophet, because through him both the world and the Hereafter are accomplished. Observe, Hazrat Ibrahim (On whom be peace) counted the birth of Hazrat Ismail and Hazrat Ishaaq (On them be peace) from the great bounties of Allah Almighty. However being disheartened at the birth of daughter is against the dignity of a believer.

90. After offering the Dua for a son Hazrat Ibrahim (On whom be peace) would say: Isma' Yaa iel ("Oh Allah listen to my prayer").i.e. Amin. When Hazrat Ismail (On whom be peace) was born, he named the baby Ismail in remembrance of this prayer. At that time Hazrat Ibrahim (On whom be peace) was ninety nine years old, while at the birth of Hazrat Ishaaq (On whom be peace) his age was one hundred and twelve years. Hazrat Ismail (On whom be peace) was thirteen years elder than his brother Hazrat Ishaaq (On whom be peace) From this we learn that never despair of the mercy of Allah Almighty. While offering Dua repeatedly say "Oh our Lord". Before and after the Dua always recite the praises of Allah Almighty. After the Dua recite AMIN or "*Accept the Dua*".

40. 'O my Lord, keep me as an establisher of prayer and my children too, O our Lord accept our prayer.

رَبِّ اجْعَلْنِیْ مُقِیْمَ الصَّلٰوةِ وَ مِنْ ذُرِّیَّتِیْ ۖۗ رَبَّنَا وَ تَقَبَّلْ دُعَآءِ ﴿۴۰﴾

41. 'O our Lord, forgive me, and my parents [91] and all Muslims on the day when reckoning shall take place [92].

رَبَّنَا اغْفِرْ لِیْ وَ لِوَالِدَیَّ وَ لِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابُ ﴿۴۱﴾

91. Here 'parents' refers to the actual parents of Hazrat Ibrahim (On whom be peace), namely his father Tarrukh and his mother Mitla bint Namr, both of whom were believers. In his old age he had prayed for their forgiveness, i.e. after the birth of his two sons. Azar was his distant uncle with whom he was already disgusted in his youthful years. Azar had died an infidel. The Holy QUR'AAN usually refers to parents, grand parents, uncles, etc. with the words ABB - literally means father and UMM - literally mother. However, the word 'parents' is used to denote actual parents.

92. From this emerge a few issues:

1. Dua should be commenced for oneself;
2. Your parents should be included in it;
3. Pray for the wellbeing of all the Muslims;
4. Always pray for the good in the Hereafter, do not limit your prayer for the good of the world only.

SECTION 7

42. And never consider Allah unaware of the deeds of the unjust [93]. He is not letting them loose but to a day in which their eyes shall remain staring [94].

وَ لَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا یَعْمَلُ الظّٰلِمُوْنَ ؕ۬ اِنَّمَا یُؤَخِّرُهُمْ لِیَوْمٍ تَشْخَصُ فِیْهِ الْاَبْصَارُ ۙ﴿۴۲﴾

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93. Oh the oppressed be patient! Allah Almighty is certaintly not unmindful of the oppressor. He will certainly punish his oppression.
94. The punishment for the infidels and criminals will truly speaking be meted out in the Hereafter. The punishment of the world in comparison is temporary and insignificant which would in no way lessen that punishment as is the case with imprisonment in comparision to local lock up.

43. They will come out running [95] rashly raising their heads high, that their eyelashes do not turn back towards them, and there would be no strength in their hearts [96].

مُهۡطِعِيۡنَ مُقۡنِعِىۡ رُءُوۡسِهِمۡ لَا يَرۡتَدُّ اِلَيۡهِمۡ طَرۡفُهُمۡ ۚ وَاَفۡـِٕدَتُهُمۡ هَوَآءٌ ﴿۴۳﴾

95. From their graves towards Hazrat Israfeel (On whom be peace) where he would be blowing the trumpet.
96. This means they would not be able to wink. Their eyes would remain open. Or, on that day they would not be able to see themselves or anyone else - they would continue to look upwards. Their hearts would not be turned towards anyone. All will be resurrected in a naked state but no one will be able to look at anyone.

44. And warn mankind of the day [97] when the torment shall come to them, then the unjust shall say [98]; 'O our Lord, grant us respite [99] for a short term that we may respond to your call and follow the messengers'. Did you not swear before that we are not to go anywhere moving from the world? [100]

وَ اَنۡذِرِ النَّاسَ يَوۡمَ يَاۡتِيۡهِمُ الۡعَذَابُ فَيَقُوۡلُ الَّذِيۡنَ ظَلَمُوۡا رَبَّنَاۤ اَخِّرۡنَاۤ اِلٰۤى اَجَلٍ قَرِيۡبٍ ۙ نُّجِبۡ دَعۡوَتَكَ وَ نَتَّبِعِ الرُّسُلَ ؕ اَوَلَمۡ تَكُوۡنُوۡۤا اَقۡسَمۡتُمۡ مِّنۡ قَبۡلُ مَا لَكُمۡ مِّنۡ زَوَالٍ ۙ ﴿۴۴﴾

97. This means warn everybody - the believers as well as the infidels. From this we learn the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet of entire mankind and his prophethood would continue until the Day of Judgement. The reason for this is the word AN-NA'S (mankind) is free of any restriction. The Ulama and Saints will until the Day of Judgement continue to warn mankind as deputies of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .
98. The word 'unjust' denotes the polytheist. Says Allah Almighty: "*Undoubtedly the association with Allah is a tremendous wrong*" (S31:V13). Because those whom Allah Almighty would forgive will not show any desire to come back to the world again as is reported in Hadith Shareef.
99. This means to give respite for doing good deeds by sending us back in the world, because the world alone is the place of action, not the Hereafter, as this is the place of reward and punishment.
100. 'Today be under his shelter' today seek his help. Not tomorrow - but perhaps he may accept on the Day of Judgement. Today he is persuading us, but we are not accepting his obedience - but tomorrow we will beg to persuade him but he will reject us. May Allah Almighty grant us His obedience today!

45. And you settled down in the dwellings of those who did evil [101] to

وَّ سَكَنۡتُمۡ فِىۡ مَسٰكِنِ الَّذِيۡنَ ظَلَمُوۡۤا

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اَنۡفُسَهُمۡ وَتَبَيَّنَ لَكُمۡ كَيۡفَ فَعَلۡنَا بِهِمۡ وَضَرَبۡنَا لَكُمُ الۡاَمۡثَالَ ﴿۴۵﴾

them and it was clear to you, how we did it with [102] them and we explained to you giving examples [103].

101. Here "*you settled down*" denotes settling down temporarily during a journey. During their journeys the people of Arabia would pass through the lands of Aad and Thamood and would make a stop there. Otherwise these settlements lay totally in desolation. They were never inhabited again. It is reported in Hadith Shareef when the Holy Prophet صلی اللہ علیہ وآلہ وسلم with his noble Companions passed the jungles of the Thamood he said: "Do not stop here, nor drink the water from their wells. A place which has been devastated by Divine punishment cannot be populated again!" The floods of Hazrat Nuh (On whom be peace) was a punishment for the infidels, but a mercy and blessing for the believers. It is for this reason that establishing settlements on the earth became permissible after floods, although these floods had covered the entire earth.

102. From this emerge two issues:

1. For the proof of certain things, its publicity is deemed sufficient e.g. geneology, marriage, locality, etc. because the links of these lands with the Aad and Thamood was proven by their fame and publicity.

2. Historical incidents cannot be rejected without any concrete reasons. However, if they are contrary to any categorical statements of the Holy QUR'AAN, they can be rejected.

103. This tells us that religious analogy is true because the object of the verses is to show that these people were destroyed due to their infidelity, and since you too are on infidelity, you too are worthy of being destroyed. Due to material cause partnership can be effected jointly. This in jurisprudence is called analogy.

وَقَدۡ مَكَرُوۡا مَكۡرَهُمۡ وَعِنۡدَ اللّٰهِ مَكۡرُهُمۡ ؕ وَاِنۡ كَانَ مَكۡرُهُمۡ لِتَزُوۡلَ مِنۡهُ الۡجِبَالُ ﴿۴۶﴾

46. And verily they devise their plans and their plans are under the control of Allah and their planning was not such as to remove these mountains [104].

104. In the translation of the revered translator Ala Hazrat (On whom be peace) the word is in the negative, and mountains denote signs of Allah Almighty. Thus the meaning is that their planning is like the air; just as the air cannot uproot the mountains, the secret devices and plans of the infidels cannot remove the laws of Islam and the signs and symbols of Allah Almighty. This verse has been given other interpretations as well, but the one given here is most appropriate. Some commentators have translated it to show that although their plans were staunch and undaunting, that mountains too would flinch under their weight, but the religion of the Holy Prophet and his Noble Companions did not give way from their sacred mission. These august personalities are much more resolute than the mountains.

فَلَا تَحۡسَبَنَّ اللّٰهَ مُخۡلِفَ وَعۡدِهٖ رُسُلَهٗ ؕ اِنَّ اللّٰهَ عَزِيۡزٌ ذُوانۡتِقَامٍ ﴿۴۷﴾

47. Therefore never consider [105] that Allah will go against His promise to His messengers. No doubt Allah is Dominant, the Lord of retribution.

105. This means Oh Muslims! or Oh My Beloved! in future do not even imagine that Allah Almighty will not fulfill the promises He had made with His Prophets. He will most certainly let your religion prevail over all, and totally subdue and crush the power of the

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infidels. Breach of promise takes place either due to helplessness, and Allah Almighty is All Powerful and All Conquering, never helpless, or due to shamelessness, and Allah Almighty is the Lord of Retribution. He most certainly takes retribution on behalf of His beloved servants.

48. The day when the earth shall be changed other than this earth and the heavens [106] too, and all shall come out standing [107] before Allah, the One Who is Dominant overall.

يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَ السَّمٰوٰتُ وَ بَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿۴۸﴾

106. At the time of Qiyamah first thing to undergo change will be the nature of the sky and the earth will be transformed into a huge field. There will be no caves nor hillocks. The stars in the sky will be bottled, and the sky itself will become like a red skin or hide, and sometimes like the sedimentless oil which is referred to in the Holy QUR'AAN as *DIHAAN*: Red hide. This will be before the blowing of the Second Trumpet. Then at the time of Reckoning, the nature of the sky and earth will change altogether the earth will become of silver and the sky will become of gold. Thus there is no inconsistency in the narrations.

107. They will come out of their graves and present themselves at the Field of Reckoning. Hence there is no objection at the verse, because people, today too are before Allah Almighty. No one is concealed from Him.

49. And you will see the guilty on that day bound together in chains [108].

وَتَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُّقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿۴۹﴾

108. This tells us that on the Day of Resurrection both the infidels and the believers will be identified from their outer symbols: the faces of the infidels would be black, their hands will be tied at the back in chains. The believers on the other hand will be opposite to them. Says Allah Almighty: "*The culprits will be recognized by their faces*" (S55:V41). It would not be necessary to ask any culprit. Every culprit would be tied to his accompanying devil. There are other interpretations of this as well, but this one is appropriate. With every human-being a devil is born.

50. Their shirt [109] shall be of pitch and the fire shall cover their faces.

سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّتَغْشٰى وُجُوْهَهُمُ النَّارُ ﴿۵۰﴾

109. This means that their bodies will be smeared in a dark resinous substance which will be like a shirt. This substance has a pungent odour, heat and easily catches fire SARABIL (shirts) is the plural of *SARBAAL* shirt - *SARAWIL* with the letter WOW means pants. And fire will destroy their entire bodies, including their faces. The description of the very thing follows after it in "*shall cover their faces*".

51. In order that Allah may reward every soul according to its earnings. No doubt, Allah is not late in reckoning [110].

لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۵۱﴾

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110. Allah Almighty shall complete the reckoning of the entire creation in a matter of three to four hours. In the remaining hours of Qiyamah the true status and dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be revealed, sometimes the search for the intercessor, then the splendid appearance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم at the Lofty Station (MAQAAM-E-MAHMOOD), the recitation of songs of praise of the Holy Prophet by the entire creation and by the Creator of creation. Thus, the rest of this long Day will be utilised for these blessed activities. If the only purpose of Qiyamah is to take reckoning it would not be fifty thousand years long, it would only be of a duration of three to four hours. The actual purpose of Qiyamah is really to reveal the status and dignity of th Holy Prophet and not just for the accountability of the creation.

هٰذَا بَلٰغٌ لِّلنَّاسِ وَلِيُنْذَرُوْا بِهٖ وَلِيَعْلَمُوْٓا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّلِيَذَّكَّرَ اُولُوا الْاَلْبَابِ۝۵۲

52. This is to deliver the commands [111] to mankind and that they maybe warned therewith and that they may know that He is only one God [112] and that the men of wisdom may accept admonition [113].

111. From this emerge two issues:

1. The entire QUR'AAN has been revealed for the purpose of propagation, therefore it is not permissible to conceal any verse.
2. The QUR'AAN has been revealed for all mankind and is thus not restricted to any special place or time, because the prophethood of our beloved Prophet صلی اللہ علیہ وآلہ وسلم is for all and sundry.

112. This means the Quranic verses are the proof of the Oneness of Allah Almighty. Accepting Tauheed from sources other than the Quranic verses is not sufficient for salvation.

113. From this we learn that although the Holy QUR'AAN is a warner for everyone, everyone is not blessed to derive the fear of Allah Almighty from it. Only the fortunate people would obtain admonition from it, the wretched would remain bereft of it. It is for this reason to deliver commands to mankind is used at the beginning of the verse and "men of wisdom may accept admonition" is used at the end. We further learn that any wisdom which helps to obtain fear of Allah Almighty, is wisdom in the true sense of the word.

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اٰیاتها ۹۹ ۱۵ سُوْرَةُ الْحِجْرِ مَكِّيَّةٌ ۵۴ رکوعاتها ۶

SURAH AL-HIJR (MAKKAN) Revealed Before HIjrah
99 Verses , 6 Sections 654 Words 2760 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION: 1

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ وَ قُرْاٰنٍ مُّبِيْنٍ ﴿۱﴾

Alif-Laam-Raa. These are the verses of a book and of a Bright QUR'AAN [1].

1. This means that the name of the pure and blessed conversation is Al-QUR'AAN as well as the Book. Therefore it was revealed recited. It is a Book because it is written in the Sacred Tablet.

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ﴿۲﴾

2.The infidels would desire ardently [2] that had they been Muslims.

2. The infidels would desire this at the time of death, after seeing the angels of punishment in their graves. Thereafter on the Day of Judgment. But at that point in time, this desire. The word infidel denotes all types of infidels, whether they are polytheists, Jews or Christians, or Mirzais and Qadyanis, etc.

ذَرْهُمْ يَاْكُلُوْا وَ يَتَمَتَّعُوْا وَ يُلْهِهِمُ الْاَمَلُ فَسَوْفَ يَعْلَمُوْنَ ﴿۳﴾

3.Leave them [3] to eat [4] and enjoy and let the hope may amuse them now then they are about to know [5].

3. This means do not express sorrow at them or do not worry about them, or until they are infidels do not stop them from eating pork or consuming alcohol. But this does not mean that do not convey the message of Islam to them. Thus this verse is firm and not abrogated.

4. This hints to an issue that the infidels are not bound to the laws of Shariah. They can eat tins lawful or forbidden as they please, or pratice whatever is lawful or forbidden. Islamic rulers should not stop them from such practices. However, social dealings are another matter. Thus, an infidel would be prohibited from stealing, etc.

5. At the time of death he became aware of it, that personal desires and tall hopes are against the dignity of a believer. The heedless and unmindful way of dishing out food by an infidel too, is an offensive act, while the sleep of pious believers, too, is an act of worship.

وَ مَاۤ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَ لَهَا كِتَابٌ مَّعْلُوْمٌ ﴿۴﴾

4.And the town We destroyed had a writing known [6].

6. The time of every nation's punishment is recorded in the Divine Tablet. Those pious servants whose gaze is on the Divine Tablet are fully aware of all these matters, because this inscription is not for Allah Almighty but for these pious servants of Him. Thus, the angels of punishment bring down punishment as per this inscription, while the Prophets give prior warning about it, after reading it.

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5. No community can precede its promised time nor cant fall behind [7].

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا يَسْتَاْخِرُوْنَ۝۵

7. Here the word "*promised time*" denotes inevitable fate in which alteration is impossible. The punishment came upon the followers of Hazrat Yunus (On whom be peace), but it was changed because they accepted faith. This withdrawal was due to the suspended faith. Iblees prayed to Allah Almighty for extension of life, which was accepted. Due to the prayer of Hazrat Adam(On whom be peace), the life of Hazrat Dawood (On whom be peace) was extended from sixty to hundred years. All these changes are found in pending fate. Hence there are no inconsistencies in the Quranic verses. Says Allah Almighty: "Allah *wipes out what He pleases and establishes what He pleases"* (S13:V39). Or the purpose of the verse is to show that no people can advance or retrogress due to its own power. If Allah Almighty desires to do it, He can because He has the absolute power and authority.

6.And they said, 'O you upon whom QUR'AAN has been sent down [8] you are certainly a madman' [9].

وَ قَالُوْا يٰۤاَيُّهَا الَّذِیْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌؕ۝۶

8. This utterance of theirs was not to verify the Holy QUR'AAN but to mock at it. Or, it could mean in your thoughts are different claims regarding the revelation of the Holy QUR'AAN, because in reality the infidels had not accepted the revelation of the Holy QUR'AAN. It is for this reason that (S15 :V11) "*they mocked*" is used in the later verse.

9. Abdullah bin Umayyah had called the Holy Prophet صلی اللہ علیہ وآلہ وسلم insane (Allah forbid). Then, others followed him (*Tafseer Roohul Bayaan)*. From this we learn that insanity never comes to a Prophet. These august personalities are safeguarded from deafness, dumbness, insanity, etc. They are the possessors of the highest form of intellect.

7.'Why don't you bring angels to us, if you are truthful' [10].

لَوْ مَا تَاْتِيْنَا بِالْمَلٰٓىٕكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ۝۷

10. Those who visibly and clearly give assistance to you and testify about your truthfulness. From this emerge two issues:
1. The polytheists of Arabia acknowledged the existence of angels, and in fact, they had believed in them as daughters of Allah Almighty.
2. They had heard the stones and rocks recite the Kalimah, therefore they now made demands for angels. Otherwise, they themselves would have demanded that the stones should recite the Kalimah.

8.We do not send down the angels without any purpose and if they come down, they would not get time [11].

مَا نُنَزِّلُ الْمَلٰٓىٕكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْۤا اِذًا مُّنْظَرِيْنَ۝۸

11. This means the angels in their original form, or that the angels always come with punishment for the infidels, bring Revelation to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and for some believers they bring the blessings of Allah Almighty, like the glad tidings which the angels brought to Sayyida Mariam, and to the mother of Hazrat Musa (On whom be peace). Thus, this verse is free of any objection or criticism.

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9.No doubt, We have sent down this QUR'AAN [12] and We most surely are its Guardians [13].

إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ⑨

12. From this emerge a few issues:
1. In Arabia the plural form is used for the singular as a mark of respect.
2. The works of the pious devotees are declared as works of Allah Almighty (i.e. the works of the pious have been declared as works of Allah Almighty). The revelation of the Holy QUR'AAN is the function of the angels but Allah Almighty says "*We have sent down*".
3. The Divine Tablet is on top, not at the bottom, because *descent* is referred to what comes down from on top. The revered Sufis say that it is Allah Almighty who reveals the Holy QUR'AAN in the heart of a believer, and it is He who keeps it protected, so that he dies with faith.
13. Thus Allah Almighty has safeguarded the words of the Holy QUR'AAN, its meanings, its injunction, etc. But words are protected in such a manner that their alteration is impossible, while meanings and injunctions are protected in such a way that although some people try to distort them, the original injunctions remain unaltered, they will always remain exactly the same. Therefore, Allah Almighty had enabled the Ahadith of the Holy Prophet صلی اللہ علیه وآله وسلم to remain for all times until the Day of Judgement and maintained the continued existence of Ulama and sages for this purpose. From this we learn that the Ahadith of the Holy Prophet صلی اللہ علیه وآله وسلم are the means of safeguarding the intrinsic meaning of the Holy QUR'AAN.

10.And surely We sent messengers before you amongst earlier prophets [14].

وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ فِي شِيَعِ ٱلۡأَوَّلِينَ ⑩

14. This tells us that separate Prophets had come during different periods and for the people of every period. However, our Holy Prophet صلی اللہ علیه وآله وسلم is a Prophet for the entire creation. Light of every home is separate, but their sun is one.

11.And not any messenger came to them, but they mocked at him.

وَمَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ⑪

12.In the same way, We make a life for this mockery in the hearts of the culprits [15].

كَذَٰلِكَ نَسۡلُكُهُۥ فِي قُلُوبِ ٱلۡمُجۡرِمِينَ ⑫

15. From this we understand two issues:
1. Any heart which bears the seal of faith, will not allow disrespect of the Prophets, mockery and infidelity to seep in it.
2. Allah Almighty is the creator of everything. Although we acquire motives and causes, the infidels were acquiring the causes of infidelity. Thus this has been created in their hearts from Allah Almighty, like we may kill a person but his death will be from Allah Almighty. Thus the verse is crystal clear.

13.They believe not therein, and already the example of the ancients has gone forth.

لَا يُؤۡمِنُونَ بِهِۦ وَقَدۡ خَلَتۡ سُنَّةُ ٱلۡأَوَّلِينَ ⑬

14.And if We open any door for them in the heaven that they may ascend through it in the day.

وَلَوۡ فَتَحۡنَا عَلَيۡهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعۡرُجُونَ ⑭

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لَقَالُوْٓا اِنَّمَا سُكِّرَتْ اَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَ ﴿۱۵﴾

15.Even then they would say, 'our sights have been tied [16], rather we have been mesmerized' [17].

16. From this there is a hint that any heart in which there is hatred for the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not receive guidance for faith. Any person who is to be blessed with faith will first receive in his heart the love and dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

17. From this we learn that if there is enmity in a heart, he will not prove effective and beneficial for him.

SECTION: 2

وَ لَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا وَّ زَيَّنّٰهَا لِلنّٰظِرِيْنَ ﴿۱۶﴾

16.And We have indeed made constellations [18] in the heaven and have adorned it for the beholders [19].

18. The twelve constellations are the stages of seven wandering stars. These are : Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricon, Aquarius, Pisces. The details of these have been mentioned earlier.

19. They have been adorned in such a way that the constellations are part of the eighth sky while the stars are found in the various skies. But all of them become visible in the first sky. According to Islamic law there are seven skies, but by philosophers there is nine, the eighth is the Divine Chair and the ninth is the Divine Throne.

وَ حَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ﴿۱۷﴾

17.And We have guarded it from every accursed Satan [20].

20. At first the devils would frequent the heavens to listen to the conversation of the angels. After the birth of Hazrat Isa (On whom be peace) they had been stopped from three heavens, after the blessed birth of our Beloved Prophet صلی اللہ علیہ وآلہ وسلم they have been stopped from all the heavens. (*Khazainul Irfaan*)

اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ ﴿۱۸﴾

18.But whoever goes to hear stealthily [21], and then a bright flame [22] pursues him.

21. At times the devils hide and listen to some words of the angels who guard the heavens. Because it is impossible to hide from Allah Almighty, Shaitaan is now being pursued and struck with a bright flame. It should be remembered that for Shaitaan to reach there stealthily from the angels, is like how Iblees reached Hazrat Adam (On whom be peace) secretly in Paradise. This is all in accordance with Divine intent in which countless wisdoms are concealed.

22. From this we learn that the star itself does not fall down, but instead a flame bursts from it which strikes Shaitaan like a bullet.

وَ الْاَرْضَ مَدَدْنٰهَا وَ اَلْقَيْنَا فِيْهَا رَوَاسِيَ وَ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ ﴿۱۹﴾

19.And We have stretched the earth [23] and put therein anchors [24], and caused to grow therein everything proportionately [25].

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23. By stretching the earth is meant making it spacious and not making it long and wide, because the earth is round.

24. From this we learn that the earth does not move i.e. the earth is stationary because an anchor is used to control and stop the ship. If there is the slightest movement in the earth, then what is the need to create mountains? Once the ship is brought under control by the anchor it becomes motionless.

25. By *"proportionately"* means Allah Almighty causes things to grow in different places at different times according to its need and quantity. In Bengal the growth of rice is more, while in Punjab the quantity of wheat is more. In addition, in some places there would be famine while in others there would be abundant growth. In this, too, there are thousands of Divine wisdoms. All these are included in this verse.

20.And We have provided for you therein means of livelihood and also for those whom you did not provide for [26].

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَ مَنْ لَّسْتُمْ لَهٗ بِرٰزِقِيْنَ ﴿۲۰﴾

26. Although your maid servants and animals eat our provisions, they work for you.

21.And there is nothing of which there are not treasures [27] with Us, and We do not send it down but with a known measure.

وَ اِنْ مِّنْ شَیْءٍ اِلَّا عِنْدَنَا خَزَآئِنُهٗ وَ مَا نُنَزِّلُهٗۤ اِلَّا بِقَدَرٍ مَّعْلُوْمٍ ﴿۲۱﴾

27. By treasures are meant created treasures, i.e. Allah Almighty has absolute power to create everything. It does not mean that He has accumulated certain things at some place. In accordance with this meaning, Allah Almighty says "*Declare (oh my Rasool Muhammad) I do not possess the treasures of Allah* " Thus Allah Almighty is the Creator, but the Holy Prophet صلى الله عليه وآله وسلم says: "*I have been given the keys of the treasures of the earth*".

22.And We have sent winds [28] fecundating the clouds, then We sent down water from the heaven [29], then We gave it to you to drink, and you are not its treasures.

وَاَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَسْقَيْنٰكُمُوْهُ ۚ وَ مَاۤ اَنْتُمْ لَهٗ بِخٰزِنِيْنَ ﴿۲۲﴾

28. The Holy QUR'AAN refers to the wind of mercy as *RIYAAH* and the wind of wrath as *REEH*. The wind which brings rain too is excellent as it harbours mercy. Therefore it is appropriate to offer prayer to Allah Almighty at the time when these winds are blowing, and to seek protection of Allah Almighty when the destructive winds are blowing, as is stated in Hadith Shareef.

29. The rain water falls from the sky or due to the natural phenomenon there like vapour, condensation, etc. Thus rational thinkers cannot raise objection at the verse. It is due to the blessings of this rain that water increases in the wells and fountains, and at some places this very water is used for drinking.

23.And verily it is We, who give life and We cause death and We are the inheritors [30].

وَ اِنَّا لَنَحْنُ نُحْيٖ وَ نُمِيْتُ وَ نَحْنُ الْوٰرِثُوْنَ ﴿۲۳﴾

30. By this is meant everything will perish, but Allah Almighty will remain

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eternally. This does not mean that today Allah Almighty is not the Master. It is not necessary that in an example there should be equality in everything.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِيْنَ مِنْكُمْ وَ لَقَدْ عَلِمْنَا الْمُسْتَأْخِرِيْنَ ﴿۲۴﴾

24.And We do know those who went ahead [31] among you and We do know those who remained behind among you [32].

31. Reason for its revelation:
After the Holy Prophet صلى الله عليه وآله وسلم had explained the virtues of being in the first rows in Salaah, all the Noble Companions then showed great desire to stand therein. So much so that some Companions had even decided to sell their homes and purchase one near the mosque so that they would be able to come to the mosque at its earliest time to obtain place in the first row. Seeing this zeal, the Holy Prophet صلى الله عليه وآله وسلم said "*remain in your places because Allah Almighty is fully aware of your intentions and will reward you for it*". The above was revealed on this occasion. Its meaning is those muqtadees who stand in the first row too are known to Allah Almighty, while those who were powerless to be in it are also within the knowledge of Allah Almighty (Tafseer Roohul Bayaan). Some hypocrites would stand in the last row so that they could get the opportunity of peeping at the women standing behind in Ruku. The latter part of the verse was revealed concerning them (Roohul Bayaan).
32.From this we learn that it is an excellent act to make an effort to get early to the mosque for the five Daily Prayers to obtain place in the first row. Remember, that for *Salatul Janazah* it is better to stand in the last row, while standing in the first row for other Salaahs has greater merit, as is stated in the Hadith Shareef.

وَاِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ؕ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿۲۵﴾

25.And verily your Lord alone will raise them on the Day of Judgement. No doubt, He is the All Wise and the All-Knowing.

SECTION: 3

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿۲۶﴾

26.And verily We have made man from ringing clay, which was in reality black smelling mud [33].

33. This means Hazrat Adam (On whom be peace) was created from such sand which at first was mud. It then cracked after becoming dry.

وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ ﴿۲۷﴾

27.And We have made Jinns before from smokeless fire [34].

34. From this emerge two issues:
1. The creation of jinns took place before that of the human beings.
2. Shaitaan penetrates the pores of human beings, because his creation is from such a fire which is able to penetrate.

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ

28.And recall when your Lord said to the angels, " I am about to create

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بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿۲۸﴾

human beings from the ringing clay which is of the black smelling mud!"[35].

35. This information was given by Allah Almighty to the angels and Iblees before the creation of Hazrat Adam (On whom be peace), because the congregaion was that of the angels, Iblees was the only one in it, therefore mention is made of angels and not of him. Here, reference to Hazrat Adam (On whom be peace) as human being is indeed highest praise of him because the word BASHAR is derived from MUBASHARAT which means that Allah Almighty Himself created him directly without any help of the angels. He says "*That which I created with My own hands*" (S38:V75). This means Hazrat Adam (On whom be peace) is the creation unique of His Providential Power. It should be remembered that it is like the final creation, just as our Holy Prophet is the seal among the Prophets.

فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿۲۹﴾

29.Then when I had informed him and have breathed in to him from my special esteemed [36] spirit, then fall down in prostration for him [37].

36. This tells us that the Sajdah was not only for the body of Hazrat Adam (On whom be peace) but for his soul as well. Because his body was a manifestation of Light, Sajdah was made for it as well, otherwise He breathed His spirit would not have been a restriction.

37. This prostration (Sajdah) of the angels was not from the injunction of coded Laws of Hazrat Adam because at that point in time, Shariah of Hazrat Adam (On whom be peace) had not come. Also laws of Shariah are for the human beings, not for the angels. Furthermore, the angels had made this Sajdah once only, they were not commanded to make such a Sajdah again. Thus, it is not permissible for anyone to use this verse as a proof for the permissibility of Sajdah of respect.

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿۳۰﴾

30.Then all the angels fell down in prostration together [38].

38. From *'all of them'* we learn that all the angels fell down in prostration, while *'together'* denotes that they did not prostrate separately but all together. It is clear that all the angels prostrated, whether they were from the heavens or the earth. Some people have exempted some angels from this. The author of Roohul Bayaan has stated that this prostration in reality was for the NOOR E MUHAMMADI.

اِلَّآ اِبْلِيْسَ ؕ اَبٰٓى اَنْ يَّكُوْنَ مَعَ السّٰجِدِيْنَ ﴿۳۱﴾

31.Except for Iblees. He refused to be amongst the prostrators.

قَالَ يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ ﴿۳۲﴾

32.Allah said, "O Iblees, what happened to you that you were not be with the prostrators" [39].

39. This question was for the expression of reprimand and anger and not for the purpose of enquiry. This tells us that there can be many reasons for asking a question.

قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ

33.He said, 'It is not befitting for me that I should prostrate before a

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مِنۡ صَلۡصَالٍ مِّنۡ حَمَاٍ مَّسۡنُوۡنٍ ﴿۳۳﴾

human-being whom you have made from ringing clay which was from black smelling mud' 40.

40. From this emerge a few issues:
1. That Shaitaan was the first in the creation of Allah Almighty to label a Prophet as a human being. Now, if anyone calls the Prophet as a human being to show equality, is obeying satanic practice.
2. Shaitaan had seen the body of Hazrat Adam (On whom be peace) not his light and soul. Thus, if anyone's gaze is only upon the human nature of the Prophet, his end will be that of Shaitaan.
3. To establish our own opinion in opposition to Divine injunction is indeed the work of the devil. Thus analogy is not permissible which is in opposition to categorical Quranic injunction.

قَالَ فَاخۡرُجۡ مِنۡهَا فَاِنَّكَ رَجِيۡمٌ ﴿۳۴﴾

34.Allah said,"get out from paradise, for verily you are rejected" 41.

41. From this we learn two issues:
1. To refrain from answering the prattle of an ignorant person is the way of Allah Almighty. Observe, Allah Almighty did not give a reply to Shaitaan's idle talk, but instead expelled him.
2. The injunction pertaining to sin would not be revealed before sin becomes visible. Allah Almighty only expelled Shaitaan after his rebellious nature became visible, although Allah Almighty knew already that this would be his end.

وَّ اِنَّ عَلَيۡكَ اللَّعۡنَةَ اِلٰى يَوۡمِ الدِّيۡنِ ﴿۳۵﴾

35.And verily there is curse upon you till the Day of Judgement 42.

42. This means until the Day of Judgement you will be accursed by all, and after this Day you will be punished eternally. Thus the Day of Qiyamah is the utmost limit or completion of this curse.

قَالَ رَبِّ فَاَنۡظِرۡنِيۡۤ اِلٰى يَوۡمِ يُبۡعَثُوۡنَ ﴿۳۶﴾

36.He said, 'O my Lord, give me time till the Day of Resurrection 43.

43. Shaitaan had prayed to Allah Almighty to grant him life until the completion of the Day of Judgement in order to escape death, because after the completion of this Day, time of death would have lapsed. But this prayer of his was not accepted, and he was granted life until the blowing of the first Trumpet. Thus, after the blowing of the first Trumpet, Shaitaan will die with everyone else. He will remain dead for forty years, and after the second Trumpet would be resurrected with everyone else (*Tafseer Roohul Bayaan*). In any case, part of his prayer was accepted and part of it was rejected.

قَالَ فَاِنَّكَ مِنَ الۡمُنۡظَرِيۡنَ ﴿۳۷﴾

37.Allah said, "Indeed you are amongst those who have been given time" 44.

44. This tells us that some prayers of the infidels too get accepted. Through Dua ones life span increases, fate alters. If the life span of Shaitaan could increase through his Dua, then imagine what can't be achieved through the Dua of a Prophet.

اِلٰى يَوۡمِ الۡوَقۡتِ الۡمَعۡلُوۡمِ ﴿۳۸﴾

38.Till the Known Day.

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قَالَ رَبِّ بِمَآ اَغْوَيْتَنِيْ لَاُزَيِّنَنَّ لَهُمْ فِي الْاَرْضِ وَلَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ﴿۳۹﴾

39.He said, 'O my Lord, I swear that you led me astray, I will deceive [45] them in the earth, and certainly I will mislead all of them.

45. From this we learn that Shaitaan in reality is the enemy of man, and because of man he is the enemy of others as well. As he was expelled from Paradise because of Hazrat Adam (On whom be peace), he is taking his revenge on his children. In addition, to show piety, speak lies, etc. are such major sins that even Iblees was not guilty of them. Thus one who feigns piety and tells lies is worse than Shaitaan.

اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ﴿۴۰﴾

40.Except those who are your sincere and selected bondsmen [46].

46. From this we learn that all the Prophets are innocent, because one committing sin is either the devil or one's baser self. The souls of the Prophets are never of baser nature. Hazrat Yusuf (On whom be peace) had said: "*But that on whom my Lord has mercy*" (S12:V53), and Shaitaan could not have made him commit a sin. Those who do not believe in the innocence of Prophets are worse than Shaitaan.

قَالَ هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ ﴿۴۱﴾

41.Allah said, "This path leads to Me straight" [47].

47. This means safeguarding themselves from your misguidance and deception, and remaining firm on my obedience, is that Path which brings the person direct to Allah Almighty. According to the great Sufis the sincerity of actions is the Straight Path, because RIYA - doing good deeds for show is infidelity.

اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ﴿۴۲﴾

42.Verily over my bondsmen you have no control [48], except those misguided ones who follow you [49].

48. From this we learn that every Prophet is innocent, and some perfect Saints are protected from sins. This means that no Prophet can commit a sin, while some Saints did not commit a sin like the Four Righteous Caliphs and some perfect Saints.

49. By "follow you" means they would be obedient to you or follow those who are obedient to you. This verse includes all of them. From this we learn that Shaitaan does not lead anyone astray by force, but through the will of the person. For this reason "one who *follows*" is used here. It should be remembered that all the Prophets and Saints had continuously sought refuge from the devil, because although they are fully protected from the control of the devil, but no one is safe from evil thoughts. Hazrat Alli (May Allah be pleased with him) says the true identification of a believer is that he gets devilish thoughts in Salaah because Shaitaan is away from the infidels.

وَ اِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ ﴿۴۳﴾

43.And verily Hell is the promised place of them all [50].

50. By "*promised place*" means those who had become infidels will be eternally in Hell. And those who would be indulging in sinful activities after becoming believers would be placed in it temporarily.

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44.It has seven entrances [51]. For each entrance there is an appointed portion of them [52].

لَهَا سَبْعَةُ اَبْوَابٍ ؕ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ ﴿۴۴﴾

51. There are seven categories of Hell, and each category has its own door. Every sinner will be in the separate place in accordance with the nature of his sins. The names of these seven categories are: JAHANNAM, LUZWA, HUTWAMAH, SAEER,SAQAR, JAHEEM and HAWIYAH.

52. Likewise, the followers of Shaitaan too are of seven types. From these each group has a separate grade. The degree of infidelity will determine his grade.

SECTION: 4

45.No doubt, the God fearing are in the gardens and fountains [53].

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ؕ ﴿۴۵﴾

53. Or this could mean that each pious person will be bestowed with different types of Paradise; or that the pious are of different ranks. Every type of inmate of Paradise will be placed in a different category. A pious person is he who safeguards himself from all forms of defective beliefs and sinful acts.

46.Enter them with peace and tranquility [54].

اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ﴿۴۶﴾

54. This would be the words of the angels which they would be speaking to the inmates of Paradise when they reach its doors i.e. they would be telling them that now you will neither be expelled from it, nor would you become ill or distressed, nor will you experience death.

47.And We took out whatever hatred [55] there was in their chests, they are brothers unto one another, sitting upon couches facing each other [56].

وَ نَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿۴۷﴾

55. Any malice, etc. that had been in the hearts of the inmates of Paradise would be removed here, like in the case of Hazrat Alli and Amir Muawiya (May Allah be pleased with them) and their likes.

56. PRACTICE: If this verse is written on any sweetmeat, etc. and is distributed to people, and given to eat to people who have malice for one another, it would, if Allah Almighty wills, change into love.

48.Neither any fatigue will touch them, nor shall they be driven out from there [57].

لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّ مَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ﴿۴۸﴾

57. This tells us that when the inmates of Paradise would be rewarded with Paradise they would not be expelled out of it. Thus, the going of Hazrat Adam (On whom be peace) and of our Holy Prophetصلی اللہ علیہ وآلہ وسلم on the night of Me'raj was not for the purpose of reward. Hazrat Adam's (On whom be peace) stay in Paradise was for the purpose of education and training so that he could establish population in a like manner when he is sent on the earth, while our Holy Prophet صلی اللہ علیہ وآلہ وسلم was taken there to see

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the place and testify to what he had seen. For this reason they came out from it. Says Allah Almighty "*And We said: get down*" (S2:V36). Hence there is no inconsistency in the verse.

49.Inform My bondsmen that indeed I am the All-Forgiving and the All-Merciful.

نَبِّئْ عِبَادِیْۤ اَنِّیْۤ اَنَا الْغَفُوْرُ الرَّحِیْمُ ﴿۴۹﴾

50.And that My torment is the most painful torment [58].

وَ اَنَّ عَذَابِیْ هُوَ الْعَذَابُ الْاَلِیْمُ ﴿۵۰﴾

58. Reason for its Revelation:
Once the Holy Prophet صلى الله عليه وآله وسلم passed a group of his Noble Companions who were laughing among themselves. Seeing this he asked them why they were laughing? On hearing these words of reprimand they got scared. This verse was revealed on that occasion (Tafseer Roohul Bayaan). From this we learn that dependence of faith is on hope and fear of Allah Almighty - hope for His mercy, and fear from His punishment is incumbent.

51.And tell them about Ibrahim's guests [59].

وَ نَبِّئْهُمْ عَنْ ضَیْفِ اِبْرٰهِیْمَ ﴿۵۱﴾

59. They were Hazrat Jibraeel (On whom be peace) and some angels who had accompanied him, who had gone to the house of Hazrat Ebrahim (On whom be peace) in the guise of guests to give him glad tidings about the birth of Hazrat Ishaaq (On whom be peace). They were not recognized by Hazrat Ebrahim (On whom be peace). From this emerge two issues:
1. Extending hospitability is not dependent on acquaintance, even if strangers come to you, they should be accepted as guests.
2. It is permissible for a Prophet not to recognize an angel if he has not come with Divine Revelation. At the time of Revelation it is absolutely necessary for the Prophet to recognize the angel, otherwise that Revelation would be doubtful.

52.When they came to him they said 'peace' [60]. He said 'We feel afraid of you' [61].

اِذْ دَخَلُوْا عَلَیْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ اِنَّا مِنْكُمْ وَجِلُوْنَ ﴿۵۲﴾

60. From this we learn two issues:
1. Those who come to visit us are our guests, no matter whether they have been called or not.
2. It is sunnat to greet the one who has come, and not the one who is sitting.
61. Because theirs was an untimely arrival, and had not accepted food. During that time this was looked upon as a sign of enmity From this we learn that fearing is not against the status of prophethood. Hazrat Musa (On whom be peace) had shown fear for the Pharaoh. This is fear of harm and not of submission and obedience. They do not have fear of obedience of anyone other than Allah Almighty. The Holy QUR'AAN says in this respect: "*They have no fear*" (S10:V62).

53.They said, 'Do not fear, we give you glad tidings of a son who will possess knowledge' [62].

قَالُوْا لَا تَوْجَلْ اِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِیْمٍ ﴿۵۳﴾

62. From this we learn that Allah Almighty Himself has bestowed the FIVE BRANCHES OF KNOWLEDGE to the angels. They would be informed by Allah Almighty that Hazrat Ibrahim (On whom be peace) would be blessed with a son who would be a

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Prophet as well as possessing knowledge. They had also known that knowledge is incumbent for prophethood. Furthermore, that a learned son is a great gift from Allah Almighty.

54.He said, 'Are you giving me glad tidings in spite that old age has touched me, of what then do you give me glad tidings?' 63.

قَالَ اَبَشَّرْتُمُوْنِیْ عَلٰۤی اَنْ مَّسَّنِیَ الْكِبَرُ فَبِمَ تُبَشِّرُوْنَ ﴿۵۴﴾

63. This means would we, husband and wife, be made young again? Or would we remain old as we are and be given a son? Hence they were not rejecting the power of Allah Almighty through their question, but rather enquiring about their own conditions at the time of birth of their son. This could also be a question of expressing their astonishment.

55.They said, 'We have given you this glad tidings with truth so do not be from those who are disappointed'64.

قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِیْنَ ﴿۵۵﴾

64. This means both of you will remain as old as you are when you will be blessed with the son. This verse does not prove that Hazrat Ebrahim (On whom be peace) had lost hope in the mercy of Allah Almighty. Hazrat Luqman (On whom be peace) had said to his son: "Oh my son, do not commit polytheism." This does not necessarily mean that at that point in time he was indulging in polytheism.

56. He said, 'Who can be disappointed from the Mercy of his Lord except those who are misguided' 65.

قَالَ وَ مَنْ یَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖۤ اِلَّا الضَّآلُّوْنَ ﴿۵۶﴾

65. This tells us that this question was not due to rejection, but to enquire about the particular nature of the birth. Nevertheless, Hazrat Ibrahim (On whom be peace) was not disheartened. To be despondent with Allah Almighty is against the status of a Prophet.

57.He said, 'What is your duty O Messengers?' 66.

قَالَ فَمَا خَطْبُكُمْ اَیُّهَا الْمُرْسَلُوْنَ ﴿۵۷﴾

66. This means what will you do after this? Perhaps he had ascertained from the signs that these angels had not just come to convey glad tidings, they would do other things as well. Therefore, he had asked the questions.

58.They said, 'We have been sent towards a guilty nation' 67.

قَالُوْۤا اِنَّاۤ اُرْسِلْنَاۤ اِلٰی قَوْمٍ مُّجْرِمِیْنَ ﴿۵۸﴾

67. To bring down Divine punishment, but only after investigation as is learned from the verses that follow.

59.But the family of Lut 68 We shall save them all 69.

اِلَّاۤ اٰلَ لُوْطٍؕ اِنَّا لَمُنَجُّوْهُمْ اَجْمَعِیْنَ ﴿۵۹﴾

68. This informs us the word AAL - family - is used to denote wife, children, etc. In fact, even the followers too are included in this word, because the believing children of Hazrat Lut (On whom be peace) and all his followers obtained salvation.

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69. From this we learn that the deeds of Allah Almighty can be linked with His devoted servants. To grant salvation from punishment is the work of Allah Almighty, but here the angels had said that we will grant salvation, we will save them. Hence, a believer can say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم with the permission of Allah Almighty will save us from the punishment, or that Oh Messenger of Allah صلی اللہ علیہ وآلہ وسلم save me from the fire of Hell.

اِلَّا امْرَاَتَهٗ قَدَّرْنَاۤ ۙ اِنَّهَا لَمِنَ الْغٰبِرِيْنَ ﴿٦٠﴾

60.But his wife, We have decided that she will be amongst those who will remain behind [70].

70. From this emerge two issues:
1. Allah Almighty has granted the angels the knowledge of good fortune and wretchedness. Angels are fully aware about who would die as believers and whose death will be on infidelity.
2. Allah Almighty can be joined with His servants to address Him in the plural. The angels said to Hazrat Lut (On whom be peace): We have already decided i.e. we and Allah Almighty have taken this decision. Hence we can say that Allah Almighty and the Messenger صلی اللہ علیہ وآلہ وسلم bestow favours; Allah Almighty and the Messenger صلی اللہ علیہ وآلہ وسلم grant the bounties of this world and the Hereafter.

SECTION: 5

فَلَمَّا جَآءَ اٰلَ لُوْطِ ِالْمُرْسَلُوْنَ ﴿٦١﴾

61.Then when the messengers came to the family of Lut [71].

71. They came in the guise of handsome boys to the house of Hazrat Lut (On whom be peace) in Sadoom.

قَالَ اِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ ﴿٦٢﴾

62.He said, 'Indeed you are a strange nation [72].

72. This tells us that it is possible for the Prophet not to recognize the angel, but only at the time he does not come with the Revelation. At the time of revelation recognition is absolutely essential, or the word of Allah Almighty would become doubtful. What Hazrat Lut (On whom be peace) meant was neither are you residents of this place, nor is there any sign of travelling visible in you. So who are you, travellers or residents?

قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ يَمْتَرُوْنَ ﴿٦٣﴾

63.They said, 'Nay, we have come to you that in which they were doubting [73].

73. This means that the Divine punishment with which you were putting fear in them, and they were rejecting it. Or, the word doubt here is used to denote rejection, because the people of Hazrat Lut (On whom be peace) were rejectors of Divine punishment. Since doubting the information given by the Prophet is equal to infidelity, therefore this has been explained as doubt.

وَ اَتَيْنٰكَ بِالْحَقِّ وَ اِنَّا لَصٰدِقُوْنَ ﴿٦٤﴾

64.And We have brought to you the true command and We are surely truthful.

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فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَ اتَّبِعْ اَدْبَارَهُمْ وَ لَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ وَّ امْضُوْا حَيْثُ تُؤْمَرُوْنَ ﴿۶۵﴾

65.Therefore go away with your family whilst a portion [74] of the night is left and you yourself should follow them [75], and let none of you look back and go straight wherever you are Commanded [76].

74. From this we learn that besides some of his family members no one believed in Hazrat Lut (On whom be peace), otherwise mention would have been made here of those believers. We further learn until a locality is inhabited by pious people, Divine punishment will not descend on it. It is for this reason that these people are being separated from there.
75. So that you can be fully informed that none of them are left behind, and that you continue to convey to them the orders of Allah Almighty that none of them should turn to look behind. From this we learn that the protectors sometimes remain at the back. Whosoever turns his back towards the Invisible Beings and goes on a battle or debate the will, if Allah Almighty wills, be successful. This verse can be the source of this refuge. Historical incidents about these Invisible people are mentioned in our booklet TASAWWUF.
76. This means towards Syria where these people were commanded to go.

وَقَضَيْنَآ اِلَيْهِ ذٰلِكَ الْاَمْرَ اَنَّ دَابِرَ هٰٓؤُلَآءِ مَقْطُوْعٌ مُّصْبِحِيْنَ ﴿۶۶﴾

66.And We made known the decision of this Commandment that the roots of these infidels shall be cut off by morning [77].

77. By "root shall be cut off"" is meant not a single child of the infidels would be spared who would be able to perpetuate their offspring or generation. All these destructive punishments ceased after the coming of our Holy Prophet صلی اللہ علیہ وآلہ وسلم.

وَجَآءَ اَهْلُ الْمَدِيْنَةِ يَسْتَبْشِرُوْنَ ﴿۶۷﴾

67.And the residents of the city came rejoicing [78].

78. They had come with sinister and evil intentions. But this incident took place before the above conversation, as is discussed in other verses, because Hazrat Lut (On whom be peace) had not been able to recognize these angels until the time of arrival of his people, as is revealed from his noble words. Otherwise, it would have been a false thing to call these angels as guests, and telling lies is not possible for the Prophet.

قَالَ اِنَّ هٰٓؤُلَآءِ ضَيْفِيْ فَلَا تَفْضَحُوْنِ ﴿۶۸﴾

68.Lut said, 'These are my guests; therefore do not disgrace me [79].

79. From this we learn that to accord honour and respect to the guest and to extend good hospitability to him is the way of life of the Prophets, even if the host is not acquainted with him.

وَ اتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ ﴿۶۹﴾

69.And fear Allah and do not slander about me [80].

80. From this we understand that disrespect of the guest is the cause of embarrassment of the host, just as respect of the guest is the respect of the host.

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70.They said, 'Had We not forbidden you, against the interference in the matter of others [81].

قَالُوْٓا اَوَلَمْ نَنْهَكَ عَنِ الْعٰلَمِيْنَ ﴿۷۰﴾

81. This means do not provide shelter for the travellers. These wretched people would cause a great deal of misery to the travellers, while Hazrat Lut (On whom be peace) would help them to the best of his ability and this would annoy these wretched beings.

71.He said, 'These women of my people are my daughters [82] if you are to do'.

قَالَ هٰٓؤُلَآءِ بَنٰتِيْٓ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿۷۱﴾

82. This means your wives who are the daughters of my people are in reality my daughters. The commentary of this verse is the following verse: *"And leave your wives whom your Lord has created for you"* (S26:V166). From this we understand that the venerable man of the people can refer to the young as his sons and daughters even if there is difference in their religious beliefs. Furthermore, the Prophets are like the fathers of their people and not like their brothers.

72.O beloved, by your life, verily they are wondering about in their intoxication [83].

لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ ﴿۷۲﴾

83. From this we learn that the life of our Holy Prophet صلی اللہ علیہ وآلہ وسلم is the most beloved to Allah Almighty, because He has not sworn on anyone's life besides that of our beloved Prophet صلی اللہ علیہ وآلہ وسلم. It also tells us that even if the infidel is outwardly in his senses, inwardly he is always out of his senses. Any intelligence and sense which cannot distinguish between good and evil is indeed bereft of intelligence and sense. Such a person is always groping in the wilderness. Here, this word refers to the infidels of Makkah or the people of Hazrat Lut (On whom be peace). The former is more apparent. In such a case this sentence is questionable.

73.Then a roaring cry overtook them at sunrise [84].

فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ﴿۷۳﴾

84. That is, at the time of sunrise Hazrat Jibraeel (On whom be peace) destroyed them with one frightening scream.

74.Then We made the upper side of that town lower side [85] and rained upon them stones of baked clay [86].

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَ اَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ﴿۷۴﴾

85. By this is meant Hazrat Jibraeel (On whom be peace) raised the earth of this locality and took it near the sky and from there flung it in an inverted position. From this we learn that the works of special devotees of Allah Almighty could be linked with Allah Almighty, because turning the earth upside down was the work of Hazrat Jibraeel (On whom be peace) but Allah Almighty has said it to be His work.

86. From this verse a hint is given that the adulterer should be punished with RAJAM i.e. to be stoned to death. Also, that sodomy or adultery are worse sins, because due to this, the most perilous punishment was sent on the people of Hazrat Lut (On whom be peace). It should be remembered that in the Hanafi Mazhab there is no restriction stipulated for the punishment of sodomy. The judge can punish him as he deems fit - he can either be destroyed by hanging or by drowning.

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إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ ﴿۷۵﴾

75.No doubt, in that are signs for those who have good judgement.

وَ اِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ ﴿۷۶﴾

76.And surely that town is on the road that still exists.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿۷۷﴾

77.Truly, in that are signs for the believers [87].

87. From this we understand that faith, religion, intelligence and intuition are great bounties of Allah Almighty as piety and purity are achieved through them. A person who lacks intelligence, is unmindful of his duties, is an infidel, believes in such deeds as either incidental or influenced by heaven, but an intelligent believer regards these as caused by evil doings of the creation and thereby inculcates fear of Allah Almighty in his heart, as can be seen today as well.

وَاِنْ كَانَ اَصْحٰبُ الْاَيْكَةِ لَظٰلِمِيْنَ ﴿۷۸﴾

78.And verily, the people of the thicket were assuredly unjust [88].

88. By this is meant the people of Hazrat Shuaib (On whom be peace) because their settlements were situated in the lush green dense gardens of the earth. For this reason they have been referred to as dwellers of the thicket.

فَانْتَقَمْنَا مِنْهُمْ ۘ وَ اِنَّهُمَا لَبِاِمَامٍ مُّبِيْنٍ ﴿۷۹﴾

79.Then We took revenge [89] on them; and no doubt, both these towns lie on a clear way [90].

89. Allah Almighty took vengeance for His Prophet Hazrat Shuaib (On whom be peace) , by destroying these unjust people through fire.

90. The word Imam means leader. The common road is called Imam because travellers follow it. Likewise, The Divine Tablet and Book of Deeds are referred by the Holy QUR'AAN as Imam. What this means is that the settlement of the people of Hazrat Lut and Shuaib are found on open roads enroute of the people of Makkah, which they would constantly pass by through their journeys. Why then do these people not take lessons from what they see?

وَلَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ﴿۸۰﴾

80.And indeed the people of Hijr belied their messengers [91].

91. HIJR is a place situated between Madina Munawwarah and Syria which had been inhabited by the people of Thamood. Hazrat Saleh (On whom be peace) was their Prophet. From this we learn that opposing one Prophet is indeed opposing all the Prophets, because the people of Thamood had not believed in Hazrat Saleh (On whom be peace) only, but Allah Almighty states that these people had falsified all the Prophets. Similarly rejection of just one of the noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is secretly rejecting all the Companions and the Noble Progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The present day insolent people should take a lesson from it.

وَاٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿۸۱﴾

81.And We gave them our signs [92], but they kept their faces away from them [93].

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92. By "*Our signs*" means the birth of a she-camel from the rock, in size it was larger than all the camels, giving birth immediately, giving a large quantity of milk, drinking all the water in the well, etc. proved that this she-camel was a collection of miracles. Therefore, signs is used in the plural. Hence, there is no inconsistency in the verse.

93. Instead of bringing faith after seeing so many miracles, they killed the she-camel. They had seen that the she-camel would drink the whole day's water at once, but they failed to see that it was giving so much milk which was sufficient for the entire people to drink. This tells us that only that person will bring faith after seeing miracles who is really blessed by Allah Almighty.

82.And they used to carve out houses in the mountains without any fear [94].

وَ كَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ﴿۸۲﴾

94. By "*without fear*" means they had no fear of their homes collapsing nor the danger of being burgled by thieves. Or, it could mean they had become bereft of the fear of Allah Almighty. In the first instance this security is a bounty from Allah Almighty, while in the second instance it is Divine punishment.

83.Then the roaring voice overtook them in the morning.

فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ﴿۸۳﴾

95. In most cases Divine punishment came in the morning. It is for this reason that Salatul Fajr and Salatul Tahajjud is given to us at this time so that through the medium of these worshippers Allah Almighty may turn away these calamities.

84.Therefore their earnings did not help them [96].

فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿۸۴﴾

96. Thus all their impregnable forts and all their wealth could not ward off the Divine punishment. Their destruction took place on a Sunday morning. Three days earlier, signs of the punishment had began. Thus on the first day their faces became yellow, on the second day they turned red, on the third day they turned black and on the fourth day they were destroyed (*Tafseer Roohul Bayaan*). Hazrat Saleh (On whom be peace) and his group of believers moved out of there and went to Palestine, and from here to Makkah Mukarramah where they stayed for twenty years until the time of their death (*Roohul Bayaan*).

85.And We created not the heavens and the earth and whatever is between them without any purpose [97]. And surely the Hour is to come [98] therefore pardon graciously [99].

وَ مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَاۤ اِلَّا بِالْحَقِّ ؕ وَ اِنَّ السَّاعَةَ لَاٰتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ﴿۸۵﴾

97. This tells us that in the creation of pure and impure things there is great wisdom. Infidelity is evil, but its creation is not bad. Shaitaan is wicked, but his creation is not without wisdom.

98. This means worldly punishment was not sufficient for their rebelliousness. The true punishment would be meted out to them on the Day of Judgement.

99. This means exercise patience at their

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cruelties, and do not take any vengeance. This verse is abrogated from the verses regarding Holy War. Now vengeance will be sought against the infidels in accordance with the power at one's disposal.

86.Certainly your Lord is the great Creator and the All-Knowing.

اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِیْمُ ﴿۸۶﴾

87.And no doubt We gave you seven verses that are repeated as well as the glorious QUR'AAN [100].

وَ لَقَدْ اٰتَیْنٰكَ سَبْعًا مِّنَ الْمَثَانِیْ وَ الْقُرْاٰنَ الْعَظِیْمَ ﴿۸۷﴾

100. This means Surah Fateha, and the rest of the Holy QUR'AAN. From this emerge a few issues:
1. Surah Fateha consists of seven verses, and there is complete consensus on this;
2. Surah Fateha is the most excellent Surah because Allah Almighty has mentioned it with a great deal of distinction;
3. Surah Fateha should be recited in all the Raka'ats of every Salaah, as can be understood from "are being repeated"
4. Surah Fateha had been revealed before Hijrah, as well as after it, because this is one meaning given to the word "are being repeated" i.e. one which is revealed repeatedly;
5. The Holy QUR'AAN is a Book of great excellence, hence its quality is stated as Grand; Thus it is prohibited to turn one's back and feet towards the Holy QUR'AAN, and totally unlawful to touch it without Ghusal and Wudu.

88.Do not stretch your eyes; We gave to them some pairs to enjoy [101] and grieve not over them, and take the Muslims in your wings of mercy [102].

لَا تَمُدَّنَّ عَیْنَیْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ وَ لَا تَحْزَنْ عَلَیْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِیْنَ ﴿۸۸﴾

101. From this emerge two issues:
1. A Muslim should never look upon an infidel and his possession with respect. In comparison, they are like a dog.
2. Even if a believer is poor, we should look upon him with respect and be kind to him. Furthermore, the Holy Prophet's صلی اللہ علیہ وآلہ وسلم kind embrace is open at all times to receive the believer.

102. Seven caravans of the Jews came to trade in Makkah with a great deal of wealth. Seeing them some believers wished that this wealth had belonged to the believers, because the Muslims at that time were poor. At that point in time this verse was revealed in which the Holy Prophet صلی اللہ علیہ وآلہ وسلم is outwardly being addressed, yet inwardly it is also the believers who are being addressed. From this we learn that a believer should always be soft and gentle towards the fellow believers.

89.And say, 'I am a clear warner.'

وَقُلْ اِنِّیْۤ اَنَا النَّذِیْرُ الْمُبِیْنُ ﴿۸۹﴾

90.As We have sent down upon the dividers.

كَمَاۤ اَنْزَلْنَا عَلَى الْمُقْتَسِمِیْنَ ﴿۹۰﴾

91.Those who made the QUR'AAN into pieces [103].

الَّذِیْنَ جَعَلُوا الْقُرْاٰنَ عِضِیْنَ ﴿۹۱﴾

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103. By *'dividers'* here means the Jews and Christians, by QUR'AAN is either meant Tauraat and Injeel from which they kept some verses while they changed and distorted the others. Or, by QUR'AAN is meant QUR'AAN Shareef because some of them had referred to it as poetry, some called it fables, some called it magic. Thus, it means Oh My beloved Prophet We have revealed this Holy QUR'AAN upon you as We had revealed the Tauraat and the Injeel on the Jews and the Christians respectively.

92.Then by your Lord We shall certainly question them all [104].

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ اَجْمَعِيْنَ ﴿۹۲﴾

104. This question would be for punishment and reprimand. From this we understand that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is the most beloved of Allah Almighty because the oath which Allah Almighty takes, He does it through His beloved Prophet صلی اللّٰہ علیہ وآلہ وسلم i.e. by your Lord.

93.What they used to do.

عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿۹۳﴾

94.Therefore say to them openly what you have been commanded [105], and turn away your faces from the polytheists.

فَاصْدَعْ بِمَا تُؤْمَرُ وَ اَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿۹۴﴾

105. From this emerge two issues:

1. False show of piety is forbidden. One should openly declare one's faith through one's character and appearance.
2. The Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم did not conceal any religious injunctions, but revealed every one of them to the people Says Allah Almighty: "*Communicate that which has been sent down to you*" (S5:V17). Anyone who says that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم had a desire to appoint Hazrat Alli (May Allah be pleased with him) but did not do so out of fear of his Companions, is an infidel because he is rejecting these verses.

95.Surely We suffice you against those mockers [106].

اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِءِيْنَ ﴿۹۵﴾

106. This verse was revealed regarding the following five leaders of Quraish: Aas bin Wail, Aswad bin Muttalib, Aswad bin Abd Yaghoos, Harith bin Qais and Waleed bin Mugheerah. These five would always cause harm to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم and mock at him. All of them met a horrible death. From this we learn that Allah Almighty Himself is the protector of our Holy Prophet's صلی اللّٰہ علیہ وآلہ وسلم honour and dignity, and wreaks vengeance against his enemies on his behalf.

96.Those who have made another deity with Allah, so very soon they shall know [107].

الَّذِيْنَ يَجْعَلُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَسَوْفَ يَعْلَمُوْنَ ﴿۹۶﴾

107. Thus all five of them died a horrible death before the Battle of Badr (Roohul Bayaan). Aswad bin Muttalib died by repeatedly crushing his head against a tree and saying "I do not know who is crushing my head". After eating fish Harith became extremely thirsty and died due to this.

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وَ لَقَدْ نَعْلَمُ اَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا يَقُوْلُوْنَ ﴿۹۷﴾

97.And We do indeed know that your heart feels hurt as to what they say.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِّنَ السّٰجِدِيْنَ ﴿۹۸﴾

98.Then praise your Lord with tremendous praises and be with those who prostrate [108].

108. From this we learn that remembrance of Allah Almighty is sufficient to remove all distress and sorrow. Says Allah Almighty: "*Behold in the remembrance of Allah alone there is the satisfaction of the hearts*" (S13:V28). We further learn that he who is entangled with an enemy, his best fortress is the remembrance of Allah Almighty and piety.
When the Holy Prophet صلی اللہ علیہ وآلہ وسلم would be saddened at the oppression of the infidels, he was ordered to indulge in the remembrance of Allah Almighty as a means of overcoming this. It should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is such a beloved of Allah Almighty, that at all times Allah Almighty tries to console him, and removes his distress and sorrow.

وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ﴿۹۹﴾

99.And remain worshipping [109] your Lord till death [110] approaches you.

109. From this we understand that no matter how great a saint a servant may become, he cannot become exempted from his obligatory duties (Ibadaat). If the Holy Prophet صلی اللہ علیہ وآلہ وسلم was commanded to perform his worship until the last moments, then who are we?
110. Here the word YAQEEN denotes death because its occurence is indeed a certainty. From this we learn that death is the limit of hardships associated with religion, because as soon as a person dies all his religious obligations come to an end. However, the pious devotees of Allah Almighty continue with the remembrance of Allah Almighty even after death. Some of the Noble Companions had been heard reciting Surah Mulk from their graves.

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اٰياتها ۱۲۸ ۱۶ سُوْرَةُ النَّحلِ مَكِّيَّةٌ ۷۰ رکوعاتها ۱۶

SURAH AN-NAHAL (THE BEE) MAKKAN

Revealed Before Hijrah 16 Sections 128 Verses 1- 2840 Words ,7707 Letters

1. Surah An-Nahal is Makkan, but the last four verses were revealed in Madina. This Surah is made up of sixteen sections (Rukus), one hundred and twenty eight verses, two thousand eight hundred and forty words and seven thousand seven hundred letters.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION: 1

1. Now comes the Command [1] of Allah; therefore, do not ask [2] for it to be hastened. Glory is to Him and He is Exalted above all the associates.

اَتٰٓى اَمْرُ اللهِ فَلَا تَسْتَعْجِلُوْهُ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ①

2. Reason for its Revelation:
The infidels of Makkah would proudly say as a jest, when will that punishment come about which you instil fear in us. In reply to their question this verse was revealed. With Allah Almighty's command the punishment here either refers to the punishment on the Day of Badr which descended upon these infidels, or the punishment of the grave or the punishment of the Day of Judgement, all of which seem further and distant to us, but are very near to Allah Almighty.

2. He sends down the angels with the spirit from His Command, that is the revelation [3] on whomsoever of His bondsmen He pleases [4], 'Warn that none is worthy of worship [5] besides Me, so fear Me.'

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اَنْ اَنْذِرُوْٓا اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ ②

3. Revelation is called spirit because it bequeathes life in a person. Life gives existence to the body and revelation gives existence to Life itself. If this is separated death will occur. The bringer of revelation is Hazrat Jibraeel (On whom be peace) alone, but out of respect the plural form, angels, is used. At the revelation of certain verses, Hazrat Jibraeel (On whom be peace) would be accompanied by other angels as well. Hence use is made of the plural form, angels.

4. This is a reply to the objection of the Jews and Christians which is specific to the prophethood of the Israelites. Or, it is a reply to that taunting remarks of the Quraish that prophethood should have been received by someone wealthy. The Qadyanis cannot use this verse as a proof of their belief, because Allah Almighty Himself ended Prophethood on the Holy Prophet صلی اللہ علیہ وآلہ وسلم . This end to prophethood has taken place according to His will and intention.

5. This command of "*warn*" could be directed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the believers or the Ulama of Islam because propagation work is here to remain for all times. Every Muslim should propagate the message of Islam according to his own ability.

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خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝۳

3. He created the heavens and the earth rightly. He is far High above their associates.

خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝۴

4. He created man from purified drop (semen) [6], so He is an open disputer.

6. By 'man' is meant the progeny of Hazrat Adam (On whom be peace) from whom Hazrat Isa (On whom be peace) is excluded. In short, creation of man through a sperm is law of nature, while creating him without it is Divine Power. Allah Almighty says: "*The likeness of Isa with Allah is like Adam. He created him of dust*" (S3:V59). Thus, there can be no objection raised about the verse. By sperm is meant the sperm of both mother and father. From the sperm of the father, bone structure is formed while from that of the mother, flesh, hair, etc are formed. Hence family lineage is from the father.

Reason for its revelation:

This verse has been revealed regarding Ubay bin Khalf who had once brought the decayed bone of the dead body and began to say that it is impossible for Allah Almighty to bring it back to life. As a reply to him this verse was revealed in which it is said that Mighty Lord who can create man from a single drop of water, can also put life in this decayed bone.

وَ الْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّ مَنَافِعُ وَمِنْهَا تَاْكُلُوْنَ ۝۵

5. And He created the cattle, there is warm costume and there are profits, and of them you eat [7].

7. From this emerge two issues:

1. Every animal is not lawful, some are unlawful. Besides just eating these animals, other benefits can be derived from them e.g. donkey, mule, horse, etc.
2. Not every part of a lawful animal is edible, as is understood from "*from it*". Thus its anus, penis, testicles, gall bladder, bladder, blood, etc are all unlawful. The details of this are found in books of jurisprudence. Some animals are such that taking beneficial service from them is forbidden, e.g. Pig.

وَ لَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ ۝۶

6. And there is beauty in them for you, when you bring them back in the evening and when you leave them for grazing [8].

8. Animals were the wealth of the Arabs which they would take to the jungles in the morning and bring them home in the evening. They would take immense pleasure in doing this.

وَ تَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝۷

7. And they carry your loads to a city, which you could not reach, but being heavily tired [9]. Verily your Lord is Most Kind and Most Merciful [10].

9. This means, Oh people of Arabia! If Allah Almighty had not created camels, mules, etc. as a means of transport, you would have found great difficulty in reaching distant cities,

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and would not have been able to transport your trading goods. This has now been made easy for you, for which you should express gratitude.
10. These camels, horses, mules, etc. are consuming the sustenance provided by Allah Almighty, but are rendering service to you. This is indeed due to the mercy of Allah Almighty that He has inspired awe in their hearts for you, and inculcated in them love for you. Had it not been for these wild animals, it would not have been easy for you to control.

8. And horses and mules and asses that you may ride upon them and for adornment [11]. And He will create what you know not [12].

وَّالْخَيْلَ وَ الْبِغَالَ وَ الْحَمِيْرَ لِتَرْكَبُوْهَا وَ زِيْنَةً ؕ وَ يَخْلُقُ مَا لَا تَعْلَمُوْنَ ﴿۸﴾

11. From this we learn that horse is forbidden for human consumption because Allah Almighty has categorized it with the donkey and mule, and described two types of wisdom in its creation - for conveyance and for beauty. Thus, this tells us that the law regarding all three is the same, and since the donkey and the mule are forbidden, so is the horse.
12. In this all forms of transport to be invented until the Day of Judgement are briefly mentioned e.g. the motor car, aeroplane, train, etc. In short, this blessed verse of the Holy QUR'AAN has revealed many unseen forms of knowledge which are linked with transport, or with those besides this.

9. And the middle path is rightly upto Allah [13] and some path is crooked [14]. And had He willed, He would have guided you all together [15].

وَ عَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَ مِنْهَا جَآئِرٌ ؕ وَ لَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ﴿۹﴾ ع

13. By this is meant the Religion of Islam and the creed of Ahle Sunnat wal Jama'at, because Islam does not have the strictness of the Mosaic Law, nor the easiness of Christianity. In the creed of the Ahle Sunnat there is no extremeness of the Rafzi and Kharijiyyah sects, nor is there deficiency found in other sects. Hence, this is the middle path which leads to Allah Almighty.
14. By this is meant all forms of infidelities which are beyond our estimation and reckoning. These are all crooked paths which will not lead a person to Allah Almighty. Example of these are polytheism, Judaism, Christianity, Mirzai creed, Wahabi creed, Rafzi creed, Khariji creed, etc.
15. This translation is most excellent and exquisite. The meaning of Guidance is both to show the correct path, as well as to engage the person on the correct path. The guidance of the first type has been made to everybody, while guidance of the second type has been for the Muslims and the infidels. But the person is not forced into it, and accepts infidelity on his own volition. Hence he is entitled for reward and punishment. Says Allah Almighty: "*And what you desire, but only this that Allah the Lord of the world desires*" (S82:V29). This tells us that man is neither helpless like the stone, nor resolute in authority like Allah Almighty. There is force in power, and there is power in force.

SECTION: 2

10. It is He Who sent down water from the sky [16] for you, from it there is drink [17] for you. And from it there are trees by which you pasture [18].

هُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً لَّكُمْ مِّنْهُ شَرَابٌ وَّ مِنْهُ شَجَرٌ فِيْهِ تُسِيْمُوْنَ ﴿۱۰﴾

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16. The great Sufi sages say that prophethood of heaven is the Holy Prophet صلی اللہ علیہ وآلہ وسلم Says Allah Almighty: "Communicate that i.e. through the Holy Prophet the heavenly water of Holy QUR'AAN and Hadith poured, which became a means of your faith, by drinking from it. The trees of good deeds too have been nurtured from it. Your souls too are deriving benefits from these trees which are your conveyance as well as your hearts and spirits.

17. Because of the water of the wells is there due to the blessings of the rain. If there is no rainfall, wells, etc. would become dry. Hence this order is for the entire world.

18.Although the growth of all vegetation is due to rainfall, but since man derives benefits from these trees which he himself eats or uses as pastures for his animals, mention of them has been made specifically.

11. With this water He causes crops to grow for you as well as olives and dates and grapes and all kind of fruits [19]. Surely, in it there are signs for the people who ponder [20].

يُنۢبِتُ لَكُمْ بِهِ الزَّرْعَ وَ الزَّيْتُوْنَ وَ النَّخِيْلَ وَ الْاَعْنَابَ وَ مِنْ كُلِّ الثَّمَرٰتِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۱۱﴾

19. To the Sufi sages, Shariat is the field of faith through which life of faith is maintained. Religious deeds are the grain and seeds of this field. Tareekat is the Garden of faith, and the deeds of Tareekat and its seclusions of mystic communion, etc. are the tasty fruit of it. All this is extracted from the Holy QUR'AAN. If the Holy QUR'AAN and Hadith are not the source of life of anyone, he is groping in the darkness of misguidance.

20. From this emerge a few issues:

1. The field of cultivation is better than a garden, and indulging in farming is better than gardening. This is because farming is the life blood of human existence while gardening is there to enjoy taste and pleasure. Hence fields of crops is mentioned before.

2. Olives, dates and grapes, are better than other fruit. Hence they have been specifically mentioned.

3. Allah Almighty has not created all the fruit in the world. All the fruit will be found in Paradise only. A few varieties from the fruits are provided in this world. For this reason the words "of every kind" is being used.

4. To ponder is better than mere remembrance of Allah Almighty. Through pondering and thinking man becomes a Saint.

12. And He has made the day [21] and the night, the sun and the moon subservient to you. And the stars are subservient [22] by His Command. Verily, in it there are signs for the wise people [23].

وَسَخَّرَ لَكُمُ الَّيْلَ وَ النَّهَارَ ۙ وَ الشَّمْسَ وَ الْقَمَرَ ؕ وَالنُّجُوْمُ مُسَخَّرٰتٌۢ بِاَمْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۙ﴿۱۲﴾

21. From this we learn that the entire natural order is created for us; Allah Almighty was not in need of it. Thus, we too should do something for the sake of Allah Almighty so that we could be able to express some gratitude to our Creator.

22. This means the moon, the stars, the sun are serving you in such a manner that they would never become tired nor are ever off duty. It should be remembered that just as physical life is linked with day, night, sun and the moon, in the like manner lives of Faith too are linked there too. Fasting, Salaah, Zakaat, Hajj, etc. are fulfilled through them. In short, they have absorbed all inner and outer benefits and bounties in them.

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23. From this emerge three issues:
1. Everyday mystical knowledge of Allah Almighty is being registered, but intelligence is required to perceive this.
2. By Allah Almighty only that intelligence is good which can enable a person to understand Allah Almighty. Any intelligence which does not enable the person to reach Allah Almighty is indeed stupidity and folly.
3. Medicine, Mathematics, etc. are superior branches of knowledge, if they can help to reflect and ponder over Divine power.

13. And that which He has created for you of various [24] kinds in the land? No doubt, in it there are signs for those who remember [25].

وَ مَا ذَرَاَ لَكُمْ فِي الْاَرْضِ مُخْتَلِفًا اَلْوَانُهٗ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّذَّكَّرُوْنَ ﴿۱۳﴾

24. In the Sufi way of life this means in the heart's field colourful flowers and fruit of Faith, Divine Love, love for the Holy Prophet صلى الله عليه وآله وسلم and sincerity are created. Likewise, in this same heart colourful thorns of infidelity, hypocrisy, sin, disrepect are also placed. Try to understand Divine Power through this.

25. Here, remembrance denotes that remembrance which is accompanied by pondering and reflecting and is ascertained from the Tashdeed on the letter ZAL. Remembrance is one thing but reflection is another matter altogether.

14. And it is He who has made the sea subservient [26] for you that you may eat fresh meat [27] from it and bring forth its ornaments which you wear [28]. And you see boats making their way [29] through it. And that you seek of His bounty and that perhaps you may be grateful to Him [30].

وَ هُوَ الَّذِيْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ لَحْمًا طَرِيًّا وَّ تَسْتَخْرِجُوْا مِنْهُ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ تَرَى الْفُلْكَ مَوَاخِرَ فِيْهِ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۴﴾

26. By means of the boats and ships seas are reached to obtain fish to eat and coral pearls to wear. Allah Almighty made the sea subservient to you that you go in it and come out safe without drowning.

27. In Arabic language the meat of the fish is also called LAHM (meat) but the technical term is against it. Thus those who eat species of meat can eat fish, because species is dependent on name commonly called.

28. This means pearls and corals come out from the sea which women wear, while you too use buttons, etc. made from pearls.

29. By the Sufi sages Tareekat is the ocean, Shariat, is the ship. Or the Holy QUR'AAN and Hadith is the Ocean and Fiqh is its ship, because without the Fiqh, Holy QUR'AAN and Hadith is a means of destruction. Cross this ocean through the ship of the Imaam.

30. By this is meant you flourish your trade by travelling in the ships. Some use this route to perform their Hajj, some hunt for fish, etc. By means of the boat; they extract coral pearls from the sea. All these bounties are included in 'to seek', and for this, gratitude to Allah Almighty is incumbent.

15. And He has set up anchors in the earth. Lest it may shake [31] with you. And he has placed the roads and the rivers so that you may be guided.

وَ اَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ وَ اَنْهٰرًا وَّ سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ۙ﴿۱۵﴾

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31. This tells us that the earth does not move, because anchors are used to stop the ship. Even now if the earth moves, it would be useless to use the mountains as anchors. The sky too does not move. Only the stars rotate in such a way like the person swimming in the sea. Says Allah Almighty: "And each one is floating in the orbit" (S36:V40). Total number of mountains are six thousand, six hundred and seventy three. This number excludes hills (Roohul Bayaan).

16. And the mark ways [32]. And by the stars they may be guided [33].

وَعَلٰمٰتٍ ؕ وَ بِالنَّجْمِ هُمْ يَهْتَدُوْنَ ﴿۱۶﴾

32. Allah Almighty has provided such symbols on land and in sea which guide the traveller to reach his destination easily.
33. This tells us that stars are symbols of determing time and direction. To use these to elicit unseen matters is forbidden. Thus science which determines time would be regarded as true while astrology would be regarded as false.

17. Will then He who creates become like him who does not create [34]? Do you not then accept admonition [35]?

اَفَمَنْ يَّخْلُقُ كَمَنْ لَّا يَخْلُقُ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۱۷﴾

34. The infidels of Arabia did not regard their idols as creator. Despite this they would take them to be like Allah Almighty, and as such were worshipping them. Such belief of theirs is refuted in this verse i.e. since the creation cannot be like the Creator, how can it be worthy of worship like Him.
35. It should be remembered that respect is due to Allah Almighty as well as to some of His special servants. However, worship should be of Allah Almighty alone. In worship, the one worshipped is given respect of Allah Almighty or accepting him like Allah Almighty. In Salaah there is respect of Ka'ba but the worship of Allah Almighty. But the prostration of the polytheist and his worship are both directed at the idol, hence this act is polytheism. The believer's respect of Zam-Zam water is positive faith, while the polytheists' respect of the water of Ganges is polytheism.

18. And if you have to count the bounties [36] of Allah, you are unable to do so. Indeed Allah is Most Forgiving and Most Merciful [37].

وَ اِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ اللّٰهَ لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۸﴾

36. Allah Almighty has bestowed upon us certain internal bounties and certain external bounties, both of which are beyond our reckoning, let alone showing gratitude for them.
37. Despite the polytheism and rebelliousness of His servants, Allah Almighty does not withhold His bounties from them. Also He grants forgiveness to his most serious sins on repentance.

19. And Allah knows what you conceal and what you show [38].

وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَ مَا تُعْلِنُوْنَ ﴿۱۹﴾

38. Allah Almighty is fully aware of our deeds from the beginning of time. He is All-knowing and the Eternal. He also observes our deeds while we are doing them, but this observation with regard to our action is temporary (whereas, His Divine attribute this is eternal). Regarding this, the Holy QUR'AAN has said: "*So that Allah can become*

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aware", or it is said: "*till now Allah Almighty has not become aware of the Muslim soldiers*". Thus there is no inconsistency in the verse.

20. And those who call on from besides Allah, themselves do not create them from anything but.

وَ الَّذِیۡنَ یَدۡعُوۡنَ مِنۡ دُوۡنِ اللّٰہِ لَا یَخۡلُقُوۡنَ شَیۡئًا وَّ ہُمۡ یُخۡلَقُوۡنَ ﴿ؕ۲۰﴾

21. They are dead [39], not alive, and they do not know when the people will be raised [40].

اَمۡوَاتٌ غَیۡرُ اَحۡیَآءٍ ۚ وَ مَا یَشۡعُرُوۡنَ ۙ اَیَّانَ یُبۡعَثُوۡنَ ﴿۲۱﴾

39. By this is meant the idols of the polytheists of Arabia i.e. the trees, the stones, etc. This verse has no link with Hazrat Isa (On whom be peace) and Hazrat Uzair (On whom be peace). Their excellent ranks and attributes are mentioned in other verses. Even the angels are excluded from this verse. Regarding the martyrs Allah Almighty says: "*And say not of those who are killed in the path of Allah as dead*" (S2:V154). Hence to include the Prophets in this verse is incorrect.

40. This means that these lifeless idols are neither aware of your present worship nor do they have any knowledge of your future conditions when you would be resurrected from the grave. To worship such ignorant objects is indeed foolish.

SECTION: 3

22. Your God is One God [41]. Then those who do not believe in the Hereafter, their hearts only deny and they are arrogant [42].

اِلٰـہُکُمۡ اِلٰہٌ وَّاحِدٌ ۚ فَالَّذِیۡنَ لَا یُؤۡمِنُوۡنَ بِالۡاٰخِرَۃِ قُلُوۡبُہُمۡ مُّنۡکِرَۃٌ وَّ ہُمۡ مُّسۡتَکۡبِرُوۡنَ ﴿۲۲﴾

41. Allah Almighty is One, in terms of Personality and Attributes. Thus, if anyone after accepting the Oneness of Allah Almighty believes in someone having Divine Attributes is a polytheist as the one who associates someone in His Personality.

42. This means the infidels have two imperfections: rejection and arrogance. Therefore they do not believe in what the prophets speak, and the proofs they present. From this we learn that arrogance is not an attribute of a believer.

23. In fact Allah knows what they hide and what they declare [43]. Certainly He does not like the arrogant [44].

لَا جَرَمَ اَنَّ اللّٰہَ یَعۡلَمُ مَا یُسِرُّوۡنَ وَ مَا یُعۡلِنُوۡنَ ؕ اِنَّہٗ لَا یُحِبُّ الۡمُسۡتَکۡبِرِیۡنَ ﴿۲۳﴾

43. Therefore you should make it your duty to rectify your inner intentions and beliefs which are concealed. Your deeds too should be proper which are evident. Your physical appearance and your character, too, should be like the believers, and safeguard yourselves from sins that are apparent and obvious, and may Allah Almighty grant us guidance to safeguard ourselves from sins that are not seen.

44. This means no matter whether arrogance is displayed by the infidels or the believer, it is disliked by Allah Almighty. It should be remembered that pride can be true as well as false. Therefore one of the attributes of

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Allah Almighty is MUTAKABBIR - the Majestic. But pride is a name always given to false conceit and vain glory. When in battle against the infidels fighting with pride is an act of worship, while displaying arrogance and conceit against your fellow believer is forbidden.
Arrogance in presence of Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an act of infidelity and apostasy. Here, the third type of arrogance is signified. The infidels of Arabia were diseased with this type of arrogance. In the court of Allah Almighty humility and lowliness is accepted.

24. And when it is said to them, 'What has your Lord sent down [45]?' They say, 'Tales of the ancients' [46].

وَ اِذَا قِیۡلَ لَہُمۡ مَّاذَاۤ اَنۡزَلَ رَبُّکُمۡ ۙ قَالُوۡۤا اَسَاطِیۡرُ الۡاَوَّلِیۡنَ ﴿ۙ۲۴﴾

45. Reason for its Revelation:
This verse was revealed in connection with Nadar bin Harith who had memorised fictitious tales and narrations. He was preaching to the people that the Holy QUR'AAN, too, is a collection of fictitious stories and he, too, knew many tales.
46. The word ASATIER is a plural of ASTOORAH, and Astoorah is used in Arabic to denote minor tales, as well as for absurd and foolish tales from which no benefit can be derived. The infidels of Arabia would call the stories of the Holy QUR'AAN as ASTOORAH in the context of the above meaning - i.e. fictitious and useless stories (Allah forbid).

25. That they may bear their loads [47] in full on the Day of Judgement and from the loads of those whom they had mislead [48] due to their ignorance. Alas, what an evil load they bear! [49]

لِیَحۡمِلُوۡۤا اَوۡزَارَہُمۡ کَامِلَۃً یَّوۡمَ الۡقِیٰمَۃِ ۙ وَ مِنۡ اَوۡزَارِ الَّذِیۡنَ یُضِلُّوۡنَہُمۡ بِغَیۡرِ عِلۡمٍ ؕ اَلَا سَآءَ مَا یَزِرُوۡنَ ﴿٪۲۵﴾

47. From this we learn that the believers will not be receiving full punishment for their sins, as many of these would be forgiven.
48. The infidel leaders would be carrying the burden of their own sins and those of their followers who had been misguided by their deception. Similarly, the Ulama and the religious guides too would receive the rewards of their own good deeds as well as of their devotees who had become pious through their guidance.
49. From this we learn that the one who misguides people would not only be carrying the burden of all their followers but their own as well. However, they would not be carrying this willingly but out of force.

SECTION: 4

26. Verily those from before have plotted against [50] them, then Allah brought down their structure from the foundation, and then the roof fell down upon them from above. And the torment came to them whilst they were unaware [51].

قَدۡ مَکَرَ الَّذِیۡنَ مِنۡ قَبۡلِہِمۡ فَاَتَی اللّٰہُ بُنۡیَانَہُمۡ مِّنَ الۡقَوَاعِدِ فَخَرَّ عَلَیۡہِمُ السَّقۡفُ مِنۡ فَوۡقِہِمۡ وَ اَتٰىہُمُ الۡعَذَابُ مِنۡ حَیۡثُ لَا یَشۡعُرُوۡنَ ﴿۲۶﴾

50. By those before could refer to Namrood bin Kanaan who had a very high tower

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constructed, so that he could do battle with those in the heavens especially Allah Almighty. Its height was five thousand yards. Then through Divine power a strong wind brought this building to the ground, crushing many people under it. Or, it could mean the previous people. Allah Almighty, as an example, is narrating that the deceptions of the infidels in nature are like those of the previous people who had deceived their Prophets but were not successful in it. This is like a person who builds a very tall building which falls to the ground, crushing him to death.

51. So, Allah Almighty destroyed the rebellious king like Namrood through an insignificant mosquito, and the Companions of the Elephants with the swallow, annihilated the mighty people of Aad through the wind. The forces of Allah Almighty are present at all places, at all times which we should fear.

27. Then on the Day of Judgement, He will disgrace [52] them and will say, "Where are those My associates, regarding whom you used to dispute" [53]. The men with knowledge will say [54], 'Today all disgrace and vice are upon the infidels.'

ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَ يَقُوْلُ اَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ تُشَآقُّوْنَ فِيْهِمْ ؕ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوْٓءَ عَلَى الْكٰفِرِيْنَ ۙ﴿۲۷﴾

52. From this emerge two issues;

1. The worldly punishment of the infidels will in no way decrease their punishment of the Hereafter. That punishment will be of a separate kind.

2. Although Allah Almighty would be punishing the sinful believers, they would not be humiliated. Humiliation is especially for the infidels. The sinful believers would be punished in such a hidden manner that no one will even know about it.

53. This address of the Almighty would be to reprimand the infidels, while calling the idols as their associates would be for expressing of His wrath i.e. where are those idols now which you had been always as my associates. Prophets and Saints are not included in this verse, because no believer ever accepts them as partners of Allah Almighty. These Prophets and Saints would certainly be helping their devotees with the permission of Allah Almighty.

54. By "the men of knowledge" the Prophets of their people, their scholars, their Saints, the Ulama and Saints of the Ummah of the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the status of the Ulama is high in this world as well as in the Hereafter, because Allah Almighty has narrated their statement.

28. Those whose lives are taken out by the angels [55] while they were wronging [56] themselves, now they will offer submission that we were not doing any evil [57]. Yes, why not, beyond doubt, Allah knows well what they used to do [58].

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِیْۤ اَنْفُسِهِمْ ۪ فَاَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوْٓءٍ ؕ بَلٰۤى اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۸﴾

55. From this emerge a few issues:

1. Deeds of Allah Almighty can be linked with some of His special servants, because to give death is the work of Allah Almighty, but

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He states that angels cause death. Thus it is correct to say that the Holy Prophet صلى الله عليه وآله وسلم bestows honour, grants paradise, etc.

2. To take out life is the work of Hazrat Izraeel (On whom be peace) but at that point in time he is accompanied by other angels under him. Thus there is no inconsistency in this verse and the other verse: "*Say you, the angel of death causes you to die*" (S32:V11). Like Allah Almighty says: "*He sends down the angels with the spirit from his comand*" (S16:V2). Observe, to bring revelation is the duty of Hazrat Jibraeel (On whom be peace), but plural form of angels is used.

3. The circumstances of one's death hold credence. He who dies on infidelity is an infidel.

56. From this we learn that credence is given to one's end or death on belief or infidelity. He who is an infidel throughout his life, but at the time of death becomes a believer, is a believer. Likewise, anyone who is a believer throughout his life but becomes an infidel at the time of his death, is an infidel. The verses in which wrongs of the infidels are described, will all signify this.

57. It is obvious that the infidels will intentionally reject that we were not infidels, nor were we evil doers. It is also possible that they may forget their religion and deeds as a result they express denial. As an example the infidel in the grave will utter I know not what my religion is. But the believer will remember his deeds, as well as admit about them.

58. In the presence of the ruler of the day who is All-Knowing and Omniscient, the denial of the accused will be useless. Despite this the hands, the feet, etc. of the infidels will be made to testify against them. However, this testimony is not for the knowledge of Allah Almighty, but to silence the offender.

29. Now enter the gates of Hell, abide in it for ever [59].Then what an evil abode of the proud ones [60].

فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿۲۹﴾

59. This tells us that no matter how serious an offender a believer may be, he will not remain permanently in Hell, he will eventually be released from it.

60. This tells us that the pride of a person is false. Therefore it is a sin. Or, any arrogance which is in opposition to the Prophet is a sin. Allah Almighty's grandeur is an absolute truism. Hence, pride for Him is from His blessed attributes.

30. And it was said to the God fearing 'What is that your Lord sent down' they said 'Good' [61]. For those who did good in this world, is good [62].And undoubtedly the home [63] of the hereafter is best. And necessarily, what an excellent abode of the God fearing.

وَ قِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ رَبُّكُمْ ؕ قَالُوْا خَيْرًا ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ ﴿۳۰﴾

61. During the period of Hajj the rural residents of Arabia would come to the holy city of Makkah to verify particulars and details about the Holy Prophet صلى الله عليه وآله وسلم . When they would ask this from the infidels some would say he is a magician, some would say he is out of his mind, some would say he is a poet (Allah forbid). But if they would ask the Noble Companions they would describe the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم as well as the virtues of the Holy QUR'AAN to them. Mention is made here regarding this incident (*Khazainul Irfaan*).

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This tells us that the beauty of the friend is one, but the gaze of the observers are different.

62. By the First 'Good' is meant Faith and pious deeds, while the second 'Good' denotes Paradise and the pleasure of Allah Almighty as well as the good of this world, victory and success, major bounties of Allah Almighty and excellent sustenance.

63. This is so because there will be no death nor any hardship therein. There will be no displeasure of Allah Almighty, no disunity or dissension between one another. To obtain these bounties your deeds, too, have to be good.

31. Gardens of abode, which they will enter, streams running beneath, they will get therein what they wish [64].Allah thus recompense the duty bound.

جَنّٰتُ عَدۡنٍ یَّدۡخُلُوۡنَهَا تَجۡرِیۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ لَهُمۡ فِیۡهَا مَا یَشَآءُوۡنَ ؕ كَذٰلِكَ یَجۡزِی اللّٰهُ الۡمُتَّقِیۡنَ ۙ﴿۳۱﴾

64. By this is meant you should act in the world according to our wishes, so that in Paradise We would do what you desire. It should be remembered that in the world our baser self is with us as well as our heart. The baser self inculcates evil desires in us, while our heart urges us to do good deeds. Therefore all our wishes here are not worthy of acceptance. But in Paradise there will be no baser self, and as such the inmates of Paradise will only have good desires. Therefore all our wishes there would be accepted by Allah Almighty.

32. Those whose lives are taken out by angels while they are pure [65] saying, 'peace be upon you [66]. Enter paradise [67] for what you did [68].

الَّذِیۡنَ تَتَوَفّٰىهُمُ الۡمَلٰٓئِكَةُ طَیِّبِیۡنَ ۙ یَقُوۡلُوۡنَ سَلٰمٌ عَلَیۡكُمُ ۙ ادۡخُلُوا الۡجَنَّةَ بِمَا كُنۡتُمۡ تَعۡمَلُوۡنَ ﴿۳۲﴾

65. This tells us reliability and credence is given to one's end i.e. time of death. A truly pious person is he whose death is on piety. We further learn that at the time of death there is a presence of a large number of angels - the Angel of Death and those under his control. Also that all these angels are present in the entire world at the same time.

66. From this we learn that the angels of death come after greeting the believer and take out his soul after giving him glad tidings about Paradise so that the agonies of death would become easier.

67. Either give this glad tidings presently in a spiritual way that your souls will not visit Paradise in the form of birds, or that cool air of Paradise will continue to come in your grave, or that after Judgement Day you would be granted Paradise, because going to Paradise in a physical state will only take place after the Day of Judgement.

68. It should be remembered that Paradise will be achieved through three ways: firstly through deeds for the pious; secondly through the blessings of the good deeds, like the minor children of the believers would get Paradise without any deeds; thirdly that creation which would be created to fill Paradise. Here the first category is addressed. Says Allah Almighty: "*We joined them with their offspring*" (S52"V21). Because generally Paradise would be achieved through good deeds, this is repeatedly mentioned in the Holy QUR'AAN. The Ulama state that entry into Paradise will be due to grace and bounty of Allah Almighty, and its different ranks will be according to the deeds Bayaan).

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33. What for are they waiting [69].But that angels should come to them or the torment of your lord should come. Thus did those before them [70]. And Allah oppressed them not, yet they wronged their own souls [71].

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ اَمْرُ رَبِّكَ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَ مَا ظَلَمَهُمُ اللّٰهُ وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۳۳﴾

69. This means those who did not believe in you after seeing you and hearing your words are either awaiting death or the worldly torments, like the defeat suffered in the Battles of Badr and Hunain. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the final medium of obtaining guidance. Those who did not receive guidance from him cannot obtain guidance from any other source.

70. By this is meant the people of Aad and Thamood, too, remained obstinately on infidelity. After witnessing the Divine punishment they began to perceive the truth about their Prophets. But belief of that time would be of no use, because it would not remove the punishment.

71. By unjust means to use someone's thing without his permission. We belong to Allah Almighty and to act against His wishes would be injustice and oppression. Both the sinful believer and the infidel are oppressors. However, the infidel is a greater oppressor. Says Allah Almighty: "*Undoubtedly, the association with Allah is a tremendous wrong*" (S31:V13).

34. Then their evil earnings [72] befell them and surrounded them that they used to mock at.

فَاَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۳۴﴾

72. Here this "*evil earnings*" denote the punishment for their sins and infidelity. Says Allah Almighty: "*And the recompense of evil is evil the like of it*" (S 42: V40)

SECTION: 5

35. And the polytheist said [73], ' Had Allah willed, we would not have worshipped [74] anything save Him, neither we nor our fathers, nor we would have forbidden [75] anything apart from Him thus did those before them; then what is on the messengers, but to deliver clearly [76].

وَ قَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَا عَبَدْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ نَّحْنُ وَلَاۤ اٰبَآؤُنَا وَ لَا حَرَّمْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۳۵﴾

73. The polytheists of Makkah were mockingly saying this about the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

74. It should be remembered that here '*will*' denotes to be pleased. What they meant was that because Allah Almighty is pleased with polytheism we are committing polytheism. Such a belief is infidelity. But if will is taken to mean intention, then the issue is absolutely correct because every act of this world is performed at the expressed will and intention of Allah Almighty. Says Allah Almighty:

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"And what you desire, but only this that Allah, the Lord of the world desires" (S82:V29). Since these wretches did not differentiate between intention and desire, this statement of theirs became one of disrespect and infidelity.

75. From this we learn that to accept those things to be forbidden and to believe this to be a religious injunction which are not declared as such by Allah Almighty and His beloved Prophet صلی اللہ علیہ وآلہ وسلم is the way of the infidels because according to their thinking, they were regarding Baheera (she-camel) and Saaibah (she-goats) which were sacred animals as forbidden and would say that Allah Almighty has declared them forbidden. From this those people should take a lesson who try to declare those things as forbidden without any authentic religious proof. They think they are brave who declare Meelad Shareef and Giyarwee Shareef, etc. to be forbidden.

76. This means Prophets are not entrusted with the task of forcing people into accepting faith. From this we learn that the Prophets are totally independent of the people. If no one accepts faith, it will not harm them in any way. Praise be to Allah Almighty!

36. And no doubt, We sent a messenger in every nation that, worship Allah [77]; and avoid the devil then some of them were guided by Allah and upon some of them a straying [78] came rightly. Therefore travel in the land and behold [79], how was the end of those who belied [80].

وَ لَقَدْ بَعَثْنَا فِیْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَ اجْتَنِبُوا الطَّاغُوْتَۚ فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَ مِنْهُمْ مَّنْ حَقَّتْ عَلَیْهِ الضَّلٰلَةُؕ فَسِیْرُوْا فِی الْاَرْضِ فَانْظُرُوْا كَیْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِیْنَ۝۳۶

77. This means say after becoming a believer or say that to accept faith, too, is an act of worship, otherwise a polytheist is not duty bound to worship prior to accepting faith. We further learn, that for the sake of faith it is important to protect oneself from the infidels.

78. This means not everyone obtained guidance from any one Prophet. Everything does not benefit from the light of the sun - the bat is deprived of it. Not every ground becomes lush green - some of this ground fails to receive its benefit. Thus Oh My Beloved! if some wretches do not accept faith at your blessed hands, it should not dishearten you.

79. From this we learn if you want to see Divine Punishment and wrath of Allah Almighty, then look at the settlements of the infidels, but if you would like to witness the mercy of Allah Almighty then behold the shrines of the Saints of Allah Almighty and witness the Imaan inspiring scenes from there. Also, it is a meritorious act to undertake a journey to meet the pious sages. If it is permissible to travel to the desolate settlements of the infidels, then without doubt, this too is permissible.

80. From this we learn that the study of History and Geography is a virtuous act as this inculcates fear of Allah Almighty in the heart. But this will only be regarded as such if the contents of these subjects are authentic, and that they are studied with good intentions.

37. If you are eager for their guidance. [81] then undoubtedly Allah guides not him who has been sent stray [82] and they have no helper. [83]

اِنْ تَحْرِصْ عَلٰى هُدٰىهُمْ فَاِنَّ اللّٰهَ لَا یَهْدِیْ مَنْ یُّضِلُّ وَ مَا لَهُمْ مِّنْ نّٰصِرِیْنَ۝۳۷

81. Reason for its Revelation:
The Holy Prophet صلی اللہ علیہ وآلہ وسلم was fully aware that all the infidels would not accept Islam. He had foretold that some of

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them would be inmates of Hell. Despite this, his effort and desire was that everyone should become believers and he would be saddened at some of those who had not accepted Islam. This verse was revealed regarding the above. It should be remembered that describing the Holy Prophet صلی اللہ علیہ وآلہ وسلم as eager and desirous speaks volumes for the nobility and excellence of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم and the true reflection of his being a mercy unto the worlds. He would be bestowed with virtue for expressing this eagerness because this is a form of propagation. The grace and virtue of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is spontaneous. To regard this verse as a proof for the Holy Prophet's lack of knowledge or having limited knowledge is indeed the height of stupidity.

82. This means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم would not be made to give account about those people who are created for heresy and destined to die as infidels. It should be remembered that these people are created so that they remain heretics on their own free will. Both their heresy and their evil will is within the knowledge of Allah Almighty. Thus, a person is not helpless, but with the permission of Allah Almighty is one possessing free will.

83.From this we learn that being without helpers is for the infidels. Allah Almighty would appoint many helpers for the believers. This verse is an expression of tremendous praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . A fine example of this is the one who tells his able student that no matter how eager you may be to receive extra lessons, I would not teach you anything extra from the rest of the class! This indeed reflects the teacher's benevolence.

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ ؕ بَلٰى وَعْدًا عَلَيْهِ حَقًّا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۙ﴿۳۸﴾

38. And they swear by Allah with the utmost endeavour in their oaths that Allah will not raise the dead ones, yes why not, the true promise [84] is on Him but most people know not.

84. From this we learn that some things are regarded obligatory by Allah Almighty due to this extreme kindness and compassion. But this obligation is taken upon Himself by Allah Almighty, and not made obligatory upon Him by anyone else.

لِيُبَيِّنَ لَهُمُ الَّذِىْ يَخْتَلِفُوْنَ فِيْهِ وَ لِيَعْلَمَ الَّذِيْنَ كَفَرُوْۤا اَنَّهُمْ كَانُوْا كٰذِبِيْنَ ﴿۳۹﴾

39. In order that He may tell them plainly that in which they used to dispute and in order for the infidels to know that they were liars [85].

85. This means the true purpose of holding the Day of Judgement is to reveal upon the creation the truth about the Prophets. Accountability will most certainly take place, but this will be completed within a short space of time, and since the duration of the day is fifty thousand years, therefore the rest of the day would be utilised for revealing the true dignity of the Holy Prophet the disgrace of the infidels and enhancing the honour of the believers.

اِنَّمَا قَوْلُنَا لِشَىْءٍ اِذَاۤ اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿۴۰﴾

40. Anything We intend, our saying to it is that We say, 'Be' and it becomes at once [86].

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86. This means that the power of Allah Almighty is that He can create whatever He desires with the would "*Be*!" But inspite of this, He created somethings from sand and some from other materials after some time. The creation with the command "*Be*!" is His power, while this delay is His wisdom. Hence there is no inconsistency in the verses. Law of nature is one thing, His Power is another matter. The world of spirits and Hazrat Isa (On whom be peace) were created with the command "*Be*!". This is indeed the Power of Allah Almighty.

SECTION: 6

وَ الَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ؕ وَ لَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۴۱﴾

41. And those who left their homes in the path of Allah because of being oppressed [87]; We shall surely give them a good place [88] in the life of this world. And undoubtedly, the reward of the hereafter is much greater [89], if the people would have known.

87. This verse was revealed concerning all those emigrant Companions (MUHAJIREEN) who had emigrated to Abyssinia and then to Madina Munawwarah due to the persecution of the polytheists of Makkah. From this we learn that this type of migration which is not undertaken for personal reasons, but for the sole pleasure of Allah Almighty is an act of worship. The same is the condition of other forms of worships.

88. This means in Madina Munawwarah. Thus Allah Almighty fulfilled His promise. It should be remembered that this promise was made only with the early migrant Companions which became fulfilled. This promise is not for all the migrants at all times. Many immigrants do not obtain favourable places and die in the state of helplessness. From this verse we learn that in some respects Madina Munawwarah is superior to Makkah Muazzamah as Allah Almighty has called it a good place. And why should it not be as it is the city of His Beloved? According to Imaam Malik's opinion, prior to Hijrah, Makkah was superior to Madina, but after Hijrah Madina became superior to Makkah because superiority is linked with the Holy Prophet's صلی اللہ علیہ وآلہ وسلم blessed presence.

89. This means that the comfort which the Muhajireen obtained in Madina Munawwarah will not decrease their rewards of the Hereafter, just as the travelling allowance or any other allowance does not decrease the salary of government officials.

الَّذِيْنَ صَبَرُوْا وَ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۴۲﴾

42. Those who have kept patience rely only on their Lord [90].

90. Patience and reliance are utmost position of good treatment. From this we learn that all the early Muhajireen were on the highest position of Sainthood which is testified to by Allah Almighty. Because this verse is Makkan, only the early Muhajireen are included in it. Also, exercising patience on migrating from your place of birth is full of excellence. The Holy Prophet صلی اللہ علیہ وآلہ وسلم too at the time of migration looked at Makkah with a sorrowful glance and said "I would not have left you if I was not forced into it" (*Tafseer Roohul Bayaan*).

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا

43. And We sent not before you any

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نُّوْحِیْۤ اِلَیْهِمْ فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿۴۳﴾

but men [91] to whom We reveal, then O people! Ask the men of knowledge if you do not know [92].

91. From this we learn that all the Prophets were always mature male adults. Besides humans no other creation was bestowed with prophethood, neither was a woman appointed to this position. Likewise, minor children and demented persons too were not bestowed with prophethood. However, some Prophets were bestowed with prophethood in their childhood and remained with prophethood in their adulthood.

92. This verse was revealed in refutation of those polytheists who would say Allah Almighty cannot bestow prophethood on a human being. From this verse one learns that Taqleed is incumbent upon a non-Mujtahid i.e. one who is not a jurist entitled to independent opinion, because it is necessary for one who is ignorant to seek knowledge from one who knows. The same is with Taqleed. In this case, the non-Mujtahid enquires religious issues from his Imam or religious head.

بِالْبَیِّنٰتِ وَ الزُّبُرِؕ وَ اَنْزَلْنَاۤ اِلَیْكَ الذِّكْرَ لِتُبَیِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَیْهِمْ وَ لَعَلَّهُمْ یَتَفَكَّرُوْنَ ﴿۴۴﴾

44. With clear arguments [93] and Books, and O Beloved! We sent down to you the remembrance that you may explain to people what was sent down to them and that haply they might ponder [94].

93. By "*clear arguments*" is meant miracles, while Books refer to *SAHAIF* (Scrolls) and all the heavenly revealed Books. From this we learn that Allah Almighty had blessed all the Prophets with miracles. No Prophet had come without them. Likewise, no Prophet was without a Divine Book or heavenly scroll - whether it was a new Book or propagating the previous Book. In short, this verse is the source of many issues.

94. From this emerge a few issues:

1. One name given to the Holy QUR'AAN is "*The Remembrance*" because it is a means of honour and advice for the believers, and a discussion on the past and future events and memorable remembrance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.
2. The Holy QUR'AAN was revealed for propagation, not to conceal its contents.
3. The Holy Prophet صلی اللہ علیہ وآلہ وسلم did not conceal a single commandment of the Holy QUR'AAN. Every injunction was fully conveyed to the people.
4. To ponder and think carefully over Quranic matter is an excellent form of worship. Hence, the scholar of the QUR'AAN is superior to the one who has mastered the art of its recitation, and prudent deliberation of the Holy QUR'AAN is better than its mere recitation. The true purpose of revelation of the QUR'AAN is its meditative reflection.

اَفَاَمِنَ الَّذِیْنَ مَكَرُوا السَّیِّاٰتِ اَنْ یَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ یَاْتِیَهُمُ الْعَذَابُ مِنْ حَیْثُ لَا یَشْعُرُوْنَ ﴿۴۵﴾

45. Do then those who devise evil plans [95] not fear that Allah may sink [96] them in the earth, or the torment may come to them when they are not aware?

95. This means those wretches are always secretly planning to persecute the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his Noble Companions.

96. From this we learn that Divine punishment

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from unknown sources can descend upon certain specific people even today. In fact, it has come, and would always come. However mass punishment has stopped since the coming of our Holy Prophet صلى الله عليه وآله وسلم This discussion is regarding that punishment which descends contrary to Divine practices, like pouring of stones from the sky, faces being mutilated, etc. But evident punishment like defeat in the battle, would continue to come.

46. Or that He may seize [97] them while going to and fro, because they cannot tire Him.

اَوْ يَاْخُذَهُمْ فِىْ تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِيْنَ ﴿٤٦﴾

97. This means destroy them during their journey on land and sea so that they would not be able to return to their homes.

47. Or that He may catch them [98] by a process of slow wastage. No doubt, your Lord is Most Forgiving and Most Merciful [99].

اَوْ يَاْخُذَهُمْ عَلٰى تَخَوُّفٍ ؕ فَاِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ﴿٤٧﴾

98. Here mention is made of four types of punishments: to sink into the ground, coming of the punishment while living like Qaroon on earth, coming of the punishment during a journey. These three were all sudden punishments. The fourth is appearance of the signs of punishment, followed by the actual punishment. The object of this is to show that "Oh you infidels since you are under Our control at all times why do you not obey Me and My Prophet صلى الله عليه وآله وسلم ".

99. For this reason He does not send the punishment quickly. If you at this point in time are ready to repent, the mercy of Allah Almighty is ever ready to embrace you. You should further remember that the punishment of the one who is most kind and merciful is very severe when He seizes you in His grip, He will not leave you. Thus, these blessed names are mentioned here with the punishment. Hence, there is no inconsistency in the verse.

48. And have they not observed that whatever Allah has made, their shadows turn right [100] and left prostrating [101] to Allah and they are degraded before Him [102].

اَوَلَمْ يَرَوْا اِلٰى مَا خَلَقَ اللّٰهُ مِنْ شَىْءٍ يَّتَفَيَّؤُا ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَ الشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَ هُمْ دٰخِرُوْنَ ﴿٤٨﴾

100. This means the shadow of everything is moving according to the movement of the sun. When the sun is in the east, the shadow is in the west. When the sun is in the south, its shadow is in the north. Since they are powerless to change the movement of their shadow, why do they not obey Allah Almighty?

101. This means their shadows are submissive to Allah Almighty. Here the word prostration denotes obedience, and not the conventional prostration - *SAJDAH.* It is possible that this could mean the formal prostration as well. Thus, He is beyond our comprehension. Everything in the presence of Allah Almighty is in a state of prostration, even if we are unable to see it.

102. This means the polytheist themselves or their shadows are obedient because in creative commands they are completely helpless i.e. they do as they are told, they die on being killed, sleep on being made to sleep,

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are awake when awakened. Therefore, they should obey Allah Almighty in matters of religion as well.

وَ لِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ مِنْ دَآبَّةٍ وَّ الْمَلٰٓئِكَةُ وَ هُمْ لَا يَسْتَكْبِرُوْنَ ﴿۴۹﴾

49. And to Allah prostates all that is in the heavens and all that is in the earth and the angels (too) and they do not boast [103].

103. From this we learn two issues:
1. Besides man and jinn no one in the creation is polytheist, infidel or disobedient;
2. After man, the angels are most superior in the creation of Allah Almighty. Therefore they have been mentioned with such distinction.

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَ يَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿۵۰﴾

50. They fear their Lord above them and do what they are commanded [104].

104. From this emerge two issues:
1. Angels are bound to duty, but their orders are in accordance to their suitability.
2. They are totally free of any disobedience. Haroot and Maroot only indulged in sin after their angelic state had ended and were given human power. Thus, that incident is not against the innocence of angels. It should be remembered that in Islam only Prophets and angels are innocent and no one else. However, some saints too are under the protective custody of Allah Almighty.

SECTION: 7

وَقَالَ اللّٰهُ لَا تَتَّخِذُوْٓا اِلٰهَيْنِ اثْنَيْنِ ۚ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ ۚ فَاِيَّايَ فَارْهَبُوْنِ ﴿۵۱﴾

51. And Allah has said [105] 'take not two Gods.' He is only One God to be worshipped and therefore fear Me alone [106].

105. Allah Almighty commanded His entire creation, whether man or jinns or others in the creation. The commandment of Tauheed (Unity) of Allah Almighty is so general that no distinction is made in this regard to anyone. Every creation is duty bound to it.
106. Fear of divinity should be of none besides Allah Almighty, while fear of distress and oppression as well as other forms of fears can be of the creation e.g. the fear of Hazrat Musa (On whom be peace) for the Pharaoh and the snake, our fear for the governer or the king are not fear of divinity but fear of oppression and pain, or the fear of their greatness. Hence there is no inconsistency in the verse.

وَ لَهٗ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ لَهُ الدِّيْنُ وَاصِبًا ؕ اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ﴿۵۲﴾

52. And whatever is in the heavens and in the earth [107] belongs to Allah, and His obedience is incumbent [108]. Will you then fear anyone else other than Allah?

107. The entire creation and possessions in reality all belong to Allah Almighty. However, the ownership of some possessions is due to Divine endowment and is temporary and metaphorical. On the other hand he who becomes the beloved of Allah Almighty, the world becomes his.
108. This means there is no decline to His

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Religion and obedience. He is eternal and absolute in this world and the Hereafter. The other religions are immediately forgotten by man at death. There will be no obedience to anyone of these in the Hereafter, besides obedience to Allah Almighty.

53. And whatever good you have in this world is all from Allah [109], and then when trouble touches you, towards Him you turn crying for shelter.

وَ مَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْـَٔرُوْنَ ﴿۵۳﴾

109. This means some of these have come directly and some indirectly, e.g. the light of the sun, light of the lamp, etc.

54. Then when He removes evil from you, a group of you starts associating others with their Lord [110].

ثُمَّ اِذَا كَشَفَ الضُّرَّ عَنْكُمْ اِذَا فَرِيْقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿۵۴﴾

110. During times of distress and difficulties, the polytheists of Arabia offer prayer to Allah Almighty alone but during time of comfort and peace they would worship the idols.Their condition is mentioned in this verse.

It should be remembered that in times of difficulties it is not wrong to seek the assistance of the doctor, the ruler, the Prophet, the saint, as they are the natural phenomena of Divine help.

55. That they may be ungrateful to what good We have given them. So they enjoy, but very soon they will come to know.

لِيَكْفُرُوْا بِمَاۤ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ۫ فَسَوْفَ تَعْلَمُوْنَ ﴿۵۵﴾

56. And they appoint a portion out what We have provided [111] them for unknown things [112]. By Allah! You will be questioned about that which you used to forge [113].

وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنٰهُمْ ؕ تَاللّٰهِ لَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَفْتَرُوْنَ ﴿۵۶﴾

111. This means that they are worshipping those idols of whose disgrace and depravity they are unaware.

112. The infidels would dedicate a portion of their animals and produce to their idols. They would say "This and this is for our idols". This is polytheism. But if the believers set aside a portion of their earnings for offering the prayers of the pious and feeding herewith the poor and needy, it is permissible and desirable. Says Allah Almighty: "*And those in whose wealth there is a known right. For one who asks and for one who could not even ask*" (S70:Vs 24-25).

113. From this emerge two issues:

1. To set aside a portion of your earnings for the idols is an act of sin because their divinity is non-existent, while doing the same in the name of a saint of Allah Almighty is lawful as their sainthood is proven from the Holy QUR'AAN and Hadith.

2. Although the portion set aside for the idols is unlawful, but out of it that portion which comes into the hands of the believers or comes to them as spoils of war will no longer be unlawful and can be used by them. If she-camels and she-goats dedicated to the idols are slaughtered by Muslims in the name of Allah

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Almighty become lawful for eating because Allah Almighty has declared their act of dedication as unlawful but not what they had dedicated. Whatever spoils of war came in the hands of the Noble Companions, during the holy war would be used by them, even if these were dedicated to their idols.

57. And they appoint daughters unto Allah [114] Glory be to Him, and for themselves they have what they desire [115].

وَ يَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهٗ ۙ وَلَهُمْ مَّا يَشْتَهُوْنَ ﴿۵۷﴾

114. The tribes of Khaza'ah and Kananah would say that the angels are the daughters of Allah Almighty, although children are from the genus of the father. Also, children cannot be the possessions of the fathers. Thus, if the angels had been the daughters of Allah Almighty then they themselves should have been God and not the servants of God Almighty.

115. This means sons. Its purpose is to make us aware that they are so uncouth and ill mannered that they desire sons for themselves, and try to prove them as daughters of Allah Almighty.

58. And when anyone is given glad tidings of the birth of a girl, his face changes to black and he suppresses his anger [116].

وَ اِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّ هُوَ كَظِيْمٌ ﴿۵۸﴾ ۚ

116. From this we learn that to express sorrow at the birth of a daughter is the practice of the infidels. However, to desire a son for the service of Religion is the Sunnah of the Prophets.

59. He hides himself from the people because of what glad tidings [117] he received. Will he keep the disgrace [118] or bury it in the dust [119]? Lo! They are very bad judges [120].

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ؕ اَلَا سَآءَ مَا يَحْكُمُوْنَ ﴿۵۹﴾

117. From this we learn that the Arabs would taunt a person in whose house a girl was born, because they would regard a girl to be worse than an animal. If the she-camel gave birth to a female off-spring they would not express any reproach or blame, but if a woman gave birth to a daughter they would express words of sorrow and reproach.

118. So that he can make the daughter do menial work like looking after the domestic animals. Or, it could mean that keep the daughter alive and become a source of disgrace among the people.

119. The infidels of the tribes of Mudir, Khiza'a and Tameem would bury their females alive.

120. After regarding the daughter with so much contempt they were trying to prove them to be daughters of Allah Almighty. From this we learn that to link baser things with Allah Almighty is infidelity, e.g. lies, death, etc.

60. The conditions of those who do not believe in the hereafter are bad [121], and the Glory of Allah is the

لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَ لِلّٰهِ الْمَثَلُ الْاَعْلٰى ؕ وَ هُوَ الْعَزِيْزُ

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Loftiest [122]. And He is the Most Powerful and the Most Wise.

الْحَكِيْمُ ﴿٦٠﴾

ع ١٤

121. Because while in the world their beliefs and deeds were evil, they were burying their daughters alive, consuming alcohol, stealing, miserliness, they experienced a miserable death, their end in the Hereafter would be wretched.

122. This translation is indeed one of excellence. Hence the word "*like*" does not mean example or saying. Says Allah Almighty: "*There is none like Him*". Thus, this word is used to denote glory and splendour, which means the glory of Allah Almighty is most elevated. He is free from triviality and any form of association. He is the personification of excellent qualities and free of all faults.

SECTION: 8

61. And if Allah would have [123] taken them for their wrong doings, then He would have left no [124] crawling creature on earth, but He defers them till a fixed time [125], then when their time comes, they cannot remain behind a single hour, nor can they go ahead of it [126].

وَ لَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ وَّ لٰكِنْ يُّؤَخِّرُهُمْ اِلٰۤى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا يَسْتَقْدِمُوْنَ ﴿٦١﴾

123. This means if Allah Almighty were to seize people for all their sins in this world. However, in the Hereafter they would be nabbed for all their sins. In the world too they are seized for some of their sinful deeds in the form of Divine punishment. Thus, here the word wrong doing denotes every form of evil practice and belief.

124. As it happened during the period of Hazrat Nuh (On whom be peace) where every crawling creature had been destroyed. The aquatic creatures were not on land but in the water. Even Hazrat Nuh (On whom be peace) and his companions at that point in time were not on land but in the Ark. From this we learn that due to the sins of man, punishment descends upon the animals as well, because all the animals are sub-ordinate to man. The weevil too is crushed with wheat. Says Allah Almighty: "*The mischief has appeared in the land and sea, because of the evils earned by the hands of men*" (S30:V41).

125. By this promise is meant the termination of age of the culprit, or the appointed time of their punishment, or the different times of the different punishments on the Day of Judgement.

126. Here, term of life denotes inevitable fate i.e. Divine knowledge in which there can certainly be no alteration, but the pending fate which is also known as obliteration and affirmation, continues to change. Says Allah Almighty: "*Allah wipes out what he pleases and establishes (what He pleases)*" (S13:V39). It is reported in the Hadith that age increases by performing good deeds. Due to the prayer of Hazrat Adam (On whom be peace), the life span of Hazrat Dawood (On whom be peace) increased from sixty to hundred years. Thus there is no inconsistency in the verse.

62. And appoint for Allah what they themselves dislike [127], and their tongues lie saying that they like it [128].

وَيَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَتَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى ؕ لَا

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جَرَمَ اَنَّ لَهُمُ النَّارَ وَ اَنَّهُمْ مُّفْرَطُوْنَ ﴿۶۲﴾

Then undoubtedly for them is the fire [129], and they are the people who have crossed the limits.

127. This means they do not desire daughters and partners for themselves, yet they accept these for Allah Almighty (Allah forbid!)

128. Reason for its revelation:
The infidels were saying that if the Holy Prophet صلی اللہ علیہ وآلہ وسلم was a true Prophet, and if the Day of Judgement is really going to take place, we would still be given Paradise. "*And even if I be returned to my Lord, for me there is good with Him*" (S41:V50).The above verse was revealed to refute this nonsensical talk of these infidels. They were certainly not convinced about the Day of Judgement. This means their deeds are hellish, but they are hoping for Paradise. How can you hope to reap wheat when you sow barley?

129. This means their eternal stay in Hell. Hence the calculating opinion expressed in the verse is correct.

تَاللّٰهِ لَقَدْ اَرْسَلْنَاۤ اِلٰۤى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۳﴾

63. By Allah, We sent messengers to many nations before you, then Satan made their work look beautiful in their eyes [130], so he is their companion [131] on this day and for them is a painful punishment.

130. Here deeds denote infidelity, polytheism and sins because infidelity and polytheism, too, are practices of the heart. From this we learn that committing sins with the thought that they are pious deeds is infidelity, while thinking of them as sinful deeds is transgresion which is lighter than the first sin. Further, any person who tries to prove evil to be good is a devil. Likewise, anyone who tries to prove good deeds to be evil, too, is Iblees.

131. By this 'friendship' is meant the false friendship of the world, and those verses in which it is said that there are no friends for the oppressors, refers to true friendship of the Hereafter. Hence, there is no inconsistency in the verse.

وَمَاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوْا فِيْهِ ۙ وَ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۶۴﴾

64. And We have not sent down this book to you but in order that you make clear to them what [132] they differ [133], and guidance and a mercy for the believers [134].

132. From this emerge two issues:
1. The Holy QUR'AAN was not revealed for mere recitation, it is also a cure, a guidance, the Law of Allah Almighty and His Mercy. Thus it is beneficial for the believer to establish the government and to overthrow the government.
2. The Holy QUR'AAN is the guidance and mercy for only that person who accepts it through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Therefore it is said you make it clear upon the people. By abandoning the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the Holy QUR'AAN will misguide you. Says Allah Almighty: "*Allah sends astray many by it, and guides many*" (S2:V21).

133. They differ in worldly or religious matters. From this we learn we should make the Holy QUR'AAN the judge in all our differences, but this should be done through the

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medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the assistance of the religious scholars (Ulama).

134. From this we learn that the special mercy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is particularly linked with the believers. Says Allah Almighty: "*And to the believers is most kind and merciful*" (S9:V128), and generally mercy to the entire creation. Says Allah Almighty: "*And We sent you not but as a mercy for all worlds*". (S21:V107) The general mercy includes Divine punishment not coming in the world, receiving of sustenance, children, etc because all these bounties are being received by everybody because of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The special mercy includes faith, piety, sainthood, gaining the nearness of Allah Almighty, as these are received by the believers only due to the bounty of the Holy Prophet . The infidels are deprived of these gifts.

65. And Allah sent down water from the heavens [135], and then He gave life to earth after its death. Surely there are signs in it for those who listen [136].

وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّسْمَعُوْنَ ﴿۶۵﴾

135. This means from the heavens or from the heavenly treasures or through heavenly causes. Although the rain originates from the oceans, the heat comes from the sky which converts this water into vapour and raises it skywards. Then, due to condensation sends it down in the form of rain.

136. The intelligent people derive two conclusions from the rain.

1. In this very manner Allah Almighty will bring the dead back to life through the sound of the Trumpet.

2. The sermons and admonishing words of the pious instil life into dead hearts. The neglectful heart is like dry earth, the gaze of the pious is like rain water whose ocean is Madinatul Munawwarah.

SECTION: 9

66. And verily, there is a lesson for you in the cattle [137]. We give you to drink whatever is in their bellies [138] from between the dung and the blood, pure milk that is easy to swallow for the drinkers [139].

وَ اِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ مِّمَّا فِيْ بُطُوْنِهٖ مِنْۢ بَيْنِ فَرْثٍ وَّدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِيْنَ ﴿۶۶﴾

137. By looking at the milk-bearing domestic animals, e.g. cattle, can help to solve many issues pertaining to Faith.

138. To extract milk from chaff and grass is a great proof of Divine power.

139. From the fodder of dry grass, dung, blood and milk are obtained, yet there is no smell of dung or the colour of blood nor is the taste found in the milk. The infidels were saying that after death all the limbs of the body would be scattered. Then how will one be able to differentiate and distinguish between them. In this verse a reply is given to their doubts, that blood, dung and milk are made from chaff and fodder, yet they are not intermixed. They are sifted and sorted out in such an accurate manner. Allah Almighty be praised! Such a Lord who possesses such supreme power will on the that Day, too, have absolute power to gather and sort out all these limbs. The great Sufi sages say "Oh man just as Allah Almighty provided you with pure milk to drink which did

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not have any mixture of blood and dung, you too should offer sincere and pure worship to your Lord which should not have any mixture of Riya (doing for show)" etc. (*Tafseer Khazainul Irfaan, Roohul Bayaan*).

وَ مِنْ ثَمَرٰتِ النَّخِيْلِ وَ الْاَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّ رِزْقًا حَسَنًا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۶۷﴾

67. And of the fruits of date palms and grapes, you make therefrom a non-alcoholic drink and good provision [140]. Indeed, in it there is a sign for a nation of wisdom.

140. By good provision is meant dry dates, raisins, large raisins, juices, extracts, vinegar, etc. It should be remembered that the word *SUKR* is used to denote alcohol as well as non-alcohol i.e. beverage e.g. clear, sweet water. If the word *SUKR* is taken to mean alcohol, then this verse was revealed prior to the injunction which made alcohol forbidden. It is for this reason that alcohol is contrasted with good provisions so that it can be clearly understood that alcohol is unwholesome provision. And if the word is taken to mean non-alcoholic beverage, then Imaam Abu Hanifa and Imaam Abu Yusuf (On them be peace) have substantiated a proof that the beverage made from grapes and dates is permissible for drinking, if it does not cause intoxication, even if two thirds is burnt and one third remains (Khazainul Irfaan).

وَ اَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ مِنَ الْجِبَالِ بُيُوْتًا وَّ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُوْنَ ۙ﴿۶۸﴾

68. And your Lord inspired [141] the honey bee to make houses in the hills and in the trees and in the roofs.

141. This means placed inspiration in its heart in a natural way without being tutored to do this by the parents, e.g. inspiring the offspring of fish to swim. Thus, the word "*to inspire*" has been used literally. This tells us that the honey-bee is an exalted creature. Remember, that honey is lawful, but to eat the honey bee is forbidden and killing it is prohibited. The trading of honey bees according to Imaam Abu Hanifa (On whom be peace) is not permissible, unless they become part of it.

ثُمَّ كُلِيْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِيْ سُبُلَ رَبِّكِ ذُلُلًا ؕ يَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۶۹﴾

69.Then eat of every type of fruit [142], and walk the ways [143] of your Lord, which is smooth and easy for you. There comes out from their bellies a drink of varied colours [144] in which there is healing for the people [145]. Verily there are signs in it for those who ponder [146].

142. This means these bees can stay wherever they like and eat whatever they like. Thus, these honey bees fly a great distance in search of fruit and flowers, but they never forget their homes and return without any difficulty.

143. By "*ways of Allah Almighty*" is meant those ways which Allah Almighty has

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explained and informed to them.

144. Multi-coloured honey- white, yellow, red, green, black. The difference in the colour of the honey is due to the nectar sucked from different coloured flowers. Also, the honey of young bees is white, of medium bees is yellow and of old bees is red. The honey bees bring nectar sucked from a variety of fruit and flowers and spew it out in their homes (honey combs).

145. It is stated in Mathnawi Shareef of Hazrat Jalaluddeen Rumi (On whom be peace) the honey bee sucks the nectar from the flowers in the gardens and returns while reciting Darood Shareef on the Holy Prophetصلی اللہ علیہ وآلہ وسلم. Through the blessings of this pious act, there is cure placed in this honey, because Darood Shareef in itself is a means of cure. The Darood Shareef is taught to these bees in a natural way. The sweetness of this Darood is placed in the honey. Therefore, just as the blessings of the Darood converts the inspired juice of flowers into one of sweetness, likewise, if Allah Almighty wills, the blessings of the Darood will give our dull worship the sweet flavour of acceptance.

146. If Allah Almighty can accumulate nectar of different flowers in the honey through the honey bees, then is it beyond His power to put together scattered limbs of the dead and raise them back to life?

70. Allah has created you, and then He will cause you to die [147]. And some of you are turned towards the worst part of life, so that they will not know even after having knowledge [148]. No doubt, Allah is All Knowing and All Powerful [149].

وَ اللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰىكُمْ ۙ۫ وَ مِنْكُمْ مَّنْ يُّرَدُّ اِلٰۤى اَرْذَلِ الْعُمُرِ لِكَیْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ؕ اِنَّ اللّٰهَ عَلِيْمٌ قَدِيْرٌ ۠﴿۷۰﴾

147. From this we learn that the works of the special servants of Allah Almighty are linked to Him, because although taking out of souls is the work of the angels, Allah Almighty says "*We cause you to die*".

148. This physical condition sets in man after he has reached the age of sixty. Then all his strength weakens to a large degree and all his senses become worthless. He forgets what he has studied. Sayyedina Hazrat Abdullah ibn Abbas (May Allah be pleased with him) states that a pious believer does not experience this condition. He in his old age gains added intelligence. However,those special believers who are most close to Allah Almighty sometimes tend to forget this world due to their communion with their Creator (*Khazainul Irfaan*).

149. It should be remembered that there are five stages of human life: upto the age of seven is infancy; upto fourteen is childhood; upto thirty years prime of life; thereafter middle age and the last stage is old age. Look at these conditions and realise that you are in some one's control, who after your death will keep you in that state as long as He likes, then bring you back to life whenever He pleases.

SECTION: 10

71.And Allah has preferred [150] one over the other in provision, then those who have been preferred will not divert their means of provision to their handmaid slaves, so they all

وَ اللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِی الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَآدِّیْ رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ فَهُمْ فِيْهِ

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سَوَآءٌ ؕ اَفَبِنِعْمَةِ اللّٰهِ یَجْحَدُوْنَ ﴿۷۱﴾

should become equal [151] in it. Do they deny the blessings of Allah? [152]

150. From this we learn that a person does not receive sustenance due to his own intelligence and education. Many foolish, ignorant people are wealthy, while many intelligent and knowledgeable persons are without it. This, too, is a proof of Allah Almighty's existence.
151. When you do not practise equality among your servants, then how will I, your Lord, make My servants equal to Me.
However, certain of My servants are bestowed in abundance out of My free will. Likewise, Allah Almighty out of His grace grants His chosen servants ownership over His creation. But, despite this they are not equal to Allah Almighty but they are His servants. In short, there is no negation of having to provide in this verse, but the negation of equality with Allah Almighty, and this is the difference between the believer and an infidel.
152. By this is meant they leave Allah Almighty aside and worship others, or they reject the prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. These foolish persons fail to realise that Allah Almighty is the Absolute Master who can enrich anyone with the bounties which He pleases. When everyone is not equal in wealth, then how can they be equal in circumstances?

وَ اللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِیْنَ وَحَفَدَةً وَّ رَزَقَكُمْ مِّنَ الطَّیِّبٰتِ ؕ اَفَبِالْبَاطِلِ یُؤْمِنُوْنَ وَ بِنِعْمَتِ اللّٰهِ هُمْ یَكْفُرُوْنَ ﴿۷۲﴾

72. And Allah has made [153] for you women from amongst yourselves and created for you from your women, sons [154], and grand sons and provided you with clean things [155]. Do they then believe in falsehood and deny the favour of Allah? [156]

153. From this we learn that man can only enter into marriage with the female of his kind and not with a jinn or animal. The Hoories in Paradise will be given as wives, but that is a different world. We further learn that the off-spring of the humans will be humans. Thus, if a woman gives birth to a snake, that is a bad specie, not a human specie, which will not be able to fulfil the requirements of the period of Iddat, and the blood that follows thereafter will not be regarded as *NIFAAS* - blood of child birth. If this snake dies there will be no Salatul Janazah for it. In short, the laws of the human species will not be applicable to it.
154. From whom your progeney will be perpetuated. From this we learn that children are a great bounty from Allah Almighty, especially believing children.
155. Physical sustenance, like different types of grain, fruit, etc and spiritual sustenance, like faith, piety, pious life which can be obtained through the guidance of various religious guides. The gardens, fields, and rains of this sustenance are strange. May Allah Almighty bestow this upon us. Amin
156. This means they would say that these bounties are provided by their idols. They make no mention of the true provider of the sustenance, but lean towards the false deities.

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وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْــًٔا وَّ لَا يَسْتَطِيْعُوْنَ ﴿۷۳﴾

73. And they worship from besides Allah such that We have no power to give provision from the heavens and earth, nor can they do anything [157].

157. This means neither are these idols masters at this point in time nor can they become masters in the future because they themselves are the creation of someone else. They are lifeless and senseless. This verse is the commentery of all those verses in which calling upon those besides Allah Almighty is forbidden. Here calling upon denotes worship.

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿۷۴﴾

74. Then set no similitudes [158] for Allah. No doubt, Allah knows and you do not know.

158. This means do not make anyone equal to Allah Almighty, because He is incomparable. "There is none like Him." (S42 : V 11)

ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَیْءٍ وَّ مَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۷۵﴾

75. Allah explained an example [159], there is a slave who has a master; he does not have power upon anything, and one whom We have provided from ourselves with good provision, then he spends out of it secretly and openly, are they equal [160]? All Praise is to Allah, but most of them do not know [161]?

159. Not of Himself, because He has no comparison. But this example is of the infidelity and polytheism of the polytheists. Thus there is no inconsistency in the verses, nor any objection.

160. This question is for rejection, meaning definitely not. Thus, when slave and master are not equal, though both are servants of Allah Almighty. Likewise, how can the followers claim to be equal to the Prophets, because the Prophets are indeed masters of the slaves.

161. This means some are aware of it, and those who are fully aware they accept faith. Or, this could mean that some despite their knowledge are infidels due to their stubbornness.

وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ عَلٰى شَیْءٍ وَّ هُوَ كَلٌّ عَلٰى مَوْلٰىهُ ۙ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ؕ هَلْ يَسْتَوِیْ هُوَ ۙ وَ مَنْ يَّاْمُرُ بِالْعَدْلِ ۙ

76. And Allah explained an example, there are two men, one dumb, who can do nothing [162] and is a burden [163] over his master, wherever he sends him, he brings him no good. Will he be equal to the one who orders

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justice [164] and he, himself is on the straight path?

وَ هُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۷۶﴾

162. These slaves who cannot speak for themselves, nor understand what others say. This is the example of the infidels. It should be remembered that the *ABKAMO* are dumb at birth, those who are dumb temporarily are called *AKHRAS*. The former is beyond any treatment.

163. He will serve his master but will be unable to satistify his basic needs by himself. He will burden the master for this.

164. By this is meant that servant is both intelligent and possesses proper limbs. This is the status of a believer and an example of him. From this example emerge three issues:

1. That tongue which does not utter the truth is dumb, though it may speak a lot
2. That believer is good who is himself good and influences others to be good.
3. That if in the eyes of Allah Almighty believers and infidels are not equal then how can Prophets and non-Prophets be equal?

SECTION: 11

77. And for Allah [165] are the secrets of the heavens and the earth [166]. And the matter of the Hour is not but like the twinkling of the eye or even closer [167]. Surely Allah has power over everything [168].

وَ لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَآ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۷۷﴾

165. Here the letter *LAAM* in the word *LILLAH* is there to denote possession i.e. everything is the creation of Allah Almighty as well as His possession. Or, in it is the description of Divine knowledge i.e. Allah Almighty has full knowledge of everything. In short, this verse does not contradict "created for you" because in *LAKUM* the letter *LAAM* indicates benefit e.g. "*for your benefit*". Everything is without doubt the creation of Allah Almighty, but we are deriving benefit out of it.

166. The things concealed in the heavens and the earth are possessions of Allah Almighty Who has full knowledge of them, because with His bestowal no one can be the owner and without Him providing information no one can have any knowledge. In this verse there is no negotiation of Allah Almighty's bestowal of bounties and providing information, as Allah Almighty says: "*To Him belongs whatsoever is in the heavens and whatsoever is in the earth*" (S2:V255), yet through His bounty and bestowal, kings become masters of the countries and we of our homes. Just as these possessions are not in any way against His general bounties, the knowledge of the unseen of the Prophets and saints, too, is not against Divine knowledge.

167. Either it means everybody will perish at the coming of Qiyamah in the twinkling of an eye, or at the time of the second Trumpet everybody will be brought back to life instantly. It will take time for the signs of Qiyamah, but not for the occurence of it. Or, it could also mean that in spite of the Day of Judgement being so long, for some pious persons it will be like the twinkling of an eye.

168. Thus it is not difficult for Allah Almighty to cause all creation to perish at the time of Qiyamah at an instant and then raise them back to life instantly. After the few drops of rain thousands of frogs come to life and countless moths come to life, instantly.

78. And Allah has created you from

وَ اللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا

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the wombs of your mothers while you knew nothing [169], and gave you ears and eyes and a heart [170] so that you may be thankful [171].

تَعْلَمُوْنَ شَيْئًا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَ الْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۸﴾

169. This is the condition of common people, but Hazrat Isa (On whom be peace), our beloved Prophet صلی اللہ علیہ وآلہ وسلم and other Prophets are excluded from it, because they have been born as fully tutored persons having intimate knowledge of Allah Almighty. Hazrat Isa (On whom be peace) at birth said: "*Verily, I am the servant of Allah*"(S19:V30). In this is the natural law, and that is power. Law should not be contrasted or pitted against Divine power. We are bound by power, not Allah Almighty.

170. So that you can overcome your ignorance through them. It should be remembered that ears have been mentioned first because revelation is heard with them. Thus, some of the Prophets, were subjected to the loss of sight but none of them were deaf or dumb (*Tafseer Roohul Bayaan*).

171.To be grateful by using all the limbs for which they were made. The gratitude of each limb is different.

79. Have you not seen the birds tied to order on the firmament of the heaven? None holds [172] them except Allah. Indeed, there are signs in it for those who believe.

اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۷۹﴾

172. The correct thing is that the birds should not be made to remain firm in the air, they should fall down, because heavy things are pulled towards the earth, it cannot stay in the air. Hazrat ibn Abbas (May Allah be pleased with him) said that there is some creation which only stays in the air, lays its eggs there and after its creation stays there and dies there as well, like fish in the water (Roohul Bayaan). Thus, the swallows which were sent upon the Companions of the Elephants i.e. Abraha and his soldiers were from these creatures.

80. And Allah has placed houses [173] for your habitation, and made houses from the skin of the cattle so that it is light for you when you travel and light for you when you camp out, and from their wool and fur and hair some household [174] goods and the things of use for a time [175].

وَ اللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ اِقَامَتِكُمْ ۙ وَ مِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَ اَشْعَارِهَاۤ اَثَاثًا وَّ مَتَاعًا اِلٰى حِيْنٍ ﴿۸۰﴾

173. Canvas tents, and tents made of animal skins which are generally useful during a journey, and at times is used in one's own land as well.

174. Excellent things to wear and spread like sheets, rugs, carpets, etc. From this we

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175. Just as places during a journey are built simple and weak, and the houses for residing are built strong and firm, likewise our bodies are like the weak homes of travelling which cannot bear the pricking of a single thorn. But, in Paradise we will be provided with strong bodies because they would be permanent. Allah Almighty be praised! Thus, do not regard your present bodies as permanent.

learn that the hair and skins of these animals are pure and clean and their use is permissible (*Khazainul Irfaan*). It should be remembered that besides the hair of the swine and the human beings that of the other animals become clean upon slaughtering and boiling them (Books of Jurisprudence). Further, remember that the hair of the goats and sheep are called wool and that of the camels are called fur.

وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّ جَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّ جَعَلَ لَكُمْ سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَسَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿۸۱﴾

81. And Allah has given you from what He has created from the shade [176], and made shelter for you in the mountains [177], and garments [178] for you to protect you from heat and garments to protect [179] you from fighting. Thus does He complete His favour [180] upon you, so you should submit to His Command [181]?

176. Like the trees, clouds, caves in the mountains, roofs of the homes, etc. all of which are the creation of Allah Almighty which provide shelter. Likewise, the Saints and Prophets of Allah Almighty too keep the creation in their shelter.

177. Because the Arabs during battles and summers would frequently seek shelter in the caves, they are specifically mentioned here.

178. By this is meant cotton clothes, because generally in Arabia heat is intense, hence, only heat is mentioned here, other clothes protect us from both the heat and cold. It should be remembered that Allah Almighty has provided some animals with feathers or skins which are warm in winter and cool in summer. Man is a human being having an outer skin on which there is no hair in excess nor any feathers. Thus clothes are made for him. This too is of the power of Allah Almighty.

179. This means steel armour, etc. which helps to protect oneself from arrows and swords in a battle.

180. Oh man! upon you, because Allah Almighty has bestowed more bounties upon man than any other creation. But in spite of these favours man is more ungrateful than any other creation.

181. From this there is a hint that if Allah Almighty has made such provision for the protection of this mortal body, then He must have made much more provision for the protection of the soul which is permanent. He must have created an abode of peace, some sustenance, some remedies and some spiritual doctors for it.

فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ الْمُبِيْنُ ﴿۸۲﴾

82. Then if they turn away their faces, then O Beloved, there is nothing upon [182] you but the clear message [183].

182. This means Oh My Beloved Rasool صلی اللہ علیہ وآلہ وسلم if these people can still not bring faith, then you should not be disheartened, because only propagation was obligatory upon you, not making them Muslims. And as far as propagation is

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concerned you had discharged your duty fully.
183. From this emerge two issues:
1. The Holy Prophet صلى الله عليه وآله وسلم had preached and conveyed all the religious laws to the people without concealing any one of them.
2. That the Holy Prophet صلى الله عليه وآله وسلم is totally independent of us.

83. They recognize [184] the bounties of Allah, then they deny them and most of them are infidels [185].

يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا وَاَكْثَرُهُمُ الْكٰفِرُوْنَ ﴿٨٣﴾

184. Some Ulama have said that by bounty and favour of Allah Almighty here is meant the Holy Prophet صلى الله عليه وآله وسلم that inspite of knowing him the infidels are still refusing to believe in him due to their stubbornness (*Khazainul Irfaan*). The explanation of this verse is the following verse: "*They recognize this Prophet as a man recognizes his sons*" (S2:V146). Or, it could mean all those bounties that have been mentioned above.
185. This means they are infidels in the eyes of Allah Almighty, and their death too would be on infidelity. Thus, there is no inconsistency in the verse, because presently they are all rejecters and atheists, and all such people are indeed infidels. It should be remembered that this is not supplementary majority.

SECTION: 12

84. And the day when We shall raise a witness from every nation [186], then the infidels will neither be permitted [187] nor shall they be pleased [188]

وَ يَوْمَ نَبْعَثُ مِنْ كُلِّ اُمَّةٍ شَهِيْدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِيْنَ كَفَرُوْا وَ لَا هُمْ يُسْتَعْتَبُوْنَ ﴿٨٤﴾

186. Their Prophets, scholars and the pious persons. The first statement holds more weight because these people would testify about their infidelity and enmity.
187. They will not get permission to come back into the world, or to make any excuses. But this refusal of expressing any excuses will only be granted to them after they are sent into Hell; it would be said to them "*The Lord will say remain lying despised therein and speak not to me*" (S23:V108).
188. In that they would neither be able to persuade Allah Almighty, nor will Allah Almighty persuade them, besides those who are believers.

85. And when the wrong doers will see the torment, so then it will not be lightened from them nor will they have time [189].

وَ اِذَا رَاَ الَّذِيْنَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَ لَا هُمْ يُنْظَرُوْنَ ﴿٨٥﴾

189. From this we learn that a decrease in the punishment, and obtaining no respite is set especially for the infidels. The sinful believers are by the will of Allah Almighty, protected from both of these.

86. And when those who associated partners will see their associates [190], they will say, 'O our Lord! These are our associates whom we use to

وَ اِذَا رَاَ الَّذِيْنَ اَشْرَكُوْا شُرَكَآءَهُمْ قَالُوْا رَبَّنَا هٰٓؤُلَآءِ شُرَكَآؤُنَا الَّذِيْنَ كُنَّا

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تَدْعُوْا مِنْ دُوْنِكَ ۚ فَاَلْقَوْا اِلَيْهِمُ الْقَوْلَ اِنَّكُمْ لَكٰذِبُوْنَ ۚ ﴿۸۶﴾

worship [191] besides You. Then their words will be thrown back at them that they are indeed liars [192].

190. Here "*their associates*" denote those leaders of the infidels who were misleading them, and those idols which they were worshipping in the world. This word has no connection with the Prophets and Saints of Allah Almighty. These worshippers and idols will all be in Hell. At the time of meeting the worshippers they would say this in the presence of Allah Almighty. There the friendships of the world would be changed into enmity.

191. This tells us that the infidels would remember the deeds that they performed in the world, and recognize one another. The time of not recognizing will be different. Thus, there is no inconsistency in the verses.

192. Neither had we commanded you to worship us nor are we the partners of Allah Almighty. You are telling a lie by making us associates.

وَ اَلْقَوْا اِلَى اللّٰهِ يَوْمَئِذِ ِۨ السَّلَمَ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۸۷﴾

87. And they will fall submissively [193] to Allah on that day and what they used to forge will be lost from them [194].

193. So that this falling can become compensation for their infidelity and polytheism of the world and through this Allah Almighty could grant them forgiveness. By this falling is meant an attempt on their part to persuade Allah Almighty to be pleased with them. That prostration on seeing the stem of the Divine Throne on the Day of Judgement would only be granted to the believers.

194. This means those idols that were regarded by the idol worshippers as their helpers will not give them help but will instead testify against them. The including of the stone, the sun, the moon, etc. would be a means of excessive punishment for them. This is what is meant by "*lost from them*".

اَلَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ زِدْنٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوْا يُفْسِدُوْنَ ﴿۸۸﴾

88. Those who disbelieved and separated from the path of Allah, We increased torment upon torment because of the mischief they used to do [195].

195. From this we learn that the punishment of the one who misleads severer than the one who is misled because his crime is greater - i.e. to go astray himself, and to lead others astray. It should be remembered that all those whom he would mislead, he would be punished for all of them. Thus, the fire in which he will be thrown will be more intense, the serpents and scorpions would be more poisonous, and he would be made to drink the blood and pus of all the inmates of Hell.

وَ يَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ اَنْفُسِهِمْ وَ جِئْنَا بِكَ شَهِيْدًا عَلٰى هٰۤؤُلَآءِ ؕ وَ نَزَّلْنَا عَلَيْكَ الْكِتٰبَ

89. And that day when We shall raise a witness from every community amongst themselves that they may give [196] evidence against them and O Beloved! We shall bring you as a witness [197] against all those. And We

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تِبْيَانًا لِّكُلِّ شَيْءٍ وَّ هُدًى وَّرَحْمَةً وَّ بُشْرٰى لِلْمُسْلِمِيْنَ ﴿٨٩﴾

have sent down this Book upon you explaining clearly [198] every thing and as a guidance and mercy and as a glad tidings for the Muslims [199].

ع ١٢ / ١٨

196. By this is either meant the Prophets sent to all the nations, or the hands, feets, etc. of every criminal infidel. The first statement is more weighty as is understood from the last part of the verse. It should be remembered that this testimony of the revered Prophets would be against their disbelieving as is understood from the preposition 'on'.

197. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم has seen every condition of his followers as well as every other person, because this testimony of the Holy Prophet صلى الله عليه وآله وسلم will not be based on mere heresay as this would be testimony upon testimony which should be based on seeing. For this reason the Holy Prophet صلى الله عليه وآله وسلم informed the Companions about the two inmates of the grave. One was a backbiter and the other was careless about his urine as reported in Bukhari Shareef. Remember, the outcome of a court case is dependent on the testimony of the witness. Thus, the outcome of the case on the Day of Judgement will depend on the testimony of the Holy Prophet صلى الله عليه وآله وسلم . The most exquisite commentary of this can be read in the book *SHAAN-E-HABIBUR RAHMAN* - The Status of the Beloved of Allah Almighty.

198. This means the Holy *QUR'AAN* is an illuminating explanation about everything. Says Allah Almighty in (S6:V38) "*We have not omitted anything in the Book*". Thus when Hazrat Ayesha (May Allah be pleased with her) enquired from the Holy Prophet صلى الله عليه وآله وسلم whether anyone's good deeds are equal to the stars in the sky, he immediately replied yes, the good deeds of Hazrat Umar (May Allah be pleased with him) are equal to the stars in the sky. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of the total number of the good deeds of all his followers, as well as about the total number of all the big and small stars in the sky. Only he can inform of the equalness in number, who is fully aware of the number of both.

199. It should be remembered that the Holy QUR'AAN's general mercy, general guidance and general prophecies are for the entire world, but its specific and special mercy, and special guidance is for the bleievers only. Here mention is made of this special mercy, special guidance, etc.

SECTION: 13

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَ اِيْتَآئِ ذِى الْقُرْبٰى وَ يَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَ الْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٩٠﴾

90. Verily, Allah commands [200] with justice and good dealings and has given you close relatives [201], and He has forbade you from indecency and wickedness [202] and being rebellious. He admonishes you that you should be mindful.

200. It is quite clear that this command is for all His servants, whether believers or infidels. For this reason "*Bids you*" is not used here. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) says that justice is Tauheed or the Oneness of Allah Almighty, while good of the creation is piety. It is stated in some traditions that offering worship with sincerity and concentration is doing good.

201. The word relatives includes all relatives,

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near and distant, and giving account for fulfilling our obligations and discharging our duties towards them, whether those are monetary, physical or religious. Give your relatives monetary and physical assistance and inculcate in them a desire towards faith and doing good deeds. From this we learn that rights of relatives is greater than that of strangers.

202. Every disgraceful act is indecency, like stealing, adultery, while all forbidden acts is wicked e.g. infidelity, polytheism, etc. and injustice and arrogance is rebelliousness. It should be remembered that here command is given regarding three acts and prohibition from three acts. The opposite of justice is indecency and that of good is wickedness while the opposite of giving to kindred is rebellion. This blessed verse is a collection of everything good and evil. After listening to this verse Hazrat Uthman bin Madoon (May Allah be pleased with him) accepted Islam. Even such hard hearted and staunch infidels like Waleed bin Mugheerah and Abu Jahl admitted that this teaching is of a high standard. Therefore this verse is recited at the end of every *Khutbah (sermon)* (*Khazainul Irfaan*).

91. And fulfill the promise [203] of Allah when you have made it, and break not [204] the oaths after making them fast [205], and you have already made Allah a surety upon you. Surely Allah knows what you are doing.

وَ اَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَ لَا تَنْقُضُوا الْاَیْمَانَ بَعْدَ تَوْكِیْدِهَا وَ قَدْ جَعَلْتُمُ اللّٰهَ عَلَیْكُمْ كَفِیْلًا ؕ اِنَّ اللّٰهَ یَعْلَمُ مَا تَفْعَلُوْنَ ﴿۹۱﴾

203. Whether this covenant is made with Allah Almighty or His beloved Prophet صلی اللہ علیہ وآلہ وسلم or made with any other person in the name of Allah Almighty. It includes all types of promises. Thus, the condition accepted at the time of marriage, the promise made with the religious guide (*MURSHID*) at the time of taking the oath of allegiance (*BAI'AT*) etc. are all part of this. For this reason the groom is made to recite the Kalimas at the time of marriage (*NIKAH*) so that this contract will be strong.

204. In this verse covenant signifies those things on which the oath is taken, and taking this in Allah's name is for the purpose of strengthening it. Thus, there is no contradiction of subject in the verse.

205. By making Allah Almighty a surety is meant taking an oath in His name. You had convinced and gained the confidence of others. It should be remembered that while it is important to fulfill every promise made by you, it is absolutely essential to fulfil those in which the name of Allah Almighty is taken. Therefore breach of these makes expiation (*KAFFARAH*) obligatory. Furthermore, do not fulfil a promise which is not permissible even if you took the name of Allah Almighty on it.

92. And be not like that women who has broken her yarn into pieces [206], after it has become strong. You make your oaths an unreal excuse amongst yourselves so that one community will not be more numerous [207] than the other. Most certainly Allah tests [208] you and necessarily, He will make

وَ لَا تَكُوْنُوْا كَالَّتِیْ نَقَضَتْ غَزْلَهَا مِنْۢ بَعْدِ قُوَّةٍ اَنْكَاثًا ؕ تَتَّخِذُوْنَ اَیْمَانَكُمْ دَخَلًۢا بَیْنَكُمْ اَنْ تَكُوْنَ اُمَّةٌ هِیَ اَرْبٰی مِنْ اُمَّةٍ ؕ اِنَّمَا یَبْلُوْكُمُ اللّٰهُ بِهٖ ؕ وَ لَیُبَیِّنَنَّ لَكُمْ یَوْمَ الْقِیٰمَةِ مَا كُنْتُمْ

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فِيْهِ تَخْتَلِفُوْنَ ﴿۹۲﴾

it clear for you on the Day of Judgement [209] as to what you used to dispute [210].

206. There lived a woman in the Holy city of Makkah called Rita bin Sa'd bin Tameem who was plagued by suspicion. Daily she would spin the yarn until midday, and make her maid do the same. Then, due to her anxiety and superstition she would cut this to shreds. This verse refers to the above incident.

207. It was the custom of the people of Arabia that they would enter into a treaty with one tribe. After finding someone more strong and wealthy, they would break the pact with the former and sign a pact with the latter, i.e. they were making their oaths a means of breach of promise. The example of this is the present practice of the leaders who make promises to voters at the time of elections, but never fulfil them.

208. This means that after entering into a pact with one country we let you come across another nation which is more powerful than your ally as a test to see how true or false you are to your promises.

209. It should be remembered that on the Day of Judgement the sins of the infidels will be revealed to all, while no mention will be made about their good deeds. On the other hand, good deeds of the Muslims would be revealed to all, while their sins would either be forgiven or reckoning of these will be done secretly so as to avoid the embarrassment of the wrongdoers.

210. This means the practical judgement would take place on the Day of Judgement, while verbal judgement has been declared through the Prophets in this world as well. Thus, the above verse does not contradict these verses in which it has been declared that judgement has been passed. "*Undoubtedly the QUR'AAN is necessarily a decision word. And it is no merriment*" (S86:Vs 13-14).

وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ يُّضِلُّ مَنْ يَّشَآءُ وَ يَهْدِيْ مَنْ يَّشَآءُ ؕ وَلَتُسْئَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُوْنَ ﴿۹۳﴾

93. And if Allah had willed, He would have made a single [211] nation but He misguides whom He wishes and guides whom He wishes [212]. And you will be asked about what you use to do [213].

211. Made into a single nation by giving everybody the guidance towards accepting Islam, i.e. everyone would have become Muslims. But this was against Divine wisdom. Just as the world constitutes of the wealthy and the poor, the healthy and the sick, the white and the black, in the like manner the Hereafter will flourish with the believers and the infidels through whom Paradise and Hell would be filled, and the mercy and wrath of Allah Almighty would be revealed.

212. This means by giving the opportunity to accept faith and guidance or inculcate in the heart of man inclination towards evil so that he in his own accord commits infidelity and sin. In short, this verse is not contradicting the will of man.

213. This question would be for the sake of accountability and not for questioning Divine knowledge. Allah Almighty is by Himself All-Knowing and Omniscient.

وَ لَا تَتَّخِذُوْۤا اَيْمَانَكُمْ دَخَلًاۢ بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوْتِهَا وَ تَذُوْقُوا السُّوْٓءَ بِمَا صَدَدْتُّمْ عَنْ سَبِيْلِ اللّٰهِ ۚ

94. And do not make your oaths as unfounded excuses [214] amongst yourselves lest any foot may slip [215] after being firm and you have to

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وَ لَكُمۡ عَذَابٌ عَظِيۡمٌ ﴿۹۴﴾

taste evil as you used to move [216] away from the path of Allah and a great torment came down upon you [217].

214. This means do not take an oath for the sake of falsehood and deception, that how should we now accept faith when we have already taken an oath to remain infidels. Under such conditions this is addressed to the infidels. Or it could mean that do not make the oath an excuse to refrain from doing good deeds or to commit sins i.e. since we have already taken an oath how can we now do good deeds.

215. This means deprived of good deeds after accepting Islam.

Religious issues: Whoever takes an oath to refrain from doing good deeds or committing sins, should break his oath. Under such meaning, this is addressed to the believers. Or, oh infidels! if your hearts become inclined towards Islam, do not make the oaths as an obstacle for accepting faith. If this meaning is taken, then the address is made of the infidels. In such a condition that which follows this is crystal clear.

216. For stopping the people, or disbelievers, or stopping yourselves from doing good by making the oaths an excuse for it, or believers. Under such circumstances the word As-soo-a would signify worldly torments.

217. You would receive great torment for your infidelity or committing sins, or for not doing good deeds.

وَلَا تَشۡتَرُوۡا بِعَهۡدِ اللّٰهِ ثَمَنًا قَلِيۡلًا ؕ اِنَّمَا عِنۡدَ اللّٰهِ هُوَ خَيۡرٌ لَّكُمۡ اِنۡ كُنۡتُمۡ تَعۡلَمُوۡنَ ﴿۹۵﴾

95. And take not a little [218] price from the promise of Allah. Most definitely, that which is with Allah is better [219] for you if you know.

218. Breaking the oath taken on the Day of Covenant for the greed of this world. Oh believers! do not break the promise you had sworn on the hands of the Holy Prophet صلی اللہ علیہ وآلہ وسلم at the time of Baiat-e-Ridwaan by accepting money from the infidels of Makkah, and for this do not turn away from Islam.

219. By better is meant success, victory and riches in the world and reward and pleasure of Allah Almighty in the Hereafter.

مَا عِنۡدَكُمۡ يَنۡفَدُ وَ مَا عِنۡدَ اللّٰهِ بَاقٍ ؕ وَ لَنَجۡزِيَنَّ الَّذِيۡنَ صَبَرُوۡۤا اَجۡرَهُمۡ بِاَحۡسَنِ مَا كَانُوۡا يَعۡمَلُوۡنَ ﴿۹۶﴾

96. What is with you will be exhausted and what is with Allah is to remain forever [220]. Certainly We shall give to those that are patient that reward which is most befitting to their best work [221].

220. The pious Sufis say any good deed which is done for the purpose of show will remain with you, and like you, will perish with you, while a good deed done to gain the pleasure of Allah Almighty will remain by Allah Almighty, fully preserved.

221. From this we learn that Allah Almighty will bestow rewards upon the believers worthy of His lofty rank and not according to the status of the believer. Thus, that reward is beyond our understanding and imagination.

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مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۷﴾

97. Whoever works good from male and female and he is a believer, then certainly We shall make him live a good life [222] and necessarily We shall give them their reward befitting to their best work [223].

222. There are various opinions regarding good life. According to some this is contentment and acceptance of Divine desire, to others this is finding delightful pleasure in one's acts of worship. Even in poverty a believer is comfortable and content, while the infidel is uncomfortable even in wealth because of his greed, while the believer is full of content. From this emerge two issues:

1. Sometimes the reward of piety is received in the world as well, which is in addittion to what the person would be receiving in the Hereafter.

2. Pure life is a great bounty from Allah Almighty.

223. From this we learn that Faith is a condition for pious deeds.

فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿۹۸﴾

98.So when you recite the QUR'AAN so seek protection in Allah from the devil (Shaitaan) the rejected one [224].

224. The recitation of Tawwuz as a means of seeking protection from the devil is understood from this verse, while recitation of Tasmiah is acquired from the letter of Hazrat Sulaiman (On whom be peace) which he had written to Bilqees, Queen of Sheeba "which was in the Name of Allah Almighty, most Beneficient, most Merciful." The Holy Prophet صلی اللہ علیہ وآلہ وسلم too, on the occasion of Treaty of Hudaibiyah had *BISMILLAH* written at the beginning of this treaty. At the beginning of each QURANIC Surah, Bismillah is written. Thus both *TAWWUZ* and *TASMIAH* should be recited.

اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۹۹﴾

99. No doubt, he has no control over those who believe in Allah and have trust in their Lord [225].

225. By placing trust in Allah Almighty means the devil cannot mislead the Prophets and certain Saints of Allah Almighty, nor can he induce them to commit sins. The common Muslims upon whom Allah Almighty has bestowed His grace, too, cannot be made infidels, apostates and heretics by the devil. But as far as Shaitaan's suggestions and temptations is concerned , sometimes even the Prophets fall prey to it. Says Allah Almighty: "*Thus the devil (Shaitaan) put evil suggestions in their hearts*" (S7:V20). Therefore there is no inconsistency in the verses.

اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَ الَّذِيْنَ هُمْ بِهٖ مُشْرِكُوْنَ ﴿۱۰۰﴾

100. He has His control over those who befriend [226] Him and those who assign associates with Him [227].

226. In a straight forward way not even the infidels keep friendship with the devil. Having inclination for evil deeds and showing love for evil people is keeping friendship with the devil.

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This is the root of all sins.
227. From this we learn that the true servants of Allah Almighty, like the Prophets and Saints are innocent of sins or protected from sins because it is the devil who causes you to commit sins, and he has no control over them. He can neither mislead them nor make them commit sins. Misunderstanding and error are a different matter. Hazrat Adam (On whom be peace) made an error, he did not commit a sin.

SECTION: 14

101. And when We exchange [228] one verse for another, and Allah knows well what He sends down [229], the infidels say, 'You make it on your own [230]' but most of them know not [231].

وَ اِذَا بَدَّلْنَاۤ اٰيَةً مَّكَانَ اٰيَةٍ ۙ وَّ اللّٰهُ اَعْلَمُ بِمَا يُنَزِّلُ قَالُوْۤا اِنَّمَاۤ اَنْتَ مُفْتَرٍ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۱۰۱﴾

228. From this we understand that there has been abrogation in Quranic verses, abrogation in respect of recitation and abrogation in respect of laws. To raise objections in respect of abrogation and not understanding the wisdom thereof is indeed the way of the infidels. If there was nor abrogation in the Quranic verses, then how come the Taurah and Injeel are presently abrogated? Abrogation is no proof of Allah Almighty's lack of knowledge, but this has been caused by our changing conditions.
229. This means Allah Almigthy is fully aware about His wisdom and the expediency of His servants. The time when a particular injunction was revealed, it was most suitable for it. If a doctor brings about a change in his prescription, he does so in accordance with the change in the condition of the patient.
230. Reason for its Revelation:
Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said that when severe laws would be revealed, the believers would carry them out bravely and steadfastly, though this would bring about difficulties for them. Then a few days later when lighter laws would be revealed the disbelievers would say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is joking with his Companions as he was conveying all these from himself. If this was Divine Message, then those lighter injunctions which were revealed today could have been revealed earlier. Did Allah Almighty not have knowledge of this (Allah forbid) that abrogated injunctions would not be suitable! This verse was revealed to refute this idle talk of the infidels.
231. This means that most infidels raise objection in respect of abrogation because of their own ignorance, as they are unaware of the wisdoms connected with this. But there are others who despite having the knowledge of these wisdoms still raise objections, purely due to their stubbornness. For a detailed discussion on questions and answers, read Tafseer Naeemi, Para Three.

102. Say, 'The Holy Spirit has brought it down from your Lord with truth [232], that He may make firm [233] the believers and as a guidance and a glad tidings to the Muslims' [234].

قُلْ نَزَّلَهٗ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِيْنَ اٰمَنُوْا وَ هُدًى وَّ بُشْرٰى لِلْمُسْلِمِيْنَ ﴿۱۰۲﴾

232.By 'truth' here is meant brought it down according to the occasion and need, without any change. Hazrat Jibraeel (On whom be peace) is called the Holy Spirit because he himself is a spirit and is endowed with a spirit. Hazrat Isa (On whom be peace) is called the

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spirit of Allah Almighty because he was bestowed by Hazrat Jibraeel (On whom be peace). The Holy QUR'AAN says: "*That I may give you a pure son*" (S19:V19). Further, he is pure and free from all forms of imperfections - hence he is like Hazrat Jibraeel (On whom be peace), the holy spirit.

233. Make the believers firm by letting them ponder over various wisdoms of abrogation which would further strengthen their beliefs. From this verse we understand that Hazrat Jibraeel (On whom be peace) keeps the believers steadfast. Here the work of Allah Almighty is linked to Hazrat Jibraeel (On whom be peace).

234. And for the infidels there is heresy and fear. The Holy QUR'AAN is one but its effects are different.

وَ لَقَدْ نَعْلَمُ اَنَّهُمْ يَقُوْلُوْنَ اِنَّمَا يُعَلِّمُهٗ بَشَرٌ ؕ لِسَانُ الَّذِيْ يُلْحِدُوْنَ اِلَيْهِ اَعْجَمِيٌّ وَّهٰذَا لِسَانٌ عَرَبِيٌّ مُّبِيْنٌ ﴿۱۰۳﴾

103. And undoubtedly, We know that they say, 'It is only a man who teaches [235] him. The tongue of him towards whom they hint at is foreign and this is clear Arabic language [236].

235. Reason for its Revelation:
Hazrat Ubaid bin Muslima says we had two non-Arab slaves Yasaar and Jabeer who would burnish iron. Sometimes the Holy Prophet صلى الله عليه وآله وسلم would converse with them and listen to their talks. The polytheists began to accuse the Messenger of Allah learns the Holy QUR'AAN from these slaves and recites it. The above verse was revealed to refute this claim. Here the word 'man' refers to these two slaves. From this we learn that the infidels have no consistency at what they say. Some times they call the Holy QUR'AAN a work of magic, sometimes as poetry, sometimes something else. In short, they have no confidence and faith in their own words.

236. How can the non-Arab slaves create the equivalent of the Holy QUR'AAN when the most eloquent literary Arabs are totally helpless to produce the like of it? From this we learn that the Holy QUR'AAN is the name of both the text and meaning. Thus, the mere translation of the Holy QUR'AAN is not the Holy QUR'AAN.

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۙ لَا يَهْدِيْهِمُ اللّٰهُ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۰۴﴾

104. No doubt, those who do not believe in the verses of Allah, Allah does not guide them [237] and for them are a painful punishment.

237. So that they may accept faith. Otherwise the Holy QUR'AAN has been revealed to guide the entire world on the path of Truth.

اِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۚ وَاُولٰٓئِكَ هُمُ الْكٰذِبُوْنَ ﴿۱۰۵﴾

105. Surely those who do not believe in the verses of Allah forge lies and they are the liars [238].

238. From this emerge two issues;
1. Falsehood is a major sin and a most wicked crime.
2. Prophets are completely innocent and fully protected from falsehood. Their tongue was not created to utter falsehood. A detailed

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discussion of this subject can be read in the book ASMATE AMBIYA. Thus, feigning piety and pretentious behaviour is a wicked crime.

مَنۡ كَفَرَ بِاللّٰهِ مِنۡۢ بَعۡدِ اِيۡمَانِهٖۤ اِلَّا مَنۡ اُكۡرِهَ وَ قَلۡبُهٗ مُطۡمَئِنٌّۢ بِالۡاِيۡمَانِ وَ لٰكِنۡ مَّنۡ شَرَحَ بِالۡكُفۡرِ صَدۡرًا فَعَلَيۡهِمۡ غَضَبٌ مِّنَ اللّٰهِ ۚ وَلَهُمۡ عَذَابٌ عَظِيۡمٌ ﴿۱۰۶﴾

106. Whoever denies Allah after believing [239] in Him save him who is compelled and his heart is firm on belief [240] Y1es, whoever becomes an infidel with open heart, upon them is the wrath of Allah and for them is a great punishment [241].

239. By rejecting the laws of Allah Almighty and His beloved Prophet صلی اللہ علیہ وآلہ وسلم . All this would be regarded as a rejection of Allah Almighty.

240. **Reason for its revelation**:
This entire verse was revealed concerning Hazrat Ammaar bin Yasir (May Allah be pleased with him). The infidels had captured his father Yasir and his mother Sumayya. They tortured his father in a most inhuman way and killed both without pity as they had tried to force them into becoming apostates. But, both these pious souls flatly refused. These two are the first martyrs to give their lives for Islam. Hazrat Ammar was physically weak and did not have the capacity to bear the painful torture of the infidels. As a result, he repeated what the infidels wanted him to say, then came crying to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Seeing him in this condition, the Holy Prophet صلی اللہ علیہ وآلہ وسلم dried his tears with his own blessed hands.
This verse was revealed on this juncture.

Religious issues:

1. To utter words of infidelity when the life is in danger is permissible, on condition that one's faith is still deeply rooted in one's heart. Having uttered this, one must immediately leave such a place at the first opportunity and not remain there. However, if he refuses to utter words of infidelity for which he is killed, he would be a martyr entitled to a great reward.

2. All the good deeds of an apostate are ruined, and he becomes worse than an actual infidel. The error of the pious servants of Allah Almighty turn out to be a blessing and bounty for the others, and their outward infidelity becomes faith for the others. Hazrat Moulana Jalaluddeen Rumi says: A sincere error of a person becomes a path of guidance for the people. A collective infidelity becomes a path of infidelity for the people.

241. This does not prove in any way the pretentious piety of the Rafzis, because they only utter infidelity to save their lives, while through pretentious piety they deliberately utter falsehood to deceive people. It is for this reason that the order for a genuine helpless person is that after uttering infidelity under compulsion, he should immediately run away from such a place. As soon as such helpless situation is overcome, he should publically declare his faith once more.

ذٰلِكَ بِاَنَّهُمُ اسۡتَحَبُّوا الۡحَيٰوةَ الدُّنۡيَا عَلَى الۡاٰخِرَةِ ۙ وَ اَنَّ اللّٰهَ لَا يَهۡدِى الۡقَوۡمَ الۡكٰفِرِيۡنَ ﴿۱۰۷﴾

107. It is because they preferred the life of this world to the life of the Hereafter [242], and because Allah guides not (such) infidels [243].

242. It should be remembered that regarding the worldly life as

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beneficial for the Hereafter is the way of the believer because he utilises this life for accumulating the virtuous deeds for the Hereafter. While regarding this life superior to the Hereafter is the work of the infidels. Hazrat Ammar uttered infidelity because he was overcome by temptation of prolonging his companionship with the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

243. Thus, until a person continues to remain an infidel he does not receive any guidance of doing good deeds. He, whose death on infidelity is within divine knowledge does not receive guidance towards accepting faith. Or he who dies as an infidel will not receive guidance to answer questions of the grave and those on the Day of Judgement correctly. Hence there is no inconsistency in this verse. Millions of infidels have died after accepting Islam, but it in no way contradicts the meaning of this verse.

108. These are the people on whom Allah has placed a seal [244] upon their hearts and their ears and their eyes. And it is they who are unaware.

أُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَسَمْعِهِمْ وَاَبْصَارِهِمْ ۚ وَ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿۱۰۸﴾

244. It is due to the excessiveness of their sins. As a result the verses of the Holy QUR'AAN now do not reach their ears nor enter their hearts. Their eyes cannot see the truth of the miracles. Thus, the following objection that it is no fault of theirs that, since Allah Almighty has sealed their hearts, ears and tongues, has no credence because this seal has come about due to their transgressions. An example of this is the victim of murder who dies with the death created by Allah Almighty

109. Undoubtedly, in the Hereafter they are the losers [245].

لَا جَرَمَ اَنَّهُمْ فِي الْاٰخِرَةِ هُمُ الْخٰسِرُوْنَ ﴿۱۰۹﴾

245. This tells us that negligence of the heart is the greatest form of misfortune and misery, while the greatest form of good fortune is the alertness of the heart.

110. Then no doubt, your Lord, for them who left their homes after being tortured [246], then they struggled and remained patient. No doubt, your Lord thereafter is Most Forgiving and Most Merciful [247].

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْۢ بَعْدِ مَا فُتِنُوْا ثُمَّ جٰهَدُوْا وَصَبَرُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۱۰﴾ ع

246. Reason for its revelation:
This verse was revealed in honour of pious and noble Companions like Hazrat Ammaar bin Yasir, Hazrat Bilal, Hazrat Khabbab (May Allah be pleased with them) all of whom are Emigrants, (*MUHAJIR*) Soldiers of Islam, embodiment of patience and victims of oppression of the infidels.

247. That Allah Almighty will forgive all their previous sins and transgressions prior to their acceptance of Islam due to the blessings of their pious deeds. We further learn that the transgressions of the soldiers of Islam and those who migrate for the cause of Islam are forgiven by Allah Almighty and the good deeds are a means of attaining forgiveness.

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SECTION: 15

يَوْمَ تَاْتِيْ كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا وَ تُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿۱۱۱﴾

111. The day when every soul will come disputing towards itself; and every soul shall be paid for what it did and they shall not be wronged [248].

248. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has reported that there will be a confrontation between the body and soul of the infidel. The body will say that I am innocent. It is the soul which entered into me and caused me to commit evil deeds. To this, the soul would reply I was crippled and powerless. So it is you who committed sins with your own hands. At this juncture Allah Almighty will relate an example. If a crippled person climbs on the shoulders of the blind person and steals, then both would be guilty of the crime. The body is blind, the soul was crippled. Therefore both must go into Hell. This verse makes reference to the above (Tafseer Khazainul Irfaan).

وَ ضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ ﴿۱۱۲﴾

112. And Allah explained a saying of a town, which was safe, and satisfied, its provision came in abundance from all sides, then it began showing ingratitude to the blessings of Allah. Then Allah made it to taste this punishment that it was caused to wear the garment of hunger and fear [249], the recompense of what they did [250].

249. This verse is describing the verbal expressions of the infidels of Makkah. Although they had enjoyed peace and security as well as received sustenance without hard work, they were ungrateful to Allah Almighty and instead, rejected the Holy Prophet صلی اللہ علیہ وآلہ وسلم and opposed the Almighty. Thereafter, when the Holy Prophet صلی اللہ علیہ وآلہ وسلم cursed them and a severe drought came upon them due to which they had to eat the flesh of the dead, and brought them under the control of the believers whose attack they had feared at all times. This is the end result of all those who are ungrateful and unappreciative. It should be remembered that the bounties and blessings of Allah Almighty are constantly being bestowed upon the people of Makkah. Fertile lands have repeatedly experienced famine in which many people had died. But in this barren desert no news of human devastation due to famine has been heard. The famine during the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was due to their evil deeds. Now sustenance reaches this land in such abundance that millions of pilgrims arriving in Makkah all receive a generous supply of food, fruit, eggs, etc. They also obtain Qurbani animals at reasonable prices which are brought in from other parts of the world. Imagine if all this supply were to remain in our lands for long periods would it not provide for the food of our people?

250. From this we learn that some sins, especially of ingratitude, bring about punishment in the world as well, but this is not the full punishment because this would be completed in the Hereafter, e.g. police lock-up is not the full punishment of the criminal. This would only begin after the court case.

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وَ لَقَدْ جَآءَهُمْ رَسُوْلٌ مِّنْهُمْ فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ وَ هُمْ ظٰلِمُوْنَ﴿۱۱۳﴾

113. And no doubt, a messenger came to them from within themselves, and then they belied him. Then the torment [251] seized them and they were unjust [252].

251. By torment here means a severe famine was sent upon the people of Makkah, and the fear of the believers subdued them.

252. These infidels of Makkah did not adopt a just opinion regarding the Holy Prophet . Instead of referring to him as a Prophet or a Messenger they called him a poet and a magician.

فَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۪ وَّاشْكُرُوْا نِعْمَتَ اللّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ﴿۱۱۴﴾

114. Then eat [253] out of the provision of Allah lawful and clean and be thankful to your Lord if you worship Him [254].

253. Outwardly, this is addressed to the believers. Lawful things are those which are not forbidden. Any good is that which is not unpalatable, it should be tasty and palatable. In other words, piety does not mean man must give up tasty foods, but true piety is to abstain from sins, or lawful things are those which do not become unlawful by themselves, while good things are those which man himself does not make unlawful. Thus, while the pig is forbidden, bribery, etc. are earnings which are evil and not pure. However, if lawful things are left in the name of the idol, they are neither unlawful nor evil, but are lawful and good. Do not regard them as forbidden, because this verse is revealed to refute this belief that Baheerah, Saaibah, etc. are forbidden animals mention of which is made later.

254. Express gratitude to Allah Almighty in your beliefs, as well as practically and verbally, because the verse give an absolute order for expressing gratitude. Believing in the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an expression of gratitude of belief, obedience to him is practi cal gratitude and recitation of Hamd (Praise of Allah Almighty) and Na'at (Praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم) is verbal gratitude.

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَ مَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّ لَا عَادٍ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ﴿۱۱۵﴾

115. He has made unlawful [255] to you only these, the dead and the blood [256], and the flesh of swine [257], and that upon which other than God's name has been pronounced [258] at the time of slaughtering, then who is helpless neither desiring that nor exceeding [259] the limit, then no doubt, Allah is Most Forgiving and the Most Merciful.

255. This is an extended counting i.e. the animals which are left in the name of the idols are not forbidden, but only these undermentioned animals are forbidden. This does not necessarily mean that dogs, etc. are not forbidden. Also, when the idolized cow and the water of the Ganges themselves are lawful, then why should the animal set aside on their name be forbidden? From this we learn there is no need for a categorical Quranic

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statement to prove the legality of an object, but this is necessary to prove it unlawful. In other words, if there is no mention of a thing to be lawful or unlawful in the Holy QUR'AAN or Hadith Shareef, then such a thing is lawful. Says Allah Almighty: "*Say you; I find not in what has been revealed to me any meal forbidden*" (S6:V145).

256. It should be remembered, that if an animal which is necessary to be slaughtered, dies without being slaughtered, it would become unlawful. It is not obligatory at all to slaughter things like the fish or locust. Hence they are not included in the dead! Likewise, the blood which flows is unlawful. Although liver and spleen, too, are blood since they are not free flowing, they become lawful.

257. Before only the flesh of the swine was consumed, hence it has been declared unlawful. However, every limb and part of it is absolutely forbidden for use, so much so, that not even its hair can be put to any use. The mention of the flesh is incidental, not for evasion.

258. This means at the time of slaughtering name other than that of Allah Almighty was invoked, even if Allah's name was taken with it, or not at all.

259. Helplessness is of two types. One is when a person is dying of hunger and there is nothing lawful available to eat besides edibles which are unlawful. The other is severe illness for which a pious Muslim specialist doctor says your life can only be saved by consuming a particular forbidden thing. In both these instances it is permissible to consume only that quantity of the forbidden thing which would save your life. From this we learn that anything which would be regarded permissible out of necessity, would be lawful for that circumstance only, and in that quantity only. Anything in excess would be unlawful. If just one piece of meat of the swine is sufficient to save the life, the second piece would be forbidden to eat. From this numerous jurisdical issues can be deduced.

وَ لَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلٰلٌ وَّ هٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَؕ اِنَّ الَّذِیْنَ یَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا یُفْلِحُوْنَؕ۝۱۱۶

116. And say not what your tongues tell falsely, this is lawful [260] and this is unlawful so that you may forge a lie against Allah. No doubt, those who forge lies against Allah they will not prosper [261].

260. Do not declare things lawful and unlawful according to your own fancy. Everything provided by Allah Almighty is lawful, besides those which Allah Almighty and His beloved Prophet صلی اللہ علیہ وآلہ وسلم have declared unlawful. Says Allah Almighty: "*He it is who created for you all*" (S2:V29). Thus, if animals set aside for the idols are slaughtered in the name of Allah Almighty they become lawful to eat as they have not been declared unlawful by Allah Almighty.

261. From this we learn that declaring anything forbidden without any proof is a lie against Allah Almighty. Those who say that the Niaz of Meelad Shareef and food of Fateha are forbidden without any proof are liars. All these are permissible because Allah Almighty and His beloved Prophet صلی اللہ علیہ وآلہ وسلم had not declared them as unlawful. The Holy Prophet صلی اللہ علیہ وآلہ وسلم says lawful is that which is declared as such by Allah Almighty while forbidden is that which is declared so by Allah Almighty, and where silence is maintained, that is allowed. Says Allah Almighty: "*Allah forgive you, why did you not permit them*" (S9:V43).

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117. There is a short enjoyment and for them is a painful torment.

مَتَاعٌ قَلِيْلٌ ۠ وَّ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۱۷﴾

118. And We made for the Jews those things unlawful, which We have already related [262] to you And We did not oppress them but they wronged themselves [263].

وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۱۱۸﴾

262. By this is meant it is stated in Sura Anaam: "*And to the Jews We forbade every animal having hoofs*" (S6:V146).

263. It means due to the rebellious disobedience of the Jews many pure things were made unlawful upon them, but oh believers, these are not forbidden for you. Says Allah Almighty: "*Then on account of great injustice of the Jews, We made unlawful for them some of those pure things*" (S4:V160). This means that at first these pure and good things were lawful for the Jews, but later were made unlawful upon them.

119. Then indeed, your Lord to those who commit evil ignorantly [264], then repent thereafter and get corrected [265]; no doubt, your Lord thereafter is Most Forgiving and Most Merciful.

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوا السُّوْٓءَ بِجَهَالَةٍ ثُمَّ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْۤا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۱۹﴾ ع

264. This means they committed these acts foolishly, knowing that they were forbidden, like the common sinful believers, because to regard the unlawful to be lawful is infidelity.

265. This means to be remorseful at the sinful past and abstain from these in the future.

SECTION: 16

120. No doubt, Ibrahim was a Leader [266] obedient to Allah and separate [267] from all others and was not a polytheist [268].

اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا ؕ وَ لَمْ يَكُ مِنَ الْمُشْرِكِيْنَ ﴿۱۲۰﴾ ۙ

266. By this is meant the symbol of a religious leader, a teacher of Truth, Prince of the Monotheists, chief of the investigators and arch enemy of the polytheists.

267. From this we learn that only that butter and gold has value which is pure and without any mixture in it, similarly only that believer is valuable who is free of any unfaithfulness. Do not keep friendship with the unfaithful. From this those people should take a lesson who advocate calling people of all faiths as brothers.

268. From this is understood that Hazrat Ibrahim (On whom be peace) had not committed idolatory for even one moment. When he called the sun and the moon my lord, it was for the purpose of refutation i.e. are those my lords? Therefore in acknowledging this by stating: "*And this is Our argument that We gave to Ibrahim against his people*" (S6:V83). He who regards Hazrat Ibrahim (On whom be peace) to be a polytheist for even a second, is an infidel.

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121. Thankful to His Blessings Allah chose [269] him and showed him the straight path [270].

شَاكِرًا لِّاَنْعُمِهٖ ؕ اِجْتَبٰىهُ وَهَدٰىهُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۲۱﴾

269. Allah Almighty selected Hazrat Ibrahim (On whom be peace) for prophethood, for sublime status and for being the father of prophets. It should be remembered that his selection is not due to these acts, but it is due to this selection that these actions were performed by him. This is because prophethood is not a thing which can be acquired, but it is bestowed upon those chosen by Allah almighty. It is for this reason that the letter FE is not used with *IJTABAHO.*

270. This means Allah Almighty had provided him with guidance from his childhood so that at no stage of his life did he commit a sin. This does not mean that (May Allah forbid) at first he was on the wrong path then Allah Almighty guided him to the straight path. Therefore the Holy QUR'AAN, prior to the mention of guidance, has clarified: "*And he was not a polytheist*".

122. And We gave him good in the world [271]. And verily, in the hereafter he is among the righteous [272].

وَاٰتَيْنٰهُ فِى الدُّنْيَا حَسَنَةً ؕ وَ اِنَّهٗ فِى الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ؕ ﴿۱۲۲﴾

271. By this is meant Allah Almighty blessed Hazrat Ibrahim (On whom be peace) with prophethood, abundance of wealth, position of honour in all the major religions, long life, pious children, guidance to worship Him. Many commemorative things about him have been preserved in Makkah, created the Holy Prophet from his children, made the recitation of Daroode Ibrahim obligatory in Salaah, etc. Hazrat Ebrahim (On whom be peace) had five thousand dogs to protect his animals in whose necks were straps of gold. The Christians and Jews venerate him, and the Hindus, too, honour and accept him as Krishan.

272. That is, after our Holy Prophet , Hazrat Ibrahim (On whom be peace) would have the highest position and status. He would be the first to be clothed, because everyone would be resurrected from the grave without any clothes. Amongst all the inmates of paradise he would be the one having a beard. All the people would be showing the highest respect for him.

123. Then We revealed to you that follow the faith of Ibrahim [273] who was separate from all falsehood and was not a polytheist [274].

ثُمَّ اَوْحَيْنَاۤ اِلَيْكَ اَنِ اتَّبِعْ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۲۳﴾

273. Here the word "to follow" denotes conformity and agreement and not obedience in the conventional meaning of the word, because the Holy Prophet صلى الله عليه وآله وسلم is not the follower of Hazrat Ibrahim (On whom be peace), though the Holy Prophet's صلى الله عليه وآله وسلم religion conforms to his.

274. From this we understand that the greatest favour which Allah Almighty bestowed on Hazrat Ibrahim (On whom be peace) is by creating our Holy Prophet (Peace be upon him) from his progeny and made Islam in accordance with his code of Religion through which he gained world wide publicity. Those prophets whom the Holy Prophet صلى الله عليه وآله وسلم had mentioned became known, while even the names of the rest of the others, too, have remained concealed and unlisted. This verse gives a hint that even before the revelation of his prophethood the Holy Prophet صلى الله عليه وآله وسلم was firm on the religion of Hazrat Ibrahim (On whom be peace) and by

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his nature was a true devotee and worshipper of Allah Almighty and one who had totally abstained from all types of forbidden acts (*Tafseer Roohul Bayaan*).

124. The Saturday (Sabbath) was imposed only on those who differed [275] in it. And undoubtedly, your Lord will judge between them on the Day of Judgement about that in which they differed [276].

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِيْنَ اخْتَلَفُوْا فِيْهِ ؕ وَ اِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۱۲۴﴾

275. It should be remembered that Saturday was a great day to the Jews, while Sunday was sacred to the Christians, but Muslims observe Friday as a holy day. However, between their days and ours there are three differences:

1. Their days were chosen by themselves, while our day is chosen by Allah Almighty;
2. They were prescribed strict restrictions for the whole day while we are bound by light restriction during the time of Jumuah Salaah. Therefore these people were unable to carry these out.
3. These restrictions were obligatory upon all of them, while only those believers are duty bound to the restrictions upon whom Jumuah Salaah is obligatory.

276. Hazrat Musa (On whom be peace) had asked the Jews to choose Friday for their day of worship. He further told them to determine one specific day for it. The Jews suggested Saturday, while a few of them had agreed for Friday. Thus Saturday was set aside for them as a special day on which they are prohibited from hunting. Those who agreed to the suggestion of Hazrat Musa (On whom be peace), remained firm on the restrictions placed upon them, while others failed to carry these out and continued to hunt. As a result of this they were transformed into monkeys and pigs (Roohul Bayaan, Khazainul Irfaan). Discussion regarding this metamorphosis i.e. undergoing change to a lower species, has been dealt with in Surah Araaf. This was due to their disagreement. From this two issues emerge:

1. It is extremely important to obey the instructions of a Prophet, not his suggestion;
2. The suggestion and opinion of a Prophet is auspicious and full of blessings. To go against it can sometimes bring about difficulties.

125. Call to the way of your Lord [277] with wisdom and good admonition [278] and argue with them in a way that is best [279]. No doubt, your Lord knows well who has been misguided from His way [280] and He knows well those who are guided.

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِىْ هِىَ اَحْسَنُ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۱۲۵﴾

277. This means invite the entire creation towards Islam. From this we understand that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a Messenger to the entire mankind, and his propagational work would continue until the Day of Qiyamah. The Holy Prophet صلی اللہ علیہ وآلہ وسلم propagated Islam directly to his Noble Companions, thereafter this work is continued by the scholars - the Ulama. Furthermore, only Islam is the Path of Allah Almighty, besides it all the other religions are the path of the devil. Says Allah Almighty: "*Verily, only Islam is the Religion before Allah*" (S3:V19).

278. Wisdom constitutes positive proofs like to inculcate an inclination, to instil fear, to

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narrate incidents of the previous people.

279. Debate with people according to their capacity and benefit. Or, debate so as to provide guidance and not to cause any mischief. From this emerge two issues:

1. To debate on religious issues with those bereft of faith is beneficial.
2. Proofs are effective for specific people, while stories with a moral, inculcating an inclination and instilling a fear, are suitable for common people, but debate should be with those who are bent on mischief. Since people are of three categories, propagation should also be of three types (*Tafseer Roohul Bayaan*).

280. People's nature or their destiny will not change through propagation and debates and all the people will not accept faith through these means. This will however help to fulfil your obligation. Guidance comes from Allah Almighty alone.

126. And if you give punishment, then punish them to the extent they had afflicted you [281], and if you were patient, then undoubtedly, patience is the best for those who are patient [282].

وَ اِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ؕ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ﴿۱۲۶﴾

281. Reason for its revelation:
In the Battle of Uhud the infidels cut off the nose and ears of some of the martyrs. The same was done to Hazrat Hamzah. The Holy Prophet صلی اللہ علیہ وآلہ وسلم was saddened at seeing this. He had taken an oath to have seventy infidels killed to avenge the death of Hazrat Hamza (May Allah be pleased with him). The infidels ears and noses would be cut off from their faces. On this occasion the above verse was revealed. As a result of this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم changed his intention and gave compensation for breaking the oath.

Religious Issue:
Punishment should be meted out to everyone according to his crime. Issue: It is totally forbidden to disfigure the faces of the deceased by cutting off their nose, ears, etc. (This tells us that this verse was revealed in Madina).

282. This means that not taking exact revenge from the offender in lieu of his crime is exercising patience, and exercising patience is better than revenge. But these laws are for personal matters. To pardon a criminal who is guilty of a religious, national or patriotic offence is a crime.

127. And O Beloved! Be patient and your patience is only because of Allahs grace and grieve not for them, and do not be strained because of their plans [283].

وَ اصْبِرْ وَ مَا صَبْرُكَ اِلَّا بِاللّٰهِ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ﴿۱۲۷﴾

283. They had always been deceiving the Prophets, but Allah Almighty will protect you from their wickedness and then make you victorious over them. All these promises had come to fruition.

128. No doubt, Allah is with those who fear and do good [284].

اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ ﴿۱۲۸﴾ ع

284. This tells us that whoever is kind to Allah's creation, Allah Almighty showers His kindness upon him.

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ایاتها ۱۱۱ ۱۷ سُورَةُ بَنِیٓ اِسۡرَآءِیۡلَ مَکِّیَّةٌ ۵۰ رکوعاتها ۱۲

SURAH BANI ISRAEL (MAKKAN) Revealed before Hijrah
12 Sections 111 Verses1 533 Words, 3460 Letters

1. Hazrat Qutadah has stated that in this Surah eight Verses (Ayat) (from وَ اِنۡ کَادُوۡا to قَصِیۡرًا) are Madani, while the rest are Makkan. It is also known as Surah ASRA and Surah SUBHAAN.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

SECTION: 1

1. Holy is He [2] Who carried His Bondsman [3] by night [4] from the Sacred Mosque to the Aqsa Mosque [5] around which We have put blessings [6] that We may show him our grand signs [7]. No doubt, He is the All-Hearing and the All-Seeing [8].

سُبۡحٰنَ الَّذِیۡۤ اَسۡرٰی بِعَبۡدِہٖ لَیۡلًا مِّنَ الۡمَسۡجِدِ الۡحَرَامِ اِلَی الۡمَسۡجِدِ الۡاَقۡصَا الَّذِیۡ بٰرَکۡنَا حَوۡلَہٗ لِنُرِیَہٗ مِنۡ اٰیٰتِنَا ؕ اِنَّہٗ ہُوَ السَّمِیۡعُ الۡبَصِیۡرُ ﴿۱﴾

2. Pure from every type of blemish and loss and harm. Whoever recites this great Name of Allah Almighty in the form of a Wazeefa (incantation) i.e. SUBHAAN or YA SUBHAAN, Allah Almighty will purify him of sins. The splendour and refulgence of every name of Allah Almighty is cast upon the reciter. One who recites the Wazeefa of YA GHANI, will become wealthy and bountiful.

3. In this verse the Holy Prophet's صلی اللہ علیہ وآلہ وسلم physical Me'raj is discussed, which took place in the eleventh year of Prophethood 621 C.E, during the latter part of the 27th night of Rajab in a total state of wakefulness. Many Me'raj in the form of dreams had taken place prior and after this great event. During this physical Me'raj the five daily Prayers had been made obligatory. Because the word ABD: BONDSMAN has both a physical and a spiritual link. Also the infidels would have blown such a storm over just a Me'raj of a dream, nor would the discussion of such a Me'raj had commenced with "Holy is He who carried His Bondsman". This expression is only used to describe an incredibly unique incident. It should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم appeared in the world in a dignified condition of a Prophet and presented himself in the presence of his Lord in a dignified state of a bondsman. Thus "His bondsman" is used in this verse while in Surah FATAH: The victory, "He sent His Messenger" is used.

4. Here Masjide Haraam denotes the Sacred Mosque in Makkah Muazzamah because this Me'raj had commenced from the house of Hazrat Umme Haani, daughter of Hazrat Abu Talib. Says Allah Almighty: "*This offering reaching to the Ka'bah*" (S5:V95). In here Ka'bah denotes the boundaries of the sacred mosque. Further, Allah Almighty says: "*near the sacred mosque*" (S2:V191), which is what is meant here. Thus there is no inconsistency in this verse. Going is different to "*to take" and "to call*". Here to take is used to show that Allah Almighty wants to show that He was with His beloved during this journey, remained with him all the time and took him with Him.

5. By Al-Aqsa is meant Jerusalem. Because this mosque is very far from Makkah Mukarrama requiring a journey of a month. If

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by Aqsa is taken to be that mosque of great distance far away from the earth found on the seventh heaven i.e. BAITUL MA'MOOR, then this word would be a proof for the heavenly Me'raj. Remember, the Me'raj up to Jerusalem is an absolute reality, and one who rejects it is out of the fold of Islam, while one who rejects the heavenly Me'raj is a heretic. If he rejects this on the ground that it is impossible for the doors of heaven to open and made an opening then he is an infidel, because he is caught up in the web of intricate philosophy.

6. The land of Jerusalem contains many blessings. It is lush green, has gardens and orchards laden with fruit, flowing rivers, clear fountains, as well as religious bounties. Most Prophets were sent to this land, it is a resting place of many Prophets and a place where Divine revelation had come.

7. By inviting His beloved Messenger to the heavens and the Throne of Allah Almighty to show him those symbols and signs about which all the previous Prophets had just heard e.g. seeing Allah Almighty with his own eyes, the Throne of Allah Almighty, The Divine Chair, the Divine Tablet and Pen, Paradise, Hell, etc so that the testimony of the other Prophets regarding these would be based on what is heard and that of our Holy Prophet صلی اللہ علیہ وآلہ وسلم on what is seen. Says Allah Almighty: "*Oh Prophet, no doubt, We have sent you as a present beholder and bearer of glad tidings and a warner*" (S33:V45). After the testimony of an eye witness there is no need of any other witness. Thus there can be no Prophet after our Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: "*This day I have perfected your Religion*" (S5:V3). Thus, Religion has been completed and perfected because the eye witness has arrived. He showed Hazrat Ebrahim (On whom be peace) His dominion, but to His beloved His beauteous vision and symbols.

8. In this verse right up to "Around which We have put blessings", mention is made of earthly Me'raj eg discussion up to Jerusalem while in "that We might show him" mention is made of heavenly Me'raj and in "He is the Hearing, the Seeing" mention is made of Me'raj of the omnipresence i.e. beyond the heavens. The earthly Me'raj is made as an introduction or proof of the heavenly Me'raj i.e. if you accept and believe in the earthly part of Mer'aj, then the rest of the Me'raj i.e. the heavenly and that beyond it will not be denied by you. This sentence means that verily, it is the beloved bondsman who is seeing and hearing. In other words it is only that beloved bondsman who really has the capacity to directly see His great signs, His beauteous vision and speak to Him. Therefore only he is blessed with this Mer'aj.

وَ اٰتَیْنَا مُوْسَی الْکِتٰبَ وَجَعَلْنٰهُ هُدًی لِّبَنِیْۤ اِسْرَآءِیْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِیْ وَكِیْلًاؕ﴿۲﴾

2. And We gave Musa [9], the Book and made guidance [10], for the children of Israel that do not take any other helper besides Me [11].

9. The Sacred Taurah was given at one time by calling Hazrat Musa (On whom be peace) at Mount Sinai. It should be remembered that the entire Taurah as revealed on the 6th Ramadaan, the Injeel was revealed on the 13th Ramadaan and the Scrolls of Hazrat Ebrahim (On whom be peace) on the 1st Ramadaan (*Tafseer Naeemi, etc*).

10. From this we learn that Hazrat Musa (On whom be peace) was sent as a Prophet to the children of Israel only and the Taurah was sent as a guidance for them only, while regarding the Holy QUR'AAN it is said: "*A guidance to all mankind*" (S2:V185).

11. In this verse the word "disposer of affairs" does not mean attorneys and lawyers of courts, but rather it either means Allah Almighty, or the Absolute remover of difficulties, and the True Accomplisher (Allah Almighty) otherwise superficial removers of difficulties and accomplishers can be human being as well e.g. Hazrat Isa (On whom be peace) had said, "*I can restore sight to the blind, and cure the lepers*". The shirt of Hazrat

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Yusuf (On whom be peace) restored the sight of Hazrat Yaqoob On whom be peace).

(What an accomplishment!

3. O You the offspring of those whom We bore with [12] Nuh. No doubt, he was a great and thankful bondsman [13].

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ؕ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ۝۳

12. This means all of them were his children who were on board the Ark of Hazrat Nooh (On whom be peace) at the time of the Deluge. It should be remembered, that only the progeny of Hazrat Nooh (On whom be peace) perpetuated the process of procreation. Hence, he is called Hazrat Adam II.

13. The actual name of Hazrat Nooh (On whom be peace) was Yashkar, but because he would shed exessive tears due to fear of Allah Almighty, his title became Hazrat Nooh (On whom be peace) or the one who laments and mourns.

4. And We revealed [14] to the children of Israel in the Book that surely you shall create mischief [15] in the earth for the second time and you shall become proud excessively.

وَ قَضَیْنَاۤ اِلٰى بَنِیْۤ اِسْرَآءِیْلَ فِی الْكِتٰبِ لَتُفْسِدُنَّ فِی الْاَرْضِ مَرَّتَیْنِ وَ لَتَعْلُنَّ عُلُوًّا كَبِیْرًا ۝۴

14. In the Taurah, through Hazrat Musa (On whom be peace).

15. This means of children of Israel, you will create mischief in Syrian two occasions - the first mischief will be your opposition of Taurah, the murder of Hazrat Shajyaar (On whom be peace) and the imprisonment of Hazrat Armiya (On whom be peace), and the second mischief will be the murder of Hazrat Zakariya and Yahya (On them be peace) and the intention of the murder of Hazrat Isa (On whom be peace).

5. Then when the first promise came to them, We sent against you Our bondsman as the strong warrior [16], then they entered into the cities for your search [17], and it was a promise to be fulfilled.

فَاِذَا جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَیْكُمْ عِبَادًا لَّنَاۤ اُولِیْ بَاْسٍ شَدِیْدٍ فَجَاسُوْا خِلٰلَ الدِّیَارِ ؕ وَ كَانَ وَعْدًا مَّفْعُوْلًا ۝۵

16. The warriors could be Jaloot, or King Bakht Nazar or *Sakharib*. From this we learn that due to one's evil deeds, cruel kings are appointed, because cruel kings too at times are a form of Divine punishment. After the murder of Hazrat Shia'a (On whom be peace), these cruel kings were appointed over the children of Israel.

17. This means they hunted you down and killed you. This tells us that Allah Almighty Himself avenges the death of His beloved friends.

6. Then We made your attack [18], turned over them, and helped you with wealth and sons and increased your band in numbers.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَیْهِمْ وَ اَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّ بَنِیْنَ وَ جَعَلْنٰكُمْ اَكْثَرَ نَفِیْرًا ۝۶

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18. This means after you had repented Allah Almighty blessed you with so much wealth and power, that you were able to attack these cruel people to seek revenge. From this we learn that one can obtain wealth and honour due to the blessings of repentance.

7. If you do good it will be for yourself and if you do bad then it will be for yourself [19]. When the second promise came [20], that the enemies might deface your faces [21], and enter into the Mosque [22], as they had entered into it the first time and may destroy utterly whatsoever may fall in their power [23].

اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ وَ اِنْ اَسَاْتُمْ فَلَهَا فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ لِيَسُوْٓءٗا وُجُوْهَكُمْ وَ لِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَّ لِيُتَبِّرُوْا مَا عَلَوْا تَتْبِيْرًا ﴿۷﴾

19. From this we understand that the Arabic letter *LAAM* is some times used to mean the preposition ON - i.e. for the purpose of loss. From this many religious issues can be deduced. Here, too, the letter *LAAM* means the same as the preposition *ALA* or ON to reflect that if you will engage yourselves in evil deeds, you will surely feel its burden. It will never happen that you will do the evil and somebody else will be made to bear the punishment. However, it is true that you will be made to bear the punishment of anothers evil if you had made him do that evil deed.

20. This means when you had created the second mischief causing the martyrdom of Hazrat Yahya (On whom be peace), then the kings of Rome and Persia assumed power over you. Thus, when Herod, king of Rome, entered Jerusalem he saw blood, so he questioned the Jews about it. When they replied that it was the blood of a sacrificial animal, he exclaimed that you are telling a lie. Only after he had put seventy thousand Jews to the sword did they admit that it was the blood of Hazrat Yahya (On whom be peace). The murder of Hazrat Yahya (On whom be peace) had taken place after Hazrat Isa (On whom be peace) was raised to the Heavens. (Tafseer Roohul Bayaan)

21. This means these kings had put you under such persecution which would bring about signs of misery on your faces, like what was done to you during the reign of Herod and other Roman kings.

22. This means these cruel kings would enter Jerusalem and desecrate its sanctity. From this we learn that due to our sins, the sanctity of our mosques is destroyed at the hands of the infidels.

23. In that they would utterly destroy your cities and your wealth. The great Sufis say that failure to pay Zakaat brings about famine, while murder and devastation come about as a result of common indulgence in adultery.

8. It is near that your Lord may show His mercy upon you [24], and if again you create mischief, then We shall again turn towards you our torment [25]. And We have made Hell the prison for the infidels [26].

عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ وَ اِنْ عُدْتُّمْ عُدْنَا وَ جَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ﴿۸﴾

24. This means at the time of your second mischief you were told that if you offer sincere repentance you would be forgiven. Thus they repented and were forgiven. Encouragement of Allah Almighty is for the purpose of instilling positive faith.

25 .Therefore, when the Jews had tried to falsify our beloved Prophet صلی اللہ علیہ وآلہ وسلم

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Banu Quraizah were put to the sword and Banu Nadzir were banished from Madina (Tafseer Roohul Bayaan).
26. This tells us that the punishment of the earth are separate from the punishments of the Hereafter, and that the worldly punishments would not decrease the torments of the Hereafter.

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

9. No doubt, this Qur`aan shows that path which is the most correct [27], and gives glad tidings to the believers who do good deeds so that they shall have a good reward [28].

27. The Straight Path which leads one to Paradise or to Allah Almighty is the Oneness of Allah Almighty and the total belief and obedience to the Prophets of Allah Almighty
28. Those Muslim who do good deeds according to their capacity will be rewarded in this world as well as in the Hereafter.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

10. And that those who do not believe in the Hereafter [29], We have prepared for them a painful torment.

29. This means either they totally don't believe in the Hereafter, like the polytheists, or they do believe in it but in a wrong way, like some Christians who acknowledge Paradise, but do not believe in all the bounties which are found in it. Or they do not believe in the intercession of our Holy Prophet صلی اللہ علیہ وآلہ وسلم All of them are rejectors of the Hereafter.

SECTION: 2

وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا ﴿١١﴾

11.And man prays [30], for bad just as how he prays for good. And man is very hasty [31].

30. This tells us that it is not good to curse your family or any fellow Muslim in a fit of anger. Always utter good words as you don't know which is the time for the acceptance of Dua.
31. Hazrat Ibn Abbas (May Allah be pleased with him) has reported that Nader ibn Harith, an infidel had said that Oh Allah, if Islam is a true religion, then let stones fall upon me. His Dua was accepted and he was killed. Some Ulama say that man here denotes the infidels, while others have said that by man here means that man who in a fit of anger curses himself or his children. If Allah Almighty were to accept all the duas then those people would be destroyed.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا

12. And We made night and day as two signs [32], then put the signs of the night blotted and the sign [33], of the day shining, that you may seek grace [34], of Allah and that you may know the numbering of the years, and the

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عَدَدَ السِّنِيْنَ وَالْحِسَابَ ؕ وَ كُلَّ شَيْءٍ فَصَّلْنٰهُ تَفْصِيْلًا ﴿۱۲﴾

reckoning [35]. And We have explained every thing separately [36].

32. Because night comes before the day, it is mentioned first and then the day, i.e. the coming of the night and the day, the increase and decrease in their duration, their heat and cold is reflecting that it is not time that is affecting this but the One Who is changing this time.

33. This means He has created darkness for the night and light for the day so that you can rest during the night and work in the day. Remember that sleep provides rest for the body and Tahajjud Salaah is the rest for the soul.

34. From this emerge two issues:

1. To remain idle without doing work is a sin. Allah Almighty has provided hands and feet to do work, do not render them useless, put them to use. The day is given the light so that you can earn your living during it.

2. Sustenance is a bounty from Allah Almighty and not just the result of our effort to earn it. Thus do not be proud of your skill, but rather seek the bounty of Allah Almighty.

35. Due to the rotation of night and day we have minutes, hours, fraction of the day, chronogram, months, years, centuries due to which we are able to maintain an accurate record of age and period of everything.

36. By this is meant Allah Almighty has provided a detailed description of everything in the Holy QUR'AAN or the Divine Tablet. Therefore those who have their sight on these will have full knowledge of everything.

وَكُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِيْ عُنُقِهٖ ؕ وَ نُخْرِجُ لَهٗ يَوْمَ الْقِيٰمَةِ كِتٰبًا يَّلْقٰهُ مَنْشُوْرًا ﴿۱۳﴾

13. And We have tied to his neck [37] the destiny of every man. And We shall bring out for him on the Day of Judgement a book, which he will find wide open.

37. Hazrat Mujahid (On whom be peace) has said that Allah Almighty has placed the state of everyone's good fortune and misfortune in his neck. From this we learn that the pious are fully aware of everyone's destiny. If destiny was a thing to be hidden from everyone, then would it have been placed in their neck? It is reported in a Hadith that the angel writing destiny writes every child's age good fortune, bad fortune, sustenance and every aspect of his life while he is still in his mother's womb. Thus, this Hadith is a commentary of this verse. Further, this angel is fully aware of everyone's affairs because he has written these. If angels have this much knowledge then imagine the knowledge of our Holy Prophet صلی اللہ علیہ وآلہ وسلم.

اِقْرَاْ كِتٰبَكَ ؕ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ﴿ؕ۱۴﴾

14. (It will be said to him), Read[38] your book. Today you will take account of yourself [39].'

38. This tells us that nobody will remain illiterate on the Day of Judgement, and that everyone will be speaking in Arabic as this command to read would be given to everybody, whether he is learned or ignorant, and no matter what language he may be speaking.

39. Anyone who may be keeping record of his deeds in this world, would find it easy to keep this record in the Hereafter if Allah Almighty wills!

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مَنِ اهْتَدٰی فَاِنَّمَا یَهْتَدِیْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا یَضِلُّ عَلَیْهَا ؕ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰی ؕ وَ مَا كُنَّا مُعَذِّبِیْنَ حَتّٰی نَبْعَثَ رَسُوْلًا ﴿۱۵﴾

15. Whosoever came to guidance [40], he came to guidance for his own good, and whosoever became misguided, he became misguided for his own evil. And no soul-bearing burden will bear the burden [41] of another. And We do not torment until We have sent our messenger [42].

40. The objective of this verse is to make us aware that man will most certainly get the reward of his guidance and good deeds. It will not happen that the good deeds are done by him, but their rewards would be given to someone else to deprive him. However, someone else may also receive the benefit of his good deeds. Hence this verse is not against the conveying of the rewards of one's good deeds (ESALE SAWAAB) nor does it contradict the Hadith. Says Allah Almighty: "*And their father was a noble man*" (S18:V82). Also, nobody should place anyone under obligation of his good deeds. Whatever he does is for himself.

41. So that the next person may be free of all his burdens otherwise the sinner will have the burden of the one indulging in sins. Says Allah Almighty: "*And undoubtedly they shall surely bear their burdens, and along with their own burdens other burdens*" (S29:V13). It is further said: "*And also some loads of those whom they misled by their ignorance*" (S16:V25). In any case there is no contradiction in these verses.

42. From this we learn that Divine punishment does not come by just disobeying Allah Almighty, but due to the disobedience of the Prophet as well. The Pharoah had claimed divinity, had eighty thousand male babies killed, yet punishment only came to him when Hazrat Musa (On whom be peace) had cursed him. Hazrat Maulana Rumi says: "*Allah Almighty does not put to shame any people until they disrespect a pious sage*".

وَ اِذَاۤ اَرَدْنَاۤ اَنْ نُّهْلِكَ قَرْیَةً اَمَرْنَا مُتْرَفِیْهَا فَفَسَقُوْا فِیْهَا فَحَقَّ عَلَیْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِیْرًا ﴿۱۶﴾

16. And We intend to destroy any town, We send Our Commands [43], to its well-to-do people, then they disobey [44] therein, then the world is fulfilled on them, then we destroy it with complete ruination [45].

43. By this is meant either specific laws to which the poor are not bound, such as Zakaat, Sadaqat, or common laws like Salaah, Fasting, especially that from the wealthy. It is for this reason mention is made that the poor and destitute are under them, if they carry these out then the poor should do likewise.

44. And because of them the poor under them too become sinful and debauched. Thus, there is no objection to be raised against the verse.

45. From this we learn that the leaders of the community should exercise greater caution, because others are with them as well.

وَ كَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْۢ بَعْدِ نُوْحٍ ؕ وَ كَفٰی بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِیْرًۢا بَصِیْرًا ﴿۱۷﴾

17. And many generations we have destroyed [46]. after Nuh. And your Lord is sufficient as being the All Aware and the All-Seeing of the sins

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of His bondsmen [47].

46. Like the people of Aad, Thamud and Lut, etc. because they had opposed their Prophets. Thus, the people of Makkah should take a lesson from this. The fall of the previous should alert the present.

47. By letting the angels write the record of deeds, appointing witnesses, etc. is not for His knowledge, but this is for the transgressors.

18. Whosoever desires this hastily [48], world, We soon give him in it whatever We please to whom We intend [49]; then We assign Hell for him, wherein he will enter it despised, being kicked.

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا ﴿۱۸﴾

48. The quest of this world is evil when this is done by making the person unmindful of his Creator; or when the person does not worry about differentiating lawful from the unlawful; or when he does not have faith in the Hereafter by believing that this world is the ultimate thing in life; or makes the religion as a means of worldly achievements, as is the case with the infidels, the sinners and the hypocrites.

49. This means you will only obtain material things that is put out for you, whether you try to achieve this through your careful planning or through easy circumstances. Ther-efore, a person should not waste his hereafter by concentrating on worldly gains only. The heart of the believer is in this world, the world is not in his heart. The ship floats on water, but if the water comes in the ship it will sink.

19. And whosoever intends for the Hereafter and strives [50], for it as how it should be striven for and he is a believer [51], then their striving has been successful [52].

وَ مَنْ اَرَادَ الْاٰخِرَةَ وَ سَعٰى لَهَا سَعْيَهَا وَ هُوَ مُؤْمِنٌ فَاُولٰٓىٕكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ﴿۱۹﴾

50. From this restriction we ascertain that mere verbal expression of our desire for the Hereafter is not enough, we must make earnest effort and preparation for obtaining it through sound beliefs and total obedience to Allah Almighty and His beloved Prophet صلی اللہ علیہ وآلہ وسلم.

51. From this we learn that no pious deed will be accepted without faith. Faith is to do good deeds, what Wudu is for Salaah, or like nutritious food to be bereft of poison. Faith is the root, good deeds are its branches.

52. This tells us that there are three conditions for the acceptance of good deeds: Faith, good intentions i.e. intention of acquiring the Hereafter, and sound effort. Without these, the desire is totally in vain (Khazainul Irfaan).

20. We do extend Our help to all these as well as those [53], out of the bestowing of your Lord. And there is no check on the bestow of your Lord [54].

كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَ هٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ؕ وَ مَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ﴿۲۰﴾

53. This means that Allah Almighty has provided means for the seekers of the world and the Hereafter in this world. All of them are receiving sustenance. In this world both poison and its antidote are available, it has the devil as well as the true guide.

54. It is for this reason that the bounties of the world are received by both the sinner and

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the pious, the infidel and the believer. From this we learn that the bounties of the world and the Hereafter are not just the result of our own effort, but rather through the grace of Allah Almighty. No one should be proud about his wealth or achievements.

21. See you; how We have preferred one over another? And without doubt the Hereafter is greatest in degrees and in preferment [55].

اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ؕ وَ لَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّ اَكْبَرُ تَفْضِيْلًا ﴿۲۱﴾

55. This means just as everybody is not equal in the world - the rank and status of everyone would be different. Thus, the person who does not believe in the different ranks of people in the Hereafter is in reality not reflecting on the world with a discerning eye. The reward of the smallest deed of the Prophets will be far greater than our greatest deed. The charity of just a kilogram of barley of a Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is far greater than our charity of a mountainful of gold.

22. O Listener! Set up no other god with Allah lest you will remain sitting down despised and helpless [56].

لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا ﴿۲۲﴾ ع

56. From this we understand that being left helpless and without friends is the lot of the infidels and polytheists. Allah Almighty would. appoint many helpers for the believers, like the Saints, etc.

SECTION: 3

23. And your Lord has Commanded you that you should worship none except for Him and you should do good [57] with your parents. If either or both of them reach old age [58] then you should not utter any faint cry [59] to them and do not chide them and speak to them with respectful words [60].

وَ قَضٰى رَبُّكَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِيَّاهُ وَ بِالْوَالِدَيْنِ اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَاۤ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَاۤ اُفٍّ وَّ لَا تَنْهَرْهُمَا وَ قُلْ لَّهُمَا قَوْلًا كَرِيْمًا ﴿۲۳﴾

57. From this emerge a few issues:
1. The worship of Allah Almighty takes priority over loyalty to man. It should be remembered that obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is included in the worship of Allah Almighty.
2. Amongst all the relatives, obedience to the parents takes the priority as Allah Almighty has mentioned it with His worship.
3. Even if the parents are non-believers, it is obligatory to fulfil their rights, because Allah Almighty has mentioned parents without any condition or restriction.
4. Parents should be served physically and financially because the word kindness to them is mentioned without any condition or restriction.
5. Worship of anyone besides Allah Almighty is not permissible, while obedience would be to Allah Almighty and His Beloved Rasool صلی اللہ علیہ وآلہ وسلم.

58. Though service to parents is important at all times, but in their hour of need this becomes absolutely incumbent. The fact of the matter is that to serve them when they are not in need of it is desirable, but when they are in need, this becomes obligatory. Thus, to serve them when they are ill or helpless is obligatory.

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59. Religious Issue:
1. Parents should not utter words that would hint that the attitude of their children is making life unbearable for them.
2. Do not address your parents by name;
3. Do not treat your parents like your servants
4. The son should not keep his parents like despised servants.

60. That the children should address them with appropriate and kind words. Hazrat Ebrahim (On whom be peace) addressed his uncle as "Oh my Father". Do not speak to them in a tone of anger, bear with their unpalatable behaviour due to old age, because during old age a person tends to become easily irritable, suspicious and angry.

24. And spread for them the arm of humility with tender heart [61], and say, 'O my Lord, have mercy on them both as they had brought me up in my childhood [62].'

وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ؕ ۲۴

61. This means practically you treat them well, do not hesitate to spend on them, because when you were helpless, they cared for you. Now, when they are helpless you must take care of them.
62. From this emerge few issues:
1. No person can ever fulfil every right of the parents, therefore continue to pray for their well being.
2. After the demise of your parents you should hold prayers for the 3rd, 40th day, one year etc as a means of seeking forgiveness of them.
3. If your parents are infidels pray for their guidance.

25. Your Lord knows well what is in your hearts, if you are righteous, then no doubt, He is Most Forgiving to those who repent [63].

رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ؕ اِنْ تَكُوْنُوْا صٰلِحِيْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ غَفُوْرًا ۲۵

63. If you have a desire in your heart to serve your parents, but you did not get an opportunity for it. Allah Almighty will not place any blame of it on you because He is fully aware of our desires and intentions.

26. And give your kinsmen their right [64], and to the needy and to the traveller [65], and do not spend extravagantly [66].

وَ اٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَ الْمِسْكِيْنَ وَ ابْنَ السَّبِيْلِ وَ لَا تُبَذِّرْ تَبْذِيْرًا ۲۶

64. In addition to the parents, serve their children as well, e.g. their brothers, sisters and their relatives i.e. our dear ones. Some scholars of Islam commenting on this verse said we should fulfil the rights of the kith and kin of the Holy Prophet because from parents we received life, but from the Holy Prophet we received our faith.
65. Even if the Muslim destitutes and travellers are not our relatives, yet assist them with your Zakaat and Sadaqat because Allah Almighty has bestowed more wealth than your needs upon you for this purpose. The buffalo is given more milk than necessary for her calf so that other people can derive benefit from it.
66. To spend more than necessary on things permissible is called extravagance, (*ISRAAF*) and spending the same on unlawful things is called extravagance (*TABZIR*). Tabzir is worse than Israaf, therefore it is severely censured.

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27. No doubt, the extravagant ones are the brothers of Satan. And the devil is very ungrateful to his Lord[67].

اِنَّ الْمُبَذِّرِیْنَ كَانُوْۤا اِخْوَانَ الشَّیٰطِیْنِؕ وَ كَانَ الشَّیْطٰنُ لِرَبِّهٖ كَفُوْرًا(۲۷)

67. From this we learn that spending on cinema, gambling, alcohol, and other unlawful things is a total wastage for which a person will be severely punished. Just as spending of good things would be rewarded, spending in evil things is a sin.

28. If you turn your face away from them seeking the mercy if Allah for which you have hoped, then speak to them in gentle words [68].

وَ اِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّیْسُوْرًا(۲۸)

68. Reason for its revelation:
Some times, Hazrat Bilal Suhaib, Hazrat Salim and Hazrat Khubaab, (May Allah be pleased with them), the jurists amongst the noble Companions, would ask the Holy Prophet صلی اللہ علیہ وآلہ وسلم to satisfy their needs. At times when the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not have anything to give them, he would remain silent. This verse was revealed regarding it in which it is said when your dear ones or any poor Muslim ask you for financial assistance which you are unable to give them speak to them with kindness. By this is meant pray for their well-being or make an encouraging promise for the future. Thus, when you are helpless do not turn away a beggar in a harsh tone. Says Allah Almighty: "*And chide not the beggar*" (S93:V10).

29. And keep not your hands tied [69], with your neck, nor open it completely lest you sit down [70], blamed and tired [71].

وَ لَا تَجْعَلْ یَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا(۲۹)

69. This means do not become stingy and miserly so as not to spend at the time of need, or not to fulfil the rights of the person in question.

70. Reason for its Revelation:
Once a discussion took place between a Muslim lady and a Jewes woman concerning whether Hazrat Musa (On whom be peace) was more generous than the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The Jewes claimed that the nature of generosity of Hazrat Musa (On whom be peace) was such that he would distribute everything that he would have in excess of his needs. To test the generosity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the Muslim lady sent her daughter to the Messenger of Allah صلی اللہ علیہ وآلہ وسلم to request for a shirt which she needed. At that point in time, the Holy Prophet (Peace be upon him) had only one shirt which he was wearing. He took off this blessed shirt and gave it to her and then went to his room. He remained there after the Azaan was given for Salaah but the beloved Prophet of Allah صلی اللہ علیہ وآلہ وسلم did not return to the mosque. This verse was revealed on this occasion. From this we learn that your needs and that of your children take priority over charity. What is saved from this should be given in charity. This is the law of Shariah. The unique charity of Hazrat Abu Bakr Siddique (May Allah be pleased with him) of laying everything he had in his house at the feet of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was the expression of one who was deeply immersed in the love of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

71. So that people may call you a miser or a

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spendthrift. In the Hereafter both of these would be a curse for the person.

اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ﴿۳۰﴾

30. No doubt your Lord extends the provision for whom He pleases and He straitens. No doubt, He knows well and sees His bondsmen [72].

72. Thus those whom He had kept as poor is correct and those on whom He had bestowed wealth, too, is full of Divine wisdom.

SECTION: 4

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ ؕ اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا ﴿۳۱﴾

31. And kill not your children for fear of poverty; We shall provide them and you too. No doubt, their murder is a great error [73]

73. Reason for its Revelation:
The people of Arabia prior to Islam would bury their female infants alive. The wealthy would do this so that no one would become their son in-law, thereby making them feel small, and the poor were doing this so as to save them the problem of providing their trousseau and feeding them. To stop the poor from this act the above verse was revealed. Here the word 'error' denotes a major sin. It should be remembered that this type of laws are enforced upon both the believers and the infidels, therefore, no infidel would be allowed to take life.

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ؕ وَسَآءَ سَبِيْلًا ﴿۳۲﴾

32. And approach not adultery [74], undoubtedly that is immodesty and a very vile path [75].

74. This means safeguard yourself from the motives of adultery as well. Thus, to cast an evil eye, being alone in the company of a strange woman, the exposure of a woman, etc. are all forbidden. To prevent fever, try and prevent the inflammation of the mucous membrane, to stop the plague, first destroy the rats. The obligation of Purdah, the unlawfulness of song and music, the order to lower one's gaze are all introduced for the prevention of adultery.

75. From this we learn that adultery is a worse crime than murder because the punishment for murder is death but that of adultery is RAJAM - or stoning to death. The reason being adultery is both a crime as well as shamelessness and debasing the process of procreation.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ وَمَنْ قُتِلَ مَظْلُوْمًا فَقَدْ جَعَلْنَا لِوَلِيِّهٖ سُلْطٰنًا فَلَا يُسْرِفْ فِّي الْقَتْلِ ؕ اِنَّهٗ كَانَ مَنْصُوْرًا ﴿۳۳﴾

33. And kill not any soul [76], which Allah has forbidden without any right. And whosoever killed without any right, then undoubtedly We have given authority to his heirs [77], but he should not exceed the limit in killing [78]. Necessarily he is to be helped [79].

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76. It should be remembered that it is permissible to take the life of a combatant infidel, but it is forbidden to take the life of a believer, a non-Muslim under the Islamic state and a confederate. However, the taking of life of a believer is allowed under three conditions: A life for a life, or for adultery or for banditry. From "*Allah has forbidden" is obtained the first benefit while from "without right*" these benefits. Thus, this verse is a source for establishing many religious issues.

77. From this we learn that punishment with like retaliation is a human right, if the guardian so wishes he can forgive the killer. Also, that the guardian of the murdered person may neither do exactly the same with the murderer nor kill another innocent person. It is not obligatory that the method of killing should be the same. The guardian should have the killer killed with a sword, even if he had killed his victim in another way.

78. There are a few ways of exceeding the limits of killing: to kill a few in place of one, to kill after granting pardon, to kill by subjecting the victim to unnecessary harsh treatment, i.e. by cutting his hands and feet, after killing the person to cut off his limbs like the nose, the ears, etc i.e. to mutilate the body all these practices are forbidden. The infidels would practise this during the Days of Ignorance.

79. It is reported in Sawaiqe Muharriqah that Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said to Hazrat Alli (May Allah be pleased with him) that Hazrat Ameer Muawiya (May Allah be pleased with him) is quite right in his demand for avenging the death of Hazrat Uthman (May Allah be pleased with him), because he is his true guardian. If you show laxity in seeking retaliation or punishing his murderers Hazrat Muawiya will use this as an excuse to take control over the empire. He used this verse to substantiate his argument.

34. And do not approach the property of the orphan [80], but by a way, which is best [81], until he reaches his maturity [82], and fulfils the promise, surely the promise is to be questioned of [83].

وَ لَا تَقۡرَبُوۡا مَالَ الۡيَتِيۡمِ اِلَّا بِالَّتِىۡ هِىَ اَحۡسَنُ حَتّٰى يَبۡلُغَ اَشُدَّهٗ‌ ۖ وَاَوۡفُوۡا بِالۡعَهۡدِ‌ ۚ اِنَّ الۡعَهۡدَ كَانَ مَسۡـُٔوۡلًا ﴿۳۴﴾

80.From this we learn if the heirs are minors, then the wealth of the deceased should not be used for the purpose of Fateha food, etc. as this food would not be lawful for anyone. Wealth for doing this commendable deed should be spent by the adult heirs from their share, because devouring the wealth of the orphans is devouring the fire of Hell. People are unmindful about this fact. The minor orphans should not be made to fill in water, because that water too is the wealth of the orphan.

81. From this we learn that the guardian of the orphan can trade with his wealth which would increase his wealth as this is included in good. Likewise, it is permissible to deposit his money in the bank in his name as this is a method of safeguarding his wealth.

82. From 12-18 years is regarded as a youthful or adolescent age or age of puberty i.e. after the age of twelve upto eighteen. But now the verdict is on the statement of Hazrat Imam Muhammad and Abu Yusuf, i.e. after the completion of the fifteenth year. From this we learn that a person who has reached the age of puberty is no longer called an orphan.

83. Whether you make the promise with Allah Almighty, or with the Holy Prophet صلى الله عليه وآله وسلم or with the Religious Guide or with the teacher or with any relative or even with a stranger. This includes all permissible oaths.

35. And measure fully when measuring and weigh with an even

وَ اَوۡفُوا الۡـكَيۡلَ اِذَا كِلۡتُمۡ وَزِنُوۡا بِالۡقِسۡطَاسِ

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الْمُسْتَقِيْمِ ؕ ذٰلِكَ خَيْرٌ وَّ اَحْسَنُ تَاْوِيْلًا ﴿۳۵﴾

balance [84]. This is better, and its end is good.

84. It is obligatory that at the time of giving the measure or weight must be accurate, in fact to give a little more is desirable. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "When you weigh, weigh slightly more". But when you receive, let the measure be an even balance without any extra. The end result of this is good as it is full of blessing as well liked in the eyes of the people and proves beneficial to flourish the trade.

وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْـُٔوْلًا ﴿۳۶﴾

36. And do not go after that thing which you do not know [85]. No doubt, the ears and the eyes [86], and the heart all are to be questioned of [87].

85. This tells us that it is forbidden to give a verdict or explain a religious issue without knowledge, all of which is included in this world.

86. This means a person will be questioned with regard to harbouring evil thoughts or having, defective beliefs. However, those evil thoughts which come in one's heart involuntarily are excused. Thus, there is no inconsistency in the verses and the Hadith.

87. This means that all these inner and outer limbs will be questioned on the Day of Judgement that you did not use these for doing permissible deeds. Therefore use these to do good deeds only. These questions are not for the knowledge of Allah Almighty, but to seek the acknowledgement and admission of guilt by the transgressors.

وَ لَا تَمْشِ فِي الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ﴿۳۷﴾

37. And do not walk on the earth proudly [88], undoubtedly, you shall never cleave the earth, and shall never reach to the mountains in the height [89].

88. This tells us that the practice of pride and arrogance, and the postures and outer show of these people, etc are all forbidden. Our sitting, walking, moving should all display humility and modesty. Our speech should be soft, walking slow and dignified. Many issues branch out from this, some of these extracted by the jurists are that it is not permissible to use the elephant for a mode of transport, and wearing gloves made from the lion's skin, the source of which is this verse.

89. This means there is no benefit in boasting, but rather it is sinful. Therefore one should abstain from it and adopt simplicity and modesty. The fruit of very tall trees are small, while shrubs which display modesty are laden with big fruit like pumpkins, melons, etc. An outrageous fire does not have gardens, these are found in humble sand.

كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ مَكْرُوْهًا ﴿۳۸﴾

38. The evil thing of all these is not liked by your Lord.

ذٰلِكَ مِمَّاۤ اَوْحٰۤى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ؕ

39. This is of those revelations, which your Lord has sent to you with

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wisdom [90]. And do not put with Allah any other god, lest you will be thrown in Hell taunted, being banished [91].

وَ لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِیْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ﴿۳۹﴾

90. Here the word wisdom denotes those laws which are acceptable to even a sound mind. Hazrat Alli (May Allah be pleased with him) says ever since my eyes beheld the Holy Prophet صلی اللّٰه علیه وآله وسلم I had never cast a glance on my private parts. Hazrat Uthman (May Allah be pleased with him) says ever since I accepted Islam I had never uttered a word of lie. A king never sits in a dirty rubbish place. Can the light of faith be found in a sinful heart and false tongue? (Tafseer Roohul Bayaan).

91. From this we learn that Allah Almighty will protect the sinful believer from all types of taunting remarks and paralysing fear in Hell. He will not embarrass him, as both of these are punishments set aside for the infidels.
"Those who do not bear to expose the faults of anyone in this world, How will they desire to embarrass me on the Day of Judgement?

40. Has your Lord picked you for sons and has made for Himself daughters [92] from the Angels? No doubt, you speak that which is a grave saying.

اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِیْنَ وَ اتَّخَذَ مِنَ الْمَلٰٓىٕكَةِ اِنَاثًاؕ اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِیْمًا۠ ﴿۴۰﴾

92. Reason for its revelation:
The polytheists of Arabia were describing the angels as daughters of Allah Almighty. This claim of theirs is refuted in this verse, in which it is said that "oh! you wretched people, you would dislike daughters for yourselves, yet you are approving the same for Allah Almighty. Has Allah Almighty given you good things i.e. the sons, and kept the bad things for Himself i.e. the daughters". Even now, the polytheist Hindus give female names for most of their idols. This tells us that it is an old sickness of the polytheists. The Hindus regard Durga, Parvathi, Ganga, Jamana, Kali etc as ladies. Hindustan is known as Bharat Mata - Mother India.

SECTION: 5

41. And no doubt, We explain in this Qur`aan variedly that they may understand [93], and nothing is increased in them by it but hatred [94].

وَ لَقَدْ صَرَّفْنَا فِیْ هٰذَا الْقُرْاٰنِ لِیَذَّكَّرُوْاؕ وَ مَا یَزِیْدُهُمْ اِلَّا نُفُوْرًا ﴿۴۱﴾

93. He explained one topic, in various styles, proofs, examples, wisdom, lessons, and narratives, because some accept proofs, some through admonitions, some through examples. Since the Holy QUR'AAN has come for all, it caters for all types of people as well.

94. This tells us that any heart which is bereft of the love and greatness of the Holy Prophet صلی اللّٰه علیه وآله وسلم would not benefit from the Holy QUR'AAN, but on the contrary, the Holy QUR'AAN will cause harm to him. Some trees are destroyed by rain, those of weak bladder become sick through nutritious food. It is for this reason that an infidel is given a Holy QUR'AAN after he recites the Kalima.

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قُلْ لَّوْ كَانَ مَعَهٗۤ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا اِلٰى ذِى الْعَرْشِ سَبِيْلًا ﴿۴۲﴾

42. Say you, if there had been other gods with Him as they say, then they would have sought out any way towards the owner of the throne [95].

95. This means that these deities would have opposed Allah Almighty and would have tried to establish control over His entire land because to be dependent on others is regarded as a weakness and everyone tried to remove his weakness. Thus, these deities too would have done this to declare their independence. If they would have been satisfied with their simplicity and helplessness, they would not have been deities. Hence this proof is absolute and categorical, and not for mere contentment.

سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿۴۳﴾

43. Holy, and Exalted is He, He is high above what they say [96].

96. This means to associate a partner with Allah Almighty is to regard Him as weak. Only those who enlist others for help who are incapable of doing things for themselves. Allah Almighty is above any type of weakness.

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَ الْاَرْضُ وَ مَنْ فِيْهِنَّ ؕ وَ اِنْ مِّنْ شَیْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَ لٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿۴۴﴾

44. The seven heavens and the earth as well as whosoever is in it [97]. speak of His Glory. And there is nothing, which does not speak of His Glory praising Him, yes you do not understand [98]. their glorification. No doubt, He is the All-Forbearing and the All-Forgiving.

97. This means angels and other creations, because besides humans and jinns there are no polytheists and infidels in any other creation.

98. From this we learn that everything is engaged in reciting the glorification of Allah Almighty with its verbal tongue, and not with just its discerning tongue, because every intelligent person understands condition of things, though he does not understand the theoretical meaning of these words. However, there are some pious sages who do understand these as well and listen to their incantations. Thus, at the time of eating the noble Companions would hear the incantation of food. They had heard the weeping sound of the pillar. It should be remembered, that although everything recites Tasbeeh, the effects of these are different. Thus, the incantation of a green plant on a grave lessens the punishment of the inmate of the grave, although the shroud as well as the sand of the grave too are engaged in the recitation of an incantation (Tasbeeh). It is for this reason that flowers and green shrubs are placed on the grave. Likewise, there is a difference in the effect of Tasbeeh of a believer and an infidel.In fact, even among the believers there is a difference between the worship and incantations of a saint and a non-saint.

وَ اِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ﴿۴۵﴾

45. And O beloved! When you recited Qur`aan, we placed between you and those who do not believe [99], in the hereafter a hidden veil [100].

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99. Reason for the Revelation:
When the verse "*Perish be the two hands of Abu Lahab*" (S111:V1) was revealed, Jameela, wife of Abu Lahab came with stones where the Holy Prophet صلی اللہ علیہ وآلہ وسلم was sitting with Hazrat Abu Bakr Siddique (May Allah be pleased with him). She began to speak to Hazrat Abu Bakr (May Allah be pleased with him) without seeing the Holy Prophet صلی اللہ علیہ وآلہ وسلم and asked: "Where is your master? He speaks ill of me (satirises)". To this Hazrat Abu Bakr replied that my Master does not recite poetry. She then left saying that she had brought those stones to bash his head. Hazrat Abu Bakr Siddique (May Allah be pleased with him) then enquired from the Holy Prophet صلی اللہ علیہ وآلہ وسلم the reason for Jameela not seeing him. The reply was that Allah Almighty had placed an angel between him and her. The verse is referring to this incident (Khazainul Irfaan).

100. The fact of the matter is that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم blessed light and bounties do not reach the infidels, therefore they are groping in misguidance. If this cover is lifted and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is able to reach them then they too would be able to receive Faith and Divine knowledge. "The disputes of Faith and infidelity have increased due to your cover. If you can lift the curtain then you and you alone will prevail".

46. And we have put coverings [101], over their hearts lest they should understand it and in their ears is heaviness [102]. And when you remember in QUR`AAN your Lord alone, they run away turning their back hatefully [103].

وَّ جَعَلْنَا عَلٰی قُلُوْبِهِمْ اَكِنَّةً اَنْ یَّفْقَهُوْهُ وَ فِیْۤ اٰذَانِهِمْ وَقْرًا ؕ وَ اِذَا ذَكَرْتَ رَبَّكَ فِی الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰۤی اَدْبَارِهِمْ نُفُوْرًا ﴿۴۶﴾

101. Due to which they are unable to understand the QUR'AAN correctly. From this we learn that the correct understanding of the QUR'AAN can only be obtained through faith and piety without which the mind functions in a confused way as can be seen today. Every book is recited with a light, but the light of the Holy QUR'AAN is piety. Every commentator should develop piety in him. May Allah Almighty guide us!

102. This tells us that any heart which is not connected to the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not be able to hear or understand the Holy QUR'AAN. The understanding of the Holy QUR'AAN is dependent on the respect and dignity for the possessor of the Holy QUR'AAN صلی اللہ علیہ وآلہ وسلم.

103. Because they are addicted to polytheism, they become displeased at hearing topics based on the Oneness of Allah Almighty. From this we learn that an unfortunate wretch does not find guidance anywhere. If they do not find this from the door of the Holy Prophet صلی اللہ علیہ وآلہ وسلم then from where else will they find it? The sins from everywhere are presented at the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم for forgiveness, but if these are committed at his blessed door then where will they be taken for forgiveness?

47. We know well for they hear, when they put their ears [104], towards you and when they counsel together, when the unjust say, 'you follow not but such a man who has been enchanted [105].

نَحْنُ اَعْلَمُ بِمَا یَسْتَمِعُوْنَ بِهٖۤ اِذْ یَسْتَمِعُوْنَ اِلَیْكَ وَ اِذْ هُمْ نَجْوٰۤی اِذْ یَقُوْلُ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ﴿۴۷﴾

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104. This means that even if the infidels listen to the QUR'AAN it is for the purpose of making fun of it. This type of hearing is an act of sin.

105. From this emerge a few issues:

1. Allah Almighty Himself takes vegeance from the infidels for causing any harm to His beloved Prophet صلی اللہ علیہ وآلہ وسلم when they called him one bewitched, Allah Almighty labelled them tyrants.

2. A liar is never at ease with one's talk. Thus, the infidels would sometimes call the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a magician, i.e. one who casts a spell on others, at other times they would call him the victim of other people's spell; sometimes they would call him insane, i.e. one having no sense and other times a poet - i.e . one who possesses great intelligence. In short, they did not rozy themselves in what they were saying.

48. See how they have pro-founded similitude's for you,[106], then they have gone astray that they cannot get away [107].

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ﴿۴۸﴾

106. In this verse Allah Almighty is complaining to the Holy Prophet صلی اللہ علیہ وآلہ وسلم about the infidels. The beauty about this is that the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not complain to Allah Almighty about what these wretches were calling him, but instead, Allah Almighty Himself is complaining about them to His Beloved Rasool صلی اللہ علیہ وآلہ وسلم. This reflects the extent of love which Allah Almighty has for His Beloved Prophet صلی اللہ علیہ وآلہ وسلم.

Those who possess literary taste would understand and appreciate this line of discussion.

107. From this emerge two issues:

1. It is an act of infidelity to use trivial words and to present mean examples in respect of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

2. Those who harbour personal hostility and enmity against the Holy Prophet will not be guided to obtain faith. The devil, too, had this sickness of hostility.

49. And say what! When we shall become bones and broken particles, shall we be raised really as new creation? [108].

وَ قَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّ رُفَاتًا ءَ اِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿۴۹﴾

108. This questions of the infidels of Makkah was to express astonishment and rejection i.e. after death when the bones would have decomposed totally it would be impossible to form a body from nothingness and bequeath a life and soul in it. They had forgotten their own origin. A fault finder always raises an objection blindly.

50. Say you, 'be stones or iron'.

قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ﴿۵۰﴾

51. Or any other creation, which may be bigger [109], in your thinking, then now they will say who will create us again [110]. Say you, 'He who created you for the first time', now then they will shake there heads jesting

اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ فَسَيُنْغِضُوْنَ اِلَيْكَ

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يُنۡغِضُوۡنَ اِلَيۡكَ رُءُوۡسَهُمۡ وَ يَقُوۡلُوۡنَ مَتٰى هُوَ ؕ قُلۡ عَسٰٓى اَنۡ يَّكُوۡنَ قَرِيۡبًا ﴿۵۱﴾

towards you, 'when [111], it is', say you, 'perhaps it may be near' [112].

109. If iron and steel, etc which have no links with life can be recreated, then what about living things being transformed into bones and sands which earlier had life? Remember, the word "BECOME" is a verb for a command, but not to make the command obligatory, but for the purpose of labelling accusation and blame at the rejectors to silence them.

110. Because these infidels had forgotten the inventor, therefore they had forgotten the one who can recreate them.

111. The infidels asked three things about their being brought back to life again: how will He bring them back to life, who would bring them back to life, when will He bring them back to life. Answers to all three questions are given separately and in a most exquisite manner.

112. The use of 'perhaps' by Allah Almighty expresses proof of certainty. This tells us that the Day of Judgement is very near because the coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a major sign about it. The Holy Prophet صلی اللہ علیہ وآلہ وسلم joining his two blessed fingers together said, "Qiyamat and I are just like this" From this there is a hint that Allah Almighty had bestowed knowledge about the Day of Judgement upon our Holy Prophet صلی اللہ علیہ وآلہ وسلم.

يَوۡمَ يَدۡعُوۡكُمۡ فَتَسۡتَجِيۡبُوۡنَ بِحَمۡدِهٖ وَ تَظُنُّوۡنَ اِنۡ لَّبِثۡتُمۡ اِلَّا قَلِيۡلًا ﴿۵۲﴾ ع

52. The day when He will call you [113], then you will come [114], praising Him and will think that you tarried not but little [115].

113. By this is meant calling you to the place of reckoning by means of sounding the trumpet. From this we learn that the activities of certian special servants of Allah Almighty are indeed the activities of the Almighty because resurrecting the people, summoning them to the plains of Reckoning, blowing the Trumpet, are all assigned to Hazrat Israfeel (On whom be peace). Yet, Allah Almighty is saying He would be summoning the people. In a like manner He refers to many activities of His servants as His work eg, Hazrat Jibraeel (On whom be peace) had told Bibi Mariam, "I would grant a son to you".

114. This tells us that all worships will come to an end in the Hereafter, but the act of praising Allah Almighty would continue there as well. However, this offering of praise will not be of any inconvenience but one of spiritual nourishment just like the respiratory process in this world. But offering praise of Allah Almighty will not benefit the infidels in the Hereafter.

115. In comparison to the life in the Hereafter, because the life of this world and the period of stay in the grave is lesser than that of the Hereafter. Or due to the fear of the Day of Judgement their long lives will seem short. Thereafter they will remember their ages and all the incidents during it (Tafseer Roohul Bayaan).

SECTION 6

وَ قُلۡ لِّعِبَادِىۡ يَقُوۡلُوا الَّتِىۡ هِىَ اَحۡسَنُ ؕ اِنَّ الشَّيۡطٰنَ يَنۡزَغُ بَيۡنَهُمۡ ؕ اِنَّ الشَّيۡطٰنَ كَانَ لِلۡاِنۡسَانِ عَدُوًّا مُّبِيۡنًا ﴿۵۳﴾

53. And say to My bondsmen that they should speak that which is best [116]. No doubt, the Satan provokes strife among [117]. Verily the devil is an open enemy to man.

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116.This brief verse includes thousands of issues pertaining to beliefs, worships, and affairs and dealings of day to day life. Its reason for revelation is: When the polytheists of Arabia would hurl abuse at the Muslims, they complained to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In response this verse was revealed in which the Muslims are told not to react to the uncouth and uncivilized speech of the polytheists in like manner. Some Ulama are of the opinion that this verse is abrogated from the following verse: "*Oh Prophet! strive hard against the infidels and the hypocrites and be strict against them*" (S66:V9). It is possible that in that verse the word *'be strict'* could denote a severe proof. This would then mean substantiate a strong proof but do not utter absurd words. It should be remembered that Kalima Tayyiba, recitation of the Holy QUR'AAN, to speak sweetly to people when discussing religious issues which could exercise good effect on the hearts of people, are all included in this.

117. The devil provokes strife by making you angry and inflamed so that you give tit for tat which could lead to a situation of confrontation. Under such circumstances exercise control and become a good example of the lofty character and qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

54. Your lord knows you well, he will have mercy [118], upon you if he pleases, or he will torment you if he pleases. And we have not sent you as a guardian over them [119].

رَبُّكُمْ اَعْلَمُ بِكُمْ ؕ اِنْ یَّشَاْ یَرْحَمْكُمْ اَوْ اِنْ یَّشَاْ یُعَذِّبْكُمْ ؕ وَ مَاۤ اَرْسَلْنٰكَ عَلَیْهِمْ وَكِیْلًا ﴿۵۴﴾

118. Oh infidels that Allah Almighty may give you guidance towards faith and doing good deeds. Or Oh Muslims that He may accept your good deeds. Thus, do not fully accept that the infidelity of an infidel or your faith would be eternal. There is a hope that an infidel may become a believer, and there is always a danger of a believer becoming a heretic. Therefore, always seek refuge in Allah Almighty.

119. From this emerge two issues:

1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is not responsible for the deeds of the infidels;
2. That if Allah Almighty wills, the Holy Prophet صلی اللہ علیہ وآلہ وسلم would be responsible for the deeds of the believers by having them pardoned through his intercession - "*ardently desirous of your welfare*" (S8:V128).

55. And your lord knows well those that are in the heavens and in the earth. And undoubtedly, we preferred one to the other in prophets and gave to Dawood the Zaboor (a scripture) [120].

وَ رَبُّكَ اَعْلَمُ بِمَنْ فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِیّٖنَ عَلٰى بَعْضٍ وَّ اٰتَیْنَا دَاوٗدَ زَبُوْرًا ﴿۵۵﴾

120.In which there is glad tidings about the coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Or, Hazrat Dawood (On whom be peace) was a Prophet as well as a king. But prophethood was a great bounty. Or that the Jews were under the impression that after Hazrat Musa (On whom be peace) there would be no other prophet coming. But Hazrat Dawood (On whom be peace) came after him. Likewise, our beloved Prophet صلی اللہ علیہ وآلہ وسلم also became Nabi so what does it matter? There were hundred and fifty Surahs in the Zaboor, but they had contained prayers and incantational practices (*Roohul Bayaan, Khazain*).

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قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَ لَا تَحْوِيْلًا ﴿۵۶﴾

56. Say you, 'call them whom you think besides Allah, [121], then they have no authority to remove affliction from you nor to avert it [122].

121. Reason for its revelation:
Once the infidels of Arabia were caught up in a severe drought, so much so that they had to eat the flesh of dogs and dead animals. When matters became unbearable they came crying for assistance and requested the Holy Prophet صلى الله عليه وآله وسلم to pray for them. This verse was revealed on this occasion. It should be remembered that *'Call them'* is grammatically a verb for command, but this has been said for taunting. In it the infidels are not given permission for practising idolatory i.e. call upon your idols and see, they will not be able to relieve you of the drought. Then why do you worship such helpless objects.

122. This means they are neither objects of worship nor do they have power to remove difficulties, nor can they take them from you and transfer them onto others. This is the very difference between transfer of one thing to another and a miracle.

اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ ؕ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ﴿۵۷﴾

57. Those chosen bondsmen whom these infidels worship, [123], they themselves seek access [124], towards their Lord that who is near to Him in them, they hope for His mercy and fear [125]. His torment. No doubt the torment of your Lord is a thing to be feared.

123. Like Hazrat Isa (On whom be peace), Hazrat Uzair (On whom be peace) angels and jinns. Hazrat Abdullah ibn Masood (May Allah be pleased with him) says this verse was revealed regarding those infidels of Arabia who were worshipping the believing jinns, though these jinns had accepted faith in the Holy Prophet صلى الله عليه وآله وسلم.

124. From this we learn that it is incumbent to seek a medium in order to approach Allah Almighty. Says Allah Almighty: "*Oh believers fear Allah and seek the means of approach to Him*" (S5:V35). We further learn that some of the deities of the infidels, too, are desirous of seeking a medium like the believing jinns and angels, because all of them would be seeking the medium of our Holy Prophet صلى الله عليه وآله وسلم on the Day of Judgement.

125. Then on what grounds are the infidels regarding them as deities? From this we learn that the Prophets as well as the angels all fear Allah Almighty and place their hope in Him. Why not? Because faith is established on fear and hope.

وَ اِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا ؕ كَانَ ذٰلِكَ فِى الْكِتٰبِ مَسْطُوْرًا ﴿۵۸﴾

58. And there is no [126], town but that We shall destroy it before the day of judgement or will torment it severely [127]. This is written down in the book.

126.At the time of the first blowing of the trumpet. Thus by Qiyamah is meant the time of resurrection prior to which everything would have perished.

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127. Hazrat Abdullah ibn Masood (May Allah be pleased with him) says that any place which abounds in adultery and usury will become the victim of devastation. Some Ulema have said that devastation would be for the settlements of the believers and punishment for the settlements of sinners (Tafseer Roohul Bayaan).

59. And we abstained from sending such signs because the former people belied [128]. them. And We gave to Thamud a she camel as an eye-opener, then they wronged her [129]. and We don't send but to cause fear[130].

وَ مَا مَنَعَنَآ اَنۡ نُّرۡسِلَ بِالۡاٰيٰتِ اِلَّاۤ اَنۡ كَذَّبَ بِهَا الۡاَوَّلُوۡنَ ؕ وَ اٰتَيۡنَا ثَمُوۡدَ النَّاقَةَ مُبۡصِرَةً فَظَلَمُوۡا بِهَا ؕ وَ مَا نُرۡسِلُ بِالۡاٰيٰتِ اِلَّا تَخۡوِيۡفًا ﴿۵۹﴾

128. Reason for its revelation:
The infidels of Arabia had told the Holy Prophet صلی اللہ علیہ وآلہ وسلم that if you are a true Prophet, then change Safa into a mountain of gold, and remove the other mountains from Makkan land. Allah Almighty through revelation informed the Holy Prophet صلی اللہ علیہ وآلہ وسلم that if you desire We will fulfil their demands. But after seeing the miracles, if they fail to accept faith, they will then be destroyed. If you so desire We will spare them and not fulfil these demands of theirs (Khazainul Irfaan). This verse was revealed at that point in time. Therefore here refers to "*signs*" to the miracles demanded by them, otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had shown many miracles far greater than these. It should be remembered that any person who demands miracles of his choice and then fails to accept faith after seeing these, is destroyed. Hence not seeing these miracles, too, was a mercy from Allah Almighty.

129. Because they had killed this she-camel for no reason, and they had not accepted faith even after seeing this miracle. Therefore they were cruel to the she-camel and unto themselves.

130. Instill fear in them about the punishment which would be coming in the near future. By this is meant self requested miracles become the prelude of future Divine punishments.

60. And when We said to you, 'all are under the control [131]. of your lord.' And We made not the vision which We had showed you but as a test for [132], the people and also the tree upon which there is curse [133], in Qur`aan. And we frighten them; then nothing increases them but a great contumacy.

وَ اِذۡ قُلۡنَا لَكَ اِنَّ رَبَّكَ اَحَاطَ بِالنَّاسِ ؕ وَمَا جَعَلۡنَا الرُّءۡيَا الَّتِىۡۤ اَرَيۡنٰكَ اِلَّا فِتۡنَةً لِّلنَّاسِ وَالشَّجَرَةَ الۡمَلۡعُوۡنَةَ فِى الۡقُرۡاٰنِ ؕ وَ نُخَوِّفُهُمۡ ۙ فَمَا يَزِيۡدُهُمۡ اِلَّا طُغۡيَانًا كَبِيۡرًا ﴿۶۰﴾

131. This means the knowledge and power of Allah Almighty has encompassed everything and not Allah Almighty Himself, because Allah Almighty personally is free from encompassing and of being surrounded.

132. In this there is a proof about heavenly Me'raj, because from this one learns that the Holy Prophet صلی اللہ علیہ وآلہ وسلم saw the signs of Allah Almighty at the Divine Throne and heavenly regions by going there in a state

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of wakefulness, which the polytheists had denied and created mischief about it. If it was only a Me'raj in a dream, then they would have neither rejected it nor created mischief about it. Here the word "We had showed" denotes the journey of the night of Me'raj, about which the Holy Prophet صلی اللہ علیہ وآلہ وسلم had given information to the Makkans. On hearing this, they made a joke of it, some with weak faith became apostates and Hazrat Abu Bakr (May Allah be pleased with him) became Siddique (Faithful witness of the truth) Thus after hearing about Me'raj some became Siddique and others became infidels.

133. By this is meant the tree of salinity which would grow from the surface of Hell, its branches would be in all its regions and pits it would become the food of the inmates. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم gave his information to the infidels they laughed and said that how strange is the fire of Hell - that would burn human beings and stones but will be unable to burn a fresh tree. Thus, its discussion became a means of mischief for them. These blind people failed to see that the Lord who can keep the sea worms alive in the fire; through whose command ostrich fowls eat burning coals: In Turkey towels were made from the skin of this worm, which would not burn in the fire, then is it difficult for Him to command the tree of salinity not to burn in the fire of Hell!

SECTION: 7

61. And when We commanded [134], angels to prostrate before Adam, then they prostrated except the Iblis. He said, 'shall I prostrate before him whom you have made of clay? [135]?

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ طِيْنًا ۚ﴿۶۱﴾

134. Prostration of respect which the angels performed before Hazrat Adam (On whom be peace) by placing their forheads on the ground before him. This was not a religious injunction because at that point in time no religious law of any Prophet had come. Also, Laws of Shariah on the earth are for human beings and not for angels. Also, this Sajda for Hazrat Adam (On whom be peace) was only performed once. If this was a religious command, then this type of Sajda would have been continued.

135. From this emerge a few issues:

1. To put your conjecture in opposition to Divine Command is infidelity and a practice of the devil.
2. Not respecting the inner Light of the Prophet, and to call him creation of sand or an ordinary human is the work of the devil.
3. Disobeying the command of Allah Almighty is impiety, and denying it is an act of infidelity.

62. He said 'see you, this whom you have honoured [136], above me, if you will grant me time till the day of judgement then I shall assuredly [137]. crush his children but a few [138].

قَالَ اَرَءَيْتَكَ هٰذَا الَّذِيْ كَرَّمْتَ عَلَيَّ ۫ لَئِنْ اَخَّرْتَنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَاَحْتَنِكَنَّ ذُرِّيَّتَهٗۤ اِلَّا قَلِيْلًا ﴿۶۲﴾

136. That you wanted to make me into a prostrator and Hazrat Adam (On whom be peace) into an object of prostration, yet I am a worshipper and Sufi of thousands of years, while Hazrat Adam (On whom be peace) has not yet started to worship.

137.Iblis mentioned about progeny because he knew that Hazrat Adam (On whom be peace) is a Prophet, and he had no power to mislead a Prophet or those from his progeny who would be Prophets and special saints. For this reason

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he said "*but a few*". It should be remembered that the devil is wreaking revenge of our Father (i.e. Hazrat Adam On whom be peace) on us. Therefore all of us should at no time be unmindful of him.

138. This tells us that not even the devil spoke lies in the presence of Allah Almighty. Whatever he wanted to do he said openly. Thus, the one who talks lies in front of Allah Almighty is worse than the devil.

63. He said, 'get away [139], therefore who so of them will follow you, then the recompense of all is Hell, a full punishment [140].

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُوْرًا ﴿۶۳﴾

139. "To get away" means to be away from My Mercy, My Paradise or from My Presence. You have been given the period of waiting until the first blowing of the Trumpet of the day of Judgement. From this we learn that sometimes even the prayer of an infidel too is accepted, in fact through the prayer of this devil, even his life span is increased. In a like manner the prayers of the sages can change the destinies of men, increase their life span, etc. If this devil's life span had been increased from before, he would not have prayed for it. In another place it has been said: "*You are given time*" (S7:V15), which tells us that his life span has been increased due to his prayer.

140. From this we learn two issues:

1. The devil too would be given punishment in Hell, and will experience the same type of pain which can be experienced by us through sand and stones.
2. Only those humans and jinns would be punished in Hell who had been obeying the devil. Thus, the minor children of the infidels would not be inmates of Hell.

64. And stagger whosoever of them you can with your voice [141], and mobilise against them your horsemen and your footmen and share with them in their wealth and their children [142], and promise them. And Satan does not promise them but with delusion [143].

وَ اسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَاَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجِلِكَ وَ شَارِكْهُمْ فِي الْاَمْوَالِ وَ الْاَوْلَادِ وَعِدْهُمْ ؕ وَ مَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿۶۴﴾

141. From this we learn that music and false misleading lectures are all voices of the devil, as well as his pedestrians and riders i.e his soldiers. Hazrat ibn Abbas (May Allah be pleased with him) said that any voice or sound which emanates without the wishes of the Almighty is the voice of the devil - whether they are in the songs and music, false sermons or incorrect commentaries of the Holy QUR'AAN.

142. Before eating any food or having cohabitation, if one does not recite BISMILLAH - the devil then has a hand in it. Similary, never name your boy *ABDUSH SHAMS*, etc.

143. To give the polytheists hope of salvation through infidelity and polytheism, the miserly Muslim hope of wealth through miserliness and hope of fame through extravagance are all promises of the devil.

65. No doubt those who are My bondsmen, you have no control [144]. over them. And your Lord is sufficient as their guardian [145].

اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ؕ وَكَفٰى بِرَبِّكَ وَكِيْلًا ﴿۶۵﴾

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144. This tells us that all the Prophets are innocent, and some saints are protected. Innocent is he who does not commit a sin, while protected is that being who can commit sin, but through Divine grace does not do so. Innocence is compulsory for prophethood, but protection is not obligatory for sainthood. Those who Allah Almighty wishes to protect will remain safe from sins e.g. the Rightly Guided Caliphs, etc.

145. That Allah Almighty will protect his chosen servants from all the deceptions of the devil.

66. Your Lord is He who speeds for you the ship in the sea, so that you may seek His Grace [146]. No doubt, He is Merciful towards you.

رَبُّكُمُ الَّذِیْ یُزْجِیْ لَكُمُ الْفُلْكَ فِی الْبَحْرِ لِتَبْتَغُوْا مِنْ فَضْلِهٖ ؕ اِنَّهٗ كَانَ بِكُمْ رَحِیْمًا ﴿۶۶﴾

146. This tells us that journey by sea is auspicious even if it is for religious or worldly affairs e.g. for Hajj or for business, etc. while it is forbidden if it is undertaken for no valid reason. Thus, there is no inconsistency in the Hadith and Holy QUR'AAN.

67. And when any trouble approaches you in the sea, then all whom they worshiped are lost [147]. except He. Then when He delivers you towards land, then you turn away your faces. And man is very ungrateful [148].

وَ اِذَا مَسَّكُمُ الضُّرُّ فِی الْبَحْرِ ضَلَّ مَنْ تَدْعُوْنَ اِلَّاۤ اِیَّاهُ ۚ فَلَمَّا نَجّٰىكُمْ اِلَى الْبَرِّ اَعْرَضْتُمْ ؕ وَ كَانَ الْاِنْسَانُ كَفُوْرًا ﴿۶۷﴾

147. When the polytheists of Arabia would experience adverse or unfavourable conditions at sea or were caught in a storm, they would pray to Allah Almighty alone and call upon Him for help and not their idols. After they would safely reach the shores they would once again indulge in polytheism. Reference in this verse is made to this action of theirs.

148. Instead of seeking the pleasure of Allah Almighty on receiving His favours they resort to deeds to displease Him. This fault is found in every negligent person, therefore the word *'the man'* is used in it, which includes negligent believers and the infidels.

68. Have you then become fearless of that He may cause you to sink [149], the shore of the land with you or send you a stone storm; then you will find no supporter for yourself [150]?

اَفَاَمِنْتُمْ اَنْ یَّخْسِفَ بِكُمْ جَانِبَ الْبَرِّ اَوْ یُرْسِلَ عَلَیْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوْا لَكُمْ وَكِیْلًا ۙ﴿۶۸﴾

149. Like Allah Almighty had Qaroon submerged in the earth. What it means is just as Allah Almighty had power of drowing you in the sea, He has the power to submerge you in the ground, land and sea, both are in His control. Everywhere and at all times you are under His control and totally dependent on His mercy. How foolish it is then to indulge in infidelity on land. Although this verse is addressed to the infidels, negligent people like us, too, need to take a lesson from it. Allah Almighty knows how to give and take back.

150 .Like He had sent them on the people of Hazrat Lut (On whom be peace). From these verses one cannot seek proof for possibility of a lie because after the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم there is a promise of withholding of the general

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punishment. Says Allah Almighty: "*And Allah is not one to chastise them, till you are in their midst*" (S8:V33). At certain specific times specific punishments can come, in fact, it will come. Thus there is no inconsistency in the verses.

69. Or have you become fearless of that He may carry you back in the sea for the second [151], time, then it is sent upon you a breaking storm blast then He may cause you to drown because of your infidelity, then you will not find anyone who may pursue against Us [152]?

اَمْ اَمِنْتُمْ اَنْ يُّعِيْدَكُمْ فِيْهِ تَارَةً اُخْرٰى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيْحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوْا لَكُمْ عَلَيْنَا بِهٖ تَبِيْعًا ﴿۶۹﴾

151. By making a journey by sea necessary for you and then you get trapped there. On what ground are you being disobedient to Allah Almighty? Wherever a person's death is determined he has to go there and on reaching the place he dies there. (I wish Allah Almighty can determine my death in Madina Muawwarah on Faith. Ahmad Yar).

152.In this verse their is a negation of the belief of the infidels about intercession. It was their belief that the intercession of the idols is a bluff or one being bullied because they have been surpressed by Allah Almighty. Believers had not conceded to such intercession, nor do they accept it nor will they ever be convinced about it.

70. And no doubt, We honoured the children of Adam [153], and got them ride in the land and sea [154], and provided them with clean things [155], and preferred them over many of Our creations [156].

وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ وَ حَمَلْنٰهُمْ فِي الْبَرِّ وَ الْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَ فَضَّلْنٰهُمْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ﴿۷۰﴾

153. From this emerge two issues:

1. That man is superior and noble in all creation, for this reason he is called the *'noblest creation'* Prophets and saints are found from the human race. It is man who has been blessed with fairest features, control over everything, the management affairs of the world and the Hereafter, intelligence and judgement. Everything is created for him.

2. In terms of humanity a sinner and an infidel is better than the other creation, although he himself is worse than an animal. The true state of a human is something else. Therefore, the infidels will not enter Hell in a human form.

154. To ride in the land means to ride on the animals in land, in trains motor cars, etc. in the boats and ships, etc. at sea. This is due to His mercy and power that He has made everything subservient and under control to man. Now it is the duty of man that he remains subservient to Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم. "*Everything is for us and we are for Allah Almighty*".

155. By this is meant lawful tasty physical bounties and spiritual nourishment. An ox works harder in a field - but he only receives grass and chaff, man's effort is less but he enjoys the grain, fruit, milk and butter. This is due to Divine favours.

156. Here the word *'many'* denotes all. Says Allah Almighty: i.e. "*most of them are liars*" (S26:V223). He said: "*And most all of them follow not but conjective*" (S10:V36). Hence the human species is superior to the angels because angels have intelligence but no lust,

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animals have lust but no intelligence, but human beings have both. There for Paradise is only for the humans, prophethood and sainthood and is found in human species (*Taken from Khazainul Irfaan*). Says Allah Almighty: "*And exalted you over the entire world in your time*" (S2:V47). Allah Almighty further states: "*And family of Imran from over the entire world*" (S3:V33).

SECTION: 8

يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍۢ بِاِمَامِهِمْ ۚ فَمَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ فَاُولٰٓئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ وَ لَا يُظْلَمُوْنَ فَتِيْلًا ﴿۷۱﴾

71. The day when We shall call every people with their leaders [157], then whosoever is given his record in his right hand, they shall read [158]. their records and their rights shall not be suppressed a single thread.

157. From this we learn that we should make a pious person our leader in the world, through Taqleed in Shariah and through Bai'at (taking Mureedi) in the path of Tareeqat (mystic way of life) so that our end will be with the pious. If he does not find a pious leader or guide then his guide would be Shaitaan. In this verse there is ample proof for Taqleed, Bait, Mureedi.

158. From this emerge two issues:

1. No one on the Day of Judgement will be illiterate, everyone will be able to read, even though some were ignorant in the world.
2. Everybody's language on that day would be Arabic, because the deeds are recorded in Arabic. However, it will not be necessary for anyone for its translation. In fact, the questions in the grave would also be in Arabic.

وَ مَنْ كَانَ فِيْ هٰذِهٖۤ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَ اَضَلُّ سَبِيْلًا ﴿۷۲﴾

72. And whosoever is blind in this world, he is blind in the Hereafter and even more astray from the way [159].

159. This means whose hearts were sealed in the world and did not accept guidance, he will be blind in the Hereafter too from seeing the path of salvation and paradise. In fact, there his blindness will be greater, because while in the world there was a possibility of obtaining guidance but this would not be possible in the Hereafter. Thus this verse does not contradict "*So today your sight is sharp*" (S50:V22). The outward eyes of everything on that day will be sharp.

وَ اِنْ كَادُوْا لَيَفْتِنُوْنَكَ عَنِ الَّذِيْۤ اَوْحَيْنَاۤ اِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهٗ ۖۗ وَ اِذًا لَّاتَّخَذُوْكَ خَلِيْلًا ﴿۷۳﴾

73. And indeed it was near that they would have seduced [160], you from Our Revelation sent to you [161], that you might relate something other than that towards Us, and if it would have been so then they would have certainly taken you as a fast friend.

160. Reason for its revelation:
One deputation from Banu Thakeef came to the Holy Prophet صلى الله عليه وآله وسلم and said if you accept our three conditions we will take an oath of allegiance to you. Firstly, we will not bow down in Salaah i.e. we will not perform Ruku and Sajda; secondly, although we will not worship our idols, but once a year we will do

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collection for sacrificial offerings to them; we will not break our idols with our own hands. In addition they also said that you should bestow a special honour upon us which was not accorded to anyone, and if any Arab were to enquire about it you should tell them that this was the injunction of Allah Almighty. The Holy Prophet صلی اللہ علیہ وآلہ وسلم rejected all this.
On this occasion the above verse was revealed in which the Holy Prophet's صلی اللہ علیہ وآلہ وسلم fortitude is praised. This tells us that Allah Almighty has blessed the Holy Prophet صلی اللہ علیہ وآلہ وسلم with natural fortitude.

161. This tells us that the infidels were near to taking a false step but the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not near to being seduced. It is for this reason that the plural form is used.

74. And if We had not kept you firm, then it was near that you would have inclined towards them a little [162].

وَلَوْلَآ اَنْ ثَبَّتْنٰكَ لَقَدْ كِدْتَّ تَرْكَنُ اِلَيْهِمْ شَيْـًٔا قَلِيْلًا ﴿۷۴﴾

162. By this is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not even near of ben-ding to their wishes, because it is made clear after "*if we had not*" i.e. if We had not kept you firm then you would have been near to bending to their seduction.

75. And if it would have been so, then We would have let you taste the double life and double death, then you would not have found any helper against Us [163].

اِذًا لَّاَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَ ضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ﴿۷۵﴾

163. This verse is so firm like the command of Allah Almighty "*If worst comes to worst had there been a son to the Most Affectionate, I would have worshipped first*" (S43:V81). Neither is their any possibility of Allah Almighty having a son nor its worship by the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Likewise, there was no possibility of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم nearness of inclination towards the infidels nor the possibility of worldly punishment coming near him. In that verse too there is the adverb if and here too the same adverb is used. From this we learn that the sin of the one knowing is severer than that of the person not knowing.

76. And undoubtedly, it was near that they might startle [164], from this land so they might take you out therefrom and if it had been so, then they would not have stayed after you but a little [165].

وَ اِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَ اِذًا لَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا قَلِيْلًا ﴿۷۶﴾

164. Reason for its revelation:
The polytheists of Arabia had made a concerted effort to banish the Holy Prophet out of Arabia, but due to the grace of Allah Almighty they were powerless to do this.This verse was revealed to show the above.

165. Because after the departure of the Prophet, Divine punishment comes. Similarly after the locality becomes empty of all believers it can cause the coming of Divine punishment.

77. The tradition of those whom We sent before you as messengers [166]. and you would not find Our law changing [167].

سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَ لَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ﴿۷۷﴾

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166. This means those people who banished their Prophet's out of their localities, they themselves were not given the opportunity to reside therein and were plunged into punishment.
167. It should be remembered that nobody can change the laws of Allah Almighty. Only if He wishes to change these to show His power that it can be done. Although the Makkans got the Holy Prophet صلی اللہ علیہ وآلہ وسلم out of the city, no punishment came upon them. In fact, many of them received guidance to accept Islam. This is the favour of Allah Almighty and the mercy of the Holy Prophet . That the fire did not burn Hazrat Ebrahim (On whom be peace) and the knife did not slaughter Hazrat Ismail (On whom be peace) are an example of changes in the laws of Allah Almighty which could not have been effected by anyone else.

SECTION: 9

78. Establish [168], prayer from the declining of the sun till the darkening of the night [169], and the Qur`aan of the dawn [170]. No doubt Angels are present in the Qur`aan of dawn [171].

أَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ الَّيْلِ وَ قُرْاٰنَ الْفَجْرِ ؕ اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا ﴿۷۸﴾

168. This means offer your Salaah regularly, correctly and with the presence of mind and heart. It should be remembered that offering Salaah is not attaining of perfection, but establishing it as a pillar of religion helps to achieve this. It is for this reason that the injunction of Allah Almighty at all places is to establish Salaah.
169. In this four Salaahs are included: Zohr, Asr, Maghrib and Esha, because all four of these are offered after Zenith until the last portion of the night.
170. By this is meant the Fajr Salaah. From this we learn that recitation of the Holy QUR'AAN in Salaah is obligatory. By mention of part is taken to mean the whole.
171. At the time of Fajr before the angels of protection and writers go, those of the day arrive on duty. Both these groups take part in Fajr Salaah. The angels of protection are sixty and writers are two. Sixty two angels are with every person. From this we learn that Salaah offered with the pious is good and the more we have of these the greater will be the reward of Salaah.

79. And offer Tahajjud [172], in some portion of the night, this is especially for you in addition [173]. It is near that your Lord may make you stand at a place where all shall praise you [174].

وَ مِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰۤى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿۷۹﴾

172.This means give up your sleep. HUJOOD is an Arabic word which indicates to leave or give up and TAHAJJUD is to give up sleep. From this we learn that Tahajjud Salaah can only be at night. You cannot perform Tahajjud Salaah after getting up from an afternoon nap because the words "from the night" are used. We further learn that to sleep a little before performing Tahajjud is a condition for this Salaah, as without sleep there can be no Tahajjud Salaah. A little nap after performing this Salaah, too, is Sunnat. The appropriate time for this Salaah is the last sixth portion of the night. Anyone who gets up from sleep without having performed Esha Salaah cannot perform his Tahajjud Salaah. Minimum Rakaats for it are two, and the maximum are twelve. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would perform eight Rakaats.
173. The truth of the matter is that Tahajjud

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specifically granted to the Holy Prophet صلی اللہ علیہ وآلہ وسلم of which all would be envious. From this we learn that people of greater rank should worship more. Also that the Holy Prophet's true position of Muhammad - the Praised one will rightfully be revealed at the Place of Mahmood because on that day the Holy Prophet صلی اللہ علیہ وآلہ وسلم will become Muhammad - object of praise of the Creator and the creation.

Salaah was obligatory upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم and upon the followers SUNNAT E MUAKKIDAH ALAL KIFAYA i.e. even if one person in the locality performs it, the rest of its people will be absolved of its obligation, but if no one performs it all the people will be guilty of omitting a Sunnah.

174. The Creator as well as all the creation. This is the very place from where the Holy Prophet صلی اللہ علیہ وآلہ وسلم will open the doors of the main intercession. This place is

وَ قُلْ رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِیْ مُخْرَجَ صِدْقٍ وَّ اجْعَلْ لِّیْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِیْرًا ﴿۸۰﴾

80. And submit like this, 'O my Lord, make me enter with a just entering [175] and make me go forth with a just going and grant me from yourself a helping control [176].

175. This means where I am to go should be with truth and from where I am to go out should be with honesty, exit from Makkah entry into Madina Munawwarah, go into the grave emerging from the grave on the Day of Judgement should be with dignity. Getting into worship and finishing from it should be with humility and fear of Allah Almighty (Tafseer Khazainul Irfaan). Whenever a believer decides to travel he should enter that place reciting this Dua.

176. Grant me such an army, servants, proofs with which I would be able to gain victory over the enemy from you. From this we learn that he with whom Allah Almighty is pleased, He appoints good helpers for him.

وَ قُلْ جَآءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿۸۱﴾

81. And say, 'Truth has come and the falsehood has vanished [177]. Undoubtedly the falsehood was certain to vanish [178].

177. This means through the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم light came and darkness vanished, Islam came and infidelity disappeared; The Holy QUR'AAN came and Shaitaan vanished; good came and evil disappeared; guidance came and heresy vanished. But all this happened through the blessed presence of this glorious Groom, all this beauty and verdure is due to his auspicious existence. All this is brought by him صلی اللہ علیہ وآلہ وسلم.

178. On the day of Conquest of Makkah when the Holy Prophet صلی اللہ علیہ وآلہ وسلم entered the sacred Ka'bah a whip was in his blessed hand. He recited this verse and pointed towards an idol at which it would fall, though all these idols were fixed in iron and tin. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself is truth. Those who become linked to the Holy Prophet صلی اللہ علیہ وآلہ وسلم are the embodiment of truth and those who are not linked with him are the embodiment of falsehood. Any Salaah which is not linked with the Holy Prophet صلی اللہ علیہ وآلہ وسلم such a prayer is not valid and if worldy affairs become linked with him, they are on truth.

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82. And We send in the Qur`aan that which is healing [179]. and a mercy to the believers and it adds loss only to the unjust [180].

وَ نُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّ رَحْمَةٌ لِّلْمُؤْمِنِیْنَۙ وَ لَا یَزِیْدُ الظّٰلِمِیْنَ اِلَّا خَسَارًا ﴿۸۲﴾

179. Spiritual cure because spirit is the thing of a world of matter. Its nourishments and remedies should be of the same world. e.g. the body is a thing of the world of creations, its nourishments and remedies too are from the same world. Because the injunctions of the Holy QUR'AAN and Possessor of the Holy QUR'AAN صلی اللہ علیہ وآلہ وسلم are of the world of matter, therefore they are spiritual nourishment. If you recite the entire QUR'AAN and blow on the impure clothes, they will not become pure. If the impurity is of this world then the water to clean it must also be of the same world. Even if the infidel is bathed in seven oceans he will still remain impure. Only recitation of the Kalimah with sincerity will make him pure. This is because the impurity of infidelity is of that world therefore the water to purify it should also be of that world. It could also mean the Holy QUR'AAN is a remedy for all the outer and inner diseases. Therefore its blowing, its Ta'weez locket, etc. are permissible.

180. Observe, even today some people do not eat the food on which the Holy QUR'AAN is recited. For them the Holy QUR'AAN had indeed become a means of loss.

83. And when We bestow a favour on man, he turns away his face and moves far away towards himself, and when evil touches him then he becomes disappointed [181].

وَ اِذَاۤ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَ نَاٰ بِجَانِبِهٖۚ وَ اِذَا مَسَّهُ الشَّرُّ كَانَ یَـُٔوْسًا ﴿۸۳﴾

181. From this we understand that to forget Allah Almighty in our times of comfort, and making lengthy Duas when in difficulty and becoming despondent when there is a delay in their acceptance are all signs of an infidel or a negligent person. Believers should make sure that they remain pure of these three faults. It should be remembered that here the word man denotes an infidel or negligent person.

84. Say, 'They all act in their own manner. Then your Lord knows who is best guided.

قُلْ كُلٌّ یَّعْمَلُ عَلٰى شَاكِلَتِهٖؕ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِیْلًا۠ ﴿۸۴﴾

SECTION: 10

85. And they ask you about the spirit. Say, 'The spirit is a thing in the command of my [182]. Lord and you did not receive the knowledge but a little[183].

وَ یَسْــٴَـلُوْنَكَ عَنِ الرُّوْحِؕ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّیْ وَ مَاۤ اُوْتِیْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِیْلًا ﴿۸۵﴾

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182. By this is meant that the soul is the creation of the world of matter and you are of the physical world. Therefore you are unable to understand its true nature (*Tafseer ibn Arabi*). The infidels of Quraish went to the Jewish scholars and said teach us a plan through which we would be able to say to the Holy Prophet صلی اللہ علیہ وآلہ وسلم that he is false. Those scholars asked them to put three questions to the Holy Prophet صلی اللہ علیہ وآلہ وسلم; 1. the events of People of the Cave; 2. the incident of Zulqarnain; 3. The truth about the soul. Even if he gives answers to all three questions he is still not the true Prophet; if he does not give replies to all three questions he is still not the true prophet. If he gives replies to the first two and does not answer the third, then he is a true Prophet. Thus they came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and asked these three questions. The Holy Prophet صلی اللہ علیہ وآلہ وسلم answered the first two in great detail, but he did not describe the true nature of the soul.

183. This means oh you inquirers, it is you who have been given less knowledge and not me. Allah Almighty has provided me with a great deal of knowledge. Soul itself has been created from the light of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. So how can he not have knowledge about it. For the details about the knowledge of the soul consult our book JAA-AL-HAQ.

86. And if We pleased, We could take away [184], that We have revealed to you, then you would have found none to plead for you before Us.

وَ لَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِیْٓ اَوْحَیْنَآ اِلَیْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَیْنَا وَكِیْلًا ﴿۸۶﴾

184. This could have been done by erasing the Holy QUR'AAN from its pages and your hearts, as would be the case just before Qiyamat takes place.

87. But mercy [185]. from your Lord. Undoubtedly His grace to you is greater [186].

اِلَّا رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّ فَضْلَهٗ كَانَ عَلَیْكَ كَبِیْرًا ﴿۸۷﴾

185. Allah Almighty through His blessings and kindness has taken upon Himself to preserve and protect the Holy QUR'AAN until Qiyamat. Just before Qiyamat takes place it would be erased from its pages and the hearts of Huffaaz. From this we learn that the knowledge of the Holy QUR'AAN and its memorisation is achieved through the great bounty of Allah Almighty.

186. In that Allah Almighty has made you the leader of all His Prophets, revealed the Holy QUR'AAN upon you. bestowed upon you the honour of being the chief intercessor, continued the process of creating Ulama (scholars) and saints in your religion until the Day of Judgement. Who is there who can understand your greatness in the true sense of the word!

88. Say you, 'If the men and Jinn all agree together to bring the like thereof, they would not be able to bring the same and even if in them one may be a helper of the other [187].

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَ الْجِنُّ عَلٰٓی اَنْ یَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا یَاْتُوْنَ بِمِثْلِهٖ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِیْرًا ﴿۸۸﴾

187.Reason for its revelation: The polytheists of Arabia had said that if we

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want to we can produce the like of the Holy QUR'AAN. Here this claim is refuted. If man cannot produce anything like the sun and the moon, then how would he produce anything like the Holy QUR'AAN? Thus, these Arabs made every possible effort to do this but they could not succeed in producing even one verse like that of the Holy QUR'AAN. It should be remembered, here that even the angels are included in the concept of jinn because they too are invisible to the eye (Tafseer Roohul Bayaan).

89. And undoubtedly We have in this Qur`aan described [188], every kind of sayings in various ways, then most of the men accepted nothing but being ungrateful.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ۫ فَاَبٰۤى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿۸۹﴾

188. Here the word 'sayings' denotes strange, curious and marvellous meanings, their proofs, previous happenings, to instil fear, to give glad tidings, etc. Because the nature of human beings is different and the Holy QUR'AAN has come for all mankind, therefore it should include everything. Imaam Ja'fer ibn Mohammad Saadique says that the text of the Holy QUR'AAN is for mankind in general, but its implied meanings and hints are for the specific people, its subtleties are for the saints and its truths are for the Prophets. Hazrat Maulana Rumi says: The Holy QUR'AAN in its visible form is for four types of people: Its visible text is for someone else, its concealed meanings are for someone else.

90. And they shall say, 'We shall never believe you until you cause a spring to gush forth for us from the earth' [189].

وَ قَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ﴿۹۰﴾

189. Reason for its revelation:
When the leaders of the Quraish became totally frustrated, because they were incapable of opposing the Holy QUR'AAN, they gathered outside the Holy Ka'bah and asked the Holy Prophet صلى الله عليه وآله وسلم to come there. They then said that today we have called you for a decisive talk. If you so desire we are prepared to give you wealth, a beautiful wife, kingship of Arabia, if you are suffering from any mental ailment we are prepared to provide you with the best treatment. On hearing this the Holy Prophet صلى الله عليه وآله وسلم replied: "*I do not desire any of these things but that you believe in the Oneness of Allah Almighty and accept me as His True Messenger. In this lies your safety. If not, I will bear your persecutions with patience and wait for Divine decision in this matter*". To this they said: Well, if you are a true Prophet then let four rivers flow in Makkah, let the mountains clear the jungles of Makkah, bring our forefathers back to life so that they can testify to your Prophethood or let an angel come down to testify on your behalf, or at least let there be excellent gardens and treasures of gold and silver in your possession. Omayyah added that I will only bring faith in you if you can reach the sky through a long ladder, and then bring from there such a book which we would be able to read. In response to their nonsensical demands this blessed verse was revealed (*Tafseer Khazainul Irfaan*). This tells us that demanding a miracle for the sake of confrontation is the way of the infidels, but requesting it for the sake of Faith is permissible.

91. 'Or you have a garden of date

اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّ عِنَبٍ

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فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِیْرًا ﴿۹۱﴾

palms and vines, then you cause springs to gush forth.

اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَیْنَا كِسَفًا اَوْ تَاْتِیَ بِاللّٰهِ وَ الْمَلٰٓىٕكَةِ قَبِیْلًا ﴿۹۲﴾

92. Or you may cause [190], the heavens to fall upon Us in pieces as you have asserted, or bring Allah and the Angels as surety' [191].

190. You have said that the heaven will fall at the time of Qiyamat. So let it fall today.

191. Who can verify about you in our presence.

اَوْ یَكُوْنَ لَكَ بَیْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِی السَّمَآءِؕ وَ لَنْ نُّؤْمِنَ لِرُقِیِّكَ حَتّٰى تُنَزِّلَ عَلَیْنَا كِتٰبًا نَّقْرَؤُهٗؕ قُلْ سُبْحَانَ رَبِّیْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ﴿۹۳﴾

93. Or you have a house of gold or you ascend up in heaven and we shall never believe even after your ascending up until you send down to us a book that we may read [192]. Say you, 'Glory be to my Lord, who am I, but a being sent by Allah' [193].

192. In that an angel should appear before us and gives a completed book to you i.e. we should be able to see the angel as well as him handing the book over to you. This entire nonsensical talk was spoken without any intention of bringing faith but rather for the sake of amusement and jest. Even if these demands were fulfilled they would not have declared faith.

193. The purpose of this answer is not to show that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was incapable of fulfilling any of these demands, but rather to show that your demands are unacceptable because after having seen any of these miracles, if you still fail to declare faith then you will be destroyed as is the Divine practice. This means the Holy Prophet صلی اللہ علیہ وآلہ وسلم had the power to perform all these miracles, but was not given the permission to show these to them. The fire did not burn Hazrat Ebrahim (On whom be peace), the knife did not slaughter Hazrat Ismail, simply because they were not given the permission to act. Such is the nature of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم power that he made the stones to recite the Kalima, let fountains of water flow from his blessed fingers, many times angels appeared before the Holy Prophet صلی اللہ علیہ وآلہ وسلم whom the Companions, too, had seen. In short, not to do is not the same as unable to do. It should be remembered that if the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself says that he is a human, it is his high degree of excellence, but if we say this to claim equality with him, we would go out of the fold of Islam. Prophets have called themselves cruel and in error out of their humility, but we have no right to use such words for them.

SECTION: 11

وَ مَا مَنَعَ النَّاسَ اَنْ یُّؤْمِنُوْۤا اِذْ جَآءَهُمُ الْهُدٰۤى اِلَّاۤ اَنْ قَالُوْۤا اَبَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا ﴿۹۴﴾

94. And what prevented [194], men from believing when the guidance came to them, but this that they said, 'Has Allah sent down a man as a messenger?' [195].

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194. This tells us looking upon the human nature or human weakness of Prophets will stand as an obstacle for our faith. Those who only looked at Muhammad bin Abdullah remained infidels eg. Abu Jahl, but those who say Hazrat Muhammadur Rasoolullah became Companions, e.g. Abu Bakr Siddique (May Allah be pleased with him)

195. This means that how is it possible that Allah Almighty should send a mere human being as a prophet. He should have sent an angel or at least a jinn for this work. Just look at the foolishness of these idiots, that they were expressing astonishment at the man being human, yet they were accepting wood and stones as their deities.

95. Say you, 'If there would have been angels in the earth walking about in peace [196], then We would have certainly sent down an angel as a Messenger to them [197].

قُلْ لَّوْ كَانَ فِي الْاَرْضِ مَلٰٓىِٕكَةٌ يَّمْشُوْنَ مُطْمَىِٕنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ مَلَكًا رَّسُوْلًا ﴿۹۵﴾

196. It should be remembered that some angels are found on the earth but they do not dwell there. Their true place is the invisible world, therefore "walking about in peace" is used here. The stay of angels on the earth is like how officers and police from different areas are assigned to another area for the purpose of surveillance. Thus there is no inconsistency in the verse, because the presence of angels on the earth is proven from Hadith Shareef.
197. This means that had the earth been inhabited by angels as is found in the case of human beings, then the prophet sent would have been an angel. Because prophets are sent for the purpose of propagation, only that person can preach to the people who is able to speak their language and understand their habits and customs, can understand their joys and sorrows. And this can only take place if the prophet is of their genesis or origin. It is rather surprising that these infidels were regarding the angels superior to human beings. For this reason they were saying, why had an angel not come as a prophet? In reality, a human being is superior to an angel. It is the angels who prostrated to man, and not vice versa.

96. Say you, 'Sufficient is Allah as a witness for me and you [198], undoubtedly He knows and sees His bondsman [199].

قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَ بَيْنَكُمْ ؕ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا ﴿۹۶﴾

198. From the miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the recitation of the Kalima by inanimate objects, the obedience of the sun and the moon to the command of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are all examples of the testimony of Allah Almighty. A further example of this is the continuation of the beloved servants of Allah Almighty being true believers until the Judgement Day.
199. The demands of these infidels too point out who was on the true path, who was gone astray, on what condition would a particular person die, are signs of their wretched end.

97. And he whom Allah guides, he is on the straight path, and he whom He leads astray, then you will find no supporter for them but Him [200]. And

وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَ مَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ

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دُوْنِهٖ ؕ وَ نَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ عَلٰى وُجُوْهِهِمْ عُمْيًا وَّ بُكْمًا وَّ صُمًّا ؕ مَاْوٰىهُمْ جَهَنَّمُ ؕ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ﴿۹۷﴾

We shall raise them on the day of Resurrection on their faces, blind, dumb and deaf [201]. Their abode is Hell. Whenever it will become to be extinguished, We shall make it to blow in flames vigorously' [202].

200. From this we learn that for the believers Allah Almighty has appointed helpers in this world and the Hereafter, because the absence of helpers is the punishment for the infidels. We further learn that only those derive benefits and blessings from the Holy QUR'AAN and Hadith in whose hearts Allah Almighty has planted the seed of guidance. The Holy QUR'AAN and Hadith are the downpours of mercy.

201. This tells us that on Judgement Day the conditions of the heart will be unfolded upon the various parts of the body. Those whose hearts were blind in the world, their eyes will be blind in the Hereafter, those whose heart were deaf here, there ears will be deaf there. But this will be during the early part of Judgement Day. Thereafter, everyone will be given sharp ears and eyes. Says Allah Almighty: "*We have removed from you the covering, so today your sight is sharp*" (S50:V22). So to say, from the grave he will go blind and deaf for his reckoning and after reaching there he will gain his sight. Thus there is no inconsistency in the verses. In different verses times are mentioned.

202. So that after this despondency will become a means of great difficulty for the infidels because they would be hoping that the fire of Hell would become cool. But the vigorous flaming of the fire again will sink their hopes.

ذٰلِكَ جَزَآؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَ قَالُوْۤا ءَاِذَا كُنَّا عِظَامًا وَّ رُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿۹۸﴾

98. This is their punishment because they rejected [203], Our signs and said, 'When shall we become bones and broken particles, then shall we really be raised up as a new creation?' [204].

203. This tells all these punishments are for the infidels. The nature of punishment for the believers will be different, no matter how severe a sinner he may be. It should be remembered that rejection of one verse is rejection of all the verses. Similarly rejection of one attribute of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not only rejection of the Holy QUR'AAN, but of all the revealed Books.

204. By this is meant you will be raised to life once again in a different manner, without a sperm, but from just sand. And the nature of this body would be different to that. How is this possible? This question of the infidels was not for the purpose of genuine enquiry but for the purpose of rejection and ridicule.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ قَادِرٌ عَلٰۤى اَنْ يَّخْلُقَ مِثْلَهُمْ وَ جَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ ؕ فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ﴿۹۹﴾

99. And whether they see not that Allah made the heavens and the earth [205], that He can make the like [206], of them, and He has appointed for them a term in which there is no doubt [207]. But the unjust refuse to accept but they are ungrateful.

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205. This means without any matter or any example. If Allah Almighty can do this then is it difficult for Him if He creates you without any sperm?

206. It should be remembered that on the Day of Judgement the original limbs of the human body would be the same as those when he was in the world. Likwise, his soul too will be the same. However the component parts will be different. From this reason the infidels who are white here would be black there, and the believers who are black here would be white there. The bodies of the infidels would be very big there, hence the word 'like them' is used here. The soul and the limbs in terms of originality will be the same, but in terms of component parts, it will be different in resemblance.

207. Everything has a determined time. Illness, cure, success, acceptance of prayer will all take place on their time. One should not make haste for acceptance. Pray to your Lord, but do not give advice to Him. In the same way the demand by the infidels to the Prophets to let the punishment come immediately was before its time.

100. Say you, 'If you had been the owners of the treasures of the mercy of my Lord, you would have surely held it back because of fear of spending [208]. And man is a great miser [209].

قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَةِ رَبِّيْٓ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ؕ وَ كَانَ الْاِنْسَانُ قَتُوْرًا ﴿۱۰۰﴾

208. By this is meant oh infidels if you had become the owners of the bounties of Allah Almighty, you would not give a dime to anyone but rather spend everything on yourselves, and this expenditure, too, you have done with great caution so that it does not get depleted. Allah Almighty has made our Holy Prophet صلی اللہ علیہ وآلہ وسلم the owner of all His bounties. Says Allah Almighty: "*O beloved Rasool We have bestowed upon you an abundance of good*" (S107:V1), and the Holy Prophet صلی اللہ علیہ وآلہ وسلم says: "I have been given the keys of the treasures of the world". He further says: "If I so desire, the mountains of gold would walk with me". Thus this verse is addressed to the infidels from which the Holy Prophet صلی اللہ علیہ وآلہ وسلم is excluded. Therefore this verse cannot serve as a proof to show that the Messenger of Almighty Allah had no power or authority over the bounties of Allah Almighty.

209. Here the word '*man*' denotes an infidel, a negligent and miserly man, not all the men. The generosity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is unequalled in the entire world.

SECTION: 12

101. And undoubtedly we gave nine clear signs [210], to Musa, then ask the children of Israel; when he came to them, then Firawn said to him, 'O Musa! In my opinion you have been hypnotised' [211].

وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍ بَيِّنٰتٍ فَسْئَلْ بَنِيْٓ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّيْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا ﴿۱۰۱﴾

210.From these some were miracles and some were punishments which were sent to the Pharoah as indirect miracles e.g The staff, The Bright Hand, the disappearance in the stuttering and stammering of the blessed tongue, the opening of the sea, the storm, the coming of the locusts, frogs, lice, blood etc.

211. This means oh Israelites when Pharoah has called Hazrat Musa (On whom be peace) by this, so if you call the Holy Prophet

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102. He said, 'You know well that none sent these down except the Lord of the heavens and the earth [212], as opener of the eyes of the heart, and in my opinion, O Firawn, You are necessarily to be ruined' [213].

قَالَ لَقَدْ عَلِمْتَ مَآ اَنْزَلَ هٰٓؤُلَآءِ اِلَّا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ بَصَآئِرَ ۚ وَ اِنِّیْ لَاَظُنُّكَ یٰفِرْعَوْنُ مَثْبُوْرًا ﴿۱۰۲﴾

212. From this we learn that Pharoah knew in his heart that Hazrat Musa (On whom be peace) was a Prophet, but verbally he rejected this, just as Shaitaan knew about the Prophethod of Hazrat Adam (On whom be peace), and Abu Jahl knew about the prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Pharoah had already seen Mosaic miracles when Hazrat Musa (On whom be peace) was still a child.
213. Here the word '*opinion*' is used to mean certainty. This tells us that the Prophets are fully aware of every person's end. Hazrat Musa (On whom be peace) had already informed Pharoah of his ruin, and that he will not receive Divine guidance to accept faith. The same happened as predicted. It should be remembered that the death of a person on obedience and villainy is part of the FIVE BRANCHES OF KNOWLEDGE which is taught by Allah Almighty to His Prophets. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم had informed that Hazrat Abu Bakr Siddique is from the inmates of Paradise, Hazrat Imaam Hussain (May Allah be pleased with them) is from Paradise, so and so will be an inmate of Hell, etc.

103. Then he desired to oust [214]. them from the land then We drowned him and all his associates [215].

فَاَرَادَ اَنْ یَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ فَاَغْرَقْنٰهُ وَ مَنْ مَّعَهٗ جَمِیْعًا ﴿۱۰۳﴾

214. This means that Pharoah wanted to annihilate Hazrat Musa (On whom be peace) and his followers from the surface of the earth. If he merely wanted to see them banished from Egypt, that they had done by leaving Egypt, yet Pharoah went in pursuit of them when they were leaving Egypt because he wanted to destroy them altogether.
215. Those men of Pharoah who were infidels were drowned, while some of the Qibtees who had accepted faith were saved. Mention of this is made in the Holy QUR'AAN صلی اللہ علیہ وآلہ وسلم as a magician it is not beyond you because it is the ancient habit of the infidels.

104. And We said to the children of Israel after him, 'dwell [216], in this land, then when the promise of the Hereafter will come, We shall bring you all rolled together [217].

وَّ قُلْنَا مِنْۢ بَعْدِهٖ لِبَنِیْۤ اِسْرَآءِیْلَ اسْكُنُوا الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِیْفًا ﴿۱۰۴﴾

216. This means land on which Divine punishment had not come is permissible to inhabit. Pharoah was taken out of Egypt and then drowned. Otherwise, just to stop in the land which has been subjected to Divine punishment is prohibited, let alone inhabiting it. By this land is either meant Syria, or both Egypt and Syria.
217. This means the pious and the sinners, the believers and the infidels will all be gathered on the Day of Judgement together. Thereafter they would be sifted out. SaysAllah Almighty: "*And today he separates you, oh you culprits*" (S36:V59).

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وَ بِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ ؕ وَ مَاۤ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِیْرًا ﴿۱۰۵﴾

105. And We sent down the QUR`AAN with truth and it has come down [218]. for truth and we have not sent you down but as a bearer of glad tidings and as a Warner [219].

وقف لازم

218.It came down in exactly the same way as Allah Almighty had revealed it. No change had taken place on the way. So, it has reached us just the way it was revealed. From this we learn that Hazrat Jibraeel, the Holy Prophet صلی اللہ علیه وآله وسلم and the Noble Companions are all the personification of trust and honesty. The following verse: "*And We sent down QUR'AAN with Truth and it has come down for truth*" (S17:V105), is a cure for every ailment. Keep your hand on the place of ailment and recite this verse then blow on it, if Allah Almighty wills, the person will be cured. This Dua was taught by Hazrat Khizr (On whom be peace) to Hazrat Muhammad bin Samaak (On whom be peace) (*Tafseer Roohul Bayaan*).

219.This means you are not responsible for their guidance, nor will he be questioned about it on the Day of Judgement. Says Allah Almighty: "*And you shall not be questioned about the inmates of Hell*" (S2:V119). Thus, this does not mean that you have not been given any authority. The Holy Prophet صلی اللہ علیه وآله وسلم with the permission of Allah Almighty is empowered to do things.

وَ قُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى مُكْثٍ وَّنَزَّلْنٰهُ تَنْزِیْلًا ﴿۱۰۶﴾

106. And We sent down the Qur`aan in pieces so that you may read it to mankind at intervals and We sent it down gradually bit by bit [220].

220.From this verse we learn a few issues:
1.The slow revelation of the Holy QUR'AAN is for the purpose of man's learning. The Holy Prophet صلی اللہ علیه وآله وسلم was already fully conversant with all its injunctions, as is seen from "*to mankind*" The Holy Prophet صلی اللہ علیه وآله وسلم was the practicer of the Holy QUR'AAN prior to commencement of his Prophetic. mission.
2.The Holy Prophet's صلی اللہ علیه وآله وسلم method should be emulated in the recitation of the Holy QUR'AAN. Do not invent your own rules of Tajweed.
3.The Holy QUR'AAN should be recited slowly and with pauses.
4.Just as the rules of recitation of the Holy QUR'AAN have been received from the Holy Prophet صلی اللہ علیه وآله وسلم similarly its mystical meanings and interpretation would be obtained from him. Interpretation through ones own opinion is totally prohibited. For further investigation of this consult our Tafseer Naeemi and the introduction to JAA-AL-HAQ.

قُلْ اٰمِنُوْا بِهٖۤ اَوْ لَا تُؤْمِنُوْا ؕ اِنَّ الَّذِیْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖۤ اِذَا یُتْلٰى عَلَیْهِمْ یَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ۙ ﴿۱۰۷﴾

107. Say you, 'Believe in it or believe in it not [221]. Certainly those who got knowledge before it was sent down do fall in prostration on their faces when it is recited to them [222].

221.In this verse the infidels are not given the right for infidelity in fact, Allah Almighty has made His and His Prophet's صلی اللہ علیه وآله وسلم independence known i.e. We will not benefit, if you accept faith, neither will your infidelity harm Us in any way. It is you who will either benefit or lose out through it.

222.From this we learn that the scholars of the People of the Book were from before hand awaiting the coming of the Holy Prophet

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صلی اللہ علیہ وآلہ وسلم and acknowledged the revelation of the Holy QUR'AAN. Thus, after seeing the Holy Prophet صلی اللہ علیہ وآلہ وسلم and listening to the Holy QUR'AAN they accepted faith e.g. people like Hazrat Abdullah ibn Salaam etc. Therefore, oh believers you too should prostrate to emulate their practice. This Sajdah was either a Sajdah of gratitude or a Sajdah of Divine Grandeur.

108. And they say 'Glory be to our Lord, undoubtedly the promise of our Lord is always fulfilled' 223.

وَّيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَآ اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ﴿۱۰۸﴾

223.This means the promise which was made in Our revealed Books has been fulfilled through the coming of the Final Prophet (Peace be upon him) and the revelation of the Holy QUR'AAN. And thus Our Books were proven true.

109. And they fall down on their faces weeping, and this Qur`aan increases them in humble submission 224.

وَ يَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَ يَزِيْدُهُمْ خُشُوْعًا ﴿۱۰۹﴾ السجدۃ

224.From this emerge two issues:
1.It is Sunnah to cry when listening to the recitation of the Holy QUR'AAN.
2.The recitation of the Holy QUR'AAN brings about softness and humility in the heart.

110. Say you, 'Call upon Him saying Allah or saying The Most Affectionate 225, whichever you call upon him, all these are his good names 226, and neither offer your prayer with loud voices 227. nor with low voices and seek a way in between.

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّامَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَ لَا تَجْهَرْ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿۱۱۰﴾

225.Reason for its revelation:
Once the Holy Prophet صلی اللہ علیہ وآلہ وسلم performed a lengthy Sajdah in which he was repeatedly saying *YA ALLAH YA RAHMAAN* - Oh Allah! Oh the Most Merciful! On hearing this, Abu Jahl babbled that we are being prohibited from worshipping two deities, but he is calling upon two Gods. In refutation of it, this verse was revealed in which it is told that though the names are two, the possessor of the name is One.

226.Even more than ninety nine names whose meanings are extremely pure and exquisite. Because the needs of the seeker were different, therefore the qualitatives name of Allah Almighty too become different so that every beggar asks for his needs by calling upon His appropriate name in his Dua. From this we learn that it is prohibited to remember Allah Almighty through unsuitable names. Do not call Him as Raam, Prabhoo, Parmatma, etc. It should be remembered the word KHUDA is not the name of Allah Almighty but its synonym just as Nourisher and Sustainer are the synonyms of *KHALIQ*, and saying this is permissible.

227.Thus, it is prohibited to lead the Salaah on the loudspeaker because a loudspeaker emits sound louder than it is required which is prohibited in Salaah. Likewise, when the followers are fewer in number, the Imaam should recite the Qira't very loudly.
Reason for its revelation: When the Holy Prophet صلی اللہ علیہ وآلہ وسلم would recite the Qir'at aloud in salaah, the infidels would on

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hearing this hurl words of abuse at Allah Almighty. In response, this verse was revealed. Thus even today the believers recite the Qira't silently in Zohr and Asr Salaah as a reminder about the helplessness of the believers of that time.

111. And say, 'All Praise is due to Allah Who has no son [228], and no partner [229], in His Kingdom and He has no supporter [230], because of any weakness and proclaim His Greatness Magnifying [231].

وَ قُلِ الْحَمْدُ لِلّٰهِ الَّذِیْ لَمْ یَتَّخِذْ وَلَدًا وَّ لَمْ یَكُنْ لَّهٗ شَرِیْكٌ فِی الْمُلْكِ وَ لَمْ یَكُنْ لَّهٗ وَلِیٌّ مِّنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِیْرًا۠ ﴿۱۱۱﴾

228.As was said by the polytheists of Arabia, the Christians and the Jews. The polytheists called the angels as the daughters of Allah Almighty, while the Jews were calling Hazrat Uzair (On whom be peace), and Christians were calling Hazrat Isa (On whom be peace) as the son of God.

229.As is the belief of the polytheists of Arabia and India. The Zorastrians believed that YAZDAAN is the creator of everything good, and AHARMAAN is the creator of everything evil. The belief of the Mo'tazilla sect is that every person is the creator of his own deeds. All these are means of making association in Kingdom.

230.In it refutation is made of these polytheists who were holding such beliefs that Allah Almighty enlisted the help of some because He is unable to take care of the management of the entire universe i.e. He is weak (Allah forbid!). In terms of Islamic beliefs, Allah Almighty has bestowed friendship out of honour on some of His servants e.g. the angels have been given the management of the world; and not out of weakness.

231.Recite the glory of Allah Almighty (*ALLAHO AKBAR*) in Salaah and out of Salaah. It is stated in a Hadith Shareef that Allah Almighty loves the following FOUR words: 1. *LA ILAHA ILLALLAH*; There is no god but Allah: 2. *ALLAHO AKBAR*; Allah is the Greatest: 3. *SUBHANALLAH*; Allah be praised: 4. *ALHAMDOLILLAH*; All praise is due to Allah. Some Sheikhs of the Qadiri order recite after every Salaah the verse from *WA QULIL HAMDO LILLAHI* till the end aloud and recite Takbir loudly.

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ایاتھا ۱۱۰ ۱۸ سُوْرَةُ الْكَهْفِ مَكِّيَّةٌ ۶۹ رکوعاتھا ۱۲

SURAH AL-KAHF (THE CAVE) (MAKKAN)
Revealed before Hijrah 110 V : 12 S 1577 Words , 6360 Letters

SECTION 1

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

اَلۡحَمۡدُ لِلّٰہِ الَّذِیۡۤ اَنۡزَلَ عَلٰی عَبۡدِہِ الۡکِتٰبَ وَ لَمۡ یَجۡعَلۡ لَّہٗ عِوَجًا ؕ﴿۱﴾

1. All praise to Allah who sent down the book upon his bondsman [1], and has not put therein any crookedness[2].

1.From this, two issues emerge:
1.The revelation of the Holy QUR'AAN on the Holy Prophet صلی اللہ علیہ وآلہ وسلم by Allah Almighty is a high degree of perfection of Divine phenomenon. Therefore, He has revealed Himself through the medium of this quality.
2.The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the perfect and absolute servant of Allah Almighty, and this absolute slavehood is the highest praiseworthy quality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The rest of the creation is the fettered or confined slaves of Allah Almighty (*Roohul Mu'ani*). It is for this reason that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is Allah Almighty's true servant. The rest of the creation is dependent on him, and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is dependent on Allah Almighty.
2.Neither is there any flaw or shortcoming in this passage of the Holy QUR'AAN, nor is there any contradiction in its meaning, neither are its prophecies false, nor is there any discrepancy in its subject matter.

قَیِّمًا لِّیُنۡذِرَ بَاۡسًا شَدِیۡدًا مِّنۡ لَّدُنۡہُ وَ یُبَشِّرَ الۡمُؤۡمِنِیۡنَ الَّذِیۡنَ یَعۡمَلُوۡنَ الصّٰلِحٰتِ اَنَّ لَہُمۡ اَجۡرًا حَسَنًا ۙ﴿۲﴾

2. The book of justice that may warn [3]of severe punishment from Allah, and that may give the believers who do good deeds the glad-tidings that for them[4] there is a good reward.

3.Either this Book or the Holy Prophet صلی اللہ علیہ وآلہ وسلم should instill fear in the infidels, or the negligent people about the punishments of this world or the Hereafter.
4.It should be remembered that the Holy QUR'AAN is the giver of glad tidings to the pious believers, and a binder of hope for the sinful believers. Says Allah Almighty: "*Despair not of the mercy of Allah*" (S39:V53) Therefore, the restriction of good deeds is correct. In the terminology of the Saints, good deeds are those, which are performed for gaining the pleasure of Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم. Thus, Salaah offered for show is a bad act, while eating, drinking, sleeping and remaining awake for the pleasure of Allah Almighty is piety.

مّٰکِثِیۡنَ فِیۡہِ اَبَدًا ۙ﴿۳﴾

3. In it they shall abide forever.[5]

5. From this we learn that no person who enters Paradise will have his reward taken away from him.

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4. And that it may warn those who say, Allah has taken those for himself[6].

وَّ يُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ﴿۴﴾

6. These are the Christians, Jews and polytheists of Arabia. In this verse, mention of the specific is followed by that of the common people.

5. They have no knowledge about it nor their forefathers[7]. What a monstrous word it is. That comes out [8]. from their mouths. They are merely telling a lie

مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّ لَا لِاٰبَآىِٕهِمْ ؕ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ﴿۵﴾

7.Here, the word '*knowledge*' does not mean to know, but to have knowledge of things that represent truth. To know about wrong things is called compound ignorance. Thus, no objection can be raised at the verse.

8. Because saying such a thing necessitates the belief that Allah Almighty is transitory, is helpless, dependent, resembles creation and has an associate, etc. (God forbid). Thus, to believe of Him having children is the cause of severest infidelity.

6. Then haply you will risk your life with grief after them if they believe not in this discourse [9].

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰۤى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ﴿۶﴾

9.From this, two issues emerge:

1.The Holy Prophet صلی اللہ علیہ وآلہ وسلم endeavours much more to spread the Message of Allah Almighty than what is demanded by the obligation of his position as a missionary and is more kind to the creation of Allah Almighty than their parents.

2.Allah Almighty is so kind to the Holy Prophet صلی اللہ علیہ وآلہ وسلم that even parents would not be so kind to their children, because He, at all times, takes care of all that affects Him.

7.Undoubtedly we adorned the earth whatever is on it [10], so that we may test them as to which of them is best in works.[11].

اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ﴿۷﴾

10. This refers to man, animals, farming, gardens, etc. From this we learn that Allah Almighty has not created anything without its utility. Some things are bad, but their creation is not bad. The infidels are evil, but their creation is not evil. If the infidels were not created, then how would the believers have participated in Holy Wars and received the spoils of war and martyrdom? Due to the presence of the infidels, many acts of worship of the believers are established. For further information about this, consult Tafseer Naeemi in which the wisdom for the creation of the devil is outlined.

11.Who are those who adopt lawful things and abstain from prohibited things and who are those who differentiate between these two? It should be remembered that testing by Allah Almighty is not for His knowledge, but to make this apparent upon His servants so that nobody can raise objections regarding this on the Day of Judgement.

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وَ اِنَّا لَجٰعِلُوْنَ مَا عَلَیْهَا صَعِیْدًا جُرُزًا ؕ۸

8. And undoubtedly whatever is on it, we shall one day leave it as a barren field. [12].

12. By this is meant on Judgement Day there will be no trace of farming fields, gardens, etc. found on the entire earth. Therefore, why put your heart in such ephemeral things.

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَالرَّقِیْمِ ۙ كَانُوْا مِنْ اٰیٰتِنَا عَجَبًا ۹

9. Did you know that the men of the cave and of the forests side were of our a wonderful sign? [13].

13.The word 'Raqeem" is either a Roman word for a dog, or the name given to the jungle of the People of the Cave, or a name of their settlement/village, or the name of the state in which their names were engraved and hung at the door of the cave.

اِذْ اَوَى الْفِتْیَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَاۤ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ هَیِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ۱۰

10.When those youths took refuge [14]**, in the cave and said 'O our Lord, grant to us mercy from yourself and provide for us guidance in our affair.'**[15].

14.From this, emerge a few things:
1.The Companions of the Cave are people.
2.That all of them are males.
3.That all of them are young and do not include children or old people as is indicated by the word 'youths'. The majority is of the view that they are seven in number: YAMLEEKHA, MAXIMILLAN, MARTOONIS, SANOONAS, SARINOONAS,ZOONAWAAS, KASTITO-ONAS. The name of their dog is QATMEER (*Tafseer Khazin, Khazainul Irfaan and Mazhari*). These names have such power that if written and hung on the door, it protects the house from burning, if placed on top of goods they will not be stolen, if hung on a ship it will not sink, if written on a piece and thrown in a fire it will extinguish it, if placed in the neck of a child, it protects the child from excessive crying and infantile epilepsy. If these names are written and fastened on the arms of the prisoners they will obtain freedom and if an unwise/stupid person wears it as a Ta'weez, he will become wise and intelligent (*Tafseer Khazain*).

15.The following is a brief account of the Companions of the Cave. After Hazrat Isa (On whom be peace) was raised to the heavens, the common people became polytheists. In the city of Ephesus, these seven men had remained devout believers. This was the period of the rule of Emperor Daqyanus (Emperor Decius –248 AD) who was a very cruel king, bent on killing every believer. These people fled from this city and took sanctuary in a nearby cave to save their faith and slept therein. They had a few coins and a dog with them. The dog slept at the mouth of the cave. The name of the mountain was Banjlos, while the cave was called Jeerom. Through Divine power, these people had slept for three hundred years. In the meantime, Emperor Daqyanus had died and several kings ruled after him. Eventually, Emperor Theodorius, a pious believer, who ruled for sixty years sat on the throne. During his reign, people began to reject Judgement Day. So he offered a dua asking Allah Almighty to show such a sign, which will serve as a proof of resurrection. The Companions of the Cave awoke at that time. Their faces were lively and jolly. They said to Yamleekha: "Go to the market and buy some food. But do not inform anyone of our whereabouts". When Yamleekha came to the city, he found things

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were totally different. He went to a bakery to buy bread. When he gave the money to the baker, the baker said this coin is three hundred years old and was used during the reign of Emperor Daqyanus. How did you get it? He was taken to the governor who said that perhaps you have laid your hands on a treasure. Please tell me where it is? To save himself, Yamleekha related the full story. After hearing this extraordinary tale, the Emperor, some of his officers and citizens of the city went to meet these persons at the cave.Emperor Theodorius embraced them with joy and informed his subjects that if Allah Almighty can wake them after three hundred years sleep, He can most surely raise the dead on the Day of Judgement, as well. These Companions then, once again, went back to sleep. The Emperor ordered for a mosque to be built at the door of the cave. Every year people would gather there and celebrate the occasion like the day of Eid (*Tafseer Khazin, Khazainul Irfaan, etc.*). From this we learn that celebrating Urs of the saints is an ancient custom, which is practised by the believers.

11. Then we smote their ears many years in the cave.[16].

فَضَرَبْنَا عَلَىٰٓ اٰذَانِهِمْ فِي الْكَهْفِ سِنِيْنَ عَدَدًا ﴿١١﴾

16. Two issues emerge from this:
1.The miracles of the saints are true. The Companions of the Cave are the saints of the Israelites. Their existence for so long, without any food or water, is a miracle.
2. A miracle can be enacted by a saint, even when he is asleep, as well as after his physical demise. The preservation of their bodies by sand, too, is a miracle.

12. Then we raised them up that we might see which of the two groups most rightly tell the period of their stay there. [17].

ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَيُّ الْحِزْبَيْنِ اَحْصٰى لِمَا لَبِثُوْٓا اَمَدًا ﴿١٢﴾

17.By this is meant people will disagree of the period of staying in the cave by these dwellers of the cave. Let us see who would be able to give the correct figure.

SECTION 2

13. We relate to you their story with truth. They were some men who believed[18]. in their Lord We increased them in guidance.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ؕ اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ وَ زِدْنٰهُمْ هُدًى ﴿١٣﴾

18.Through their own inspiration, or through the blessings of their companionship with the disciples of Hazrat Isa (On whom be peace).

14. We solaced [19]. their hearts when they stood up and said. Our Lord is He Who is the lord of the heavens and earth. We shall not worship any god [20]. beside Him. If we did so. Then necessarily we uttered crossing the limit. [21].

وَّ رَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبُّنَا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ لَنْ نَّدْعُوَا۠ مِنْ دُوْنِهٖٓ اِلٰهًا لَّقَدْ قُلْنَآ اِذًا شَطَطًا ﴿١٤﴾

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19. By this is meant Allah Almighty had kept them on the path of guidance and gave them the power and strength to speak in the presence of the emperor.
20. Here, the word "*Dua*" is used to denote worship and not to call. It does not mean we will not call on anyone besides Allah Almighty. Calls are made day and night for doing worldly and religious deeds. Hazrat Ebrahim (On whom be peace) had called upon dead animals. In every Tashahud we call upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم to send greetings.
21. This means they had told Daqyanus, we will not worship idols made by you.

15. These our people have taken for themselves gods besides Him. Why then do they not bring for them a bright authority? Then who is more unjust that he who fabricates a lie against Allah. [22].

هٰٓؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ؕ لَوْ لَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۭ بَيِّنٍ ؕ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ؕ﴿۱۵﴾

22. After relating their story to the emperor, they began to converse among themselves.

16. And when you have separated[23]. yourselves from them and from all that which they worship beside Allah. Then take refuge [24]. in the cave. Your lord will unfold for you His mercy and will prepare an easy arrangement of your affairs. [25].

وَ اِذِ اعْتَزَلْتُمُوْهُمْ وَ مَا يَعْبُدُوْنَ اِلَّا اللّٰهَ فَاْوٗۤا اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَ يُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ﴿۱۶﴾

23. This means do not stay with these infidels. Let us go away and take shelter at some place where we can hide from them and engage ourselves in the worship of Allah Almighty. We have full hope that Allah Almighty will certainly provide for us a safe haven. From this we learn that during times of mischief, separation from people is a means of safety.
24. From this we learn that it is forbidden to stay with the infidels under false pretences. One should go away from there at the earliest opportunity. Says Allah Almighty: "Is the earth of Allah not wide?" Observe, the Companions of the Cave did not adopt this pretentious behaviour.
25. This means Allah Almighty is going to solve all your problems because you remained firm in your religion.

17. And O beloved! You will see [26]. the sun when it rises. Moves away from their cave to the right and when it sets. Turn away from them on the left. [27]. where as they are in the open space [28], of the cave, this is of the sign of Allah . he whom Allah guides is on the right way [29], and he whom he

وَ تَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَ اِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَ هُمْ فِيْ فَجْوَةٍ مِّنْهُ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ ؕ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَ مَنْ يُّضْلِلْ فَلَنْ

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sends astray for him you will never find a supporter to guide.[30].

تَجِدَلَهٗ وَلِيًّا مُّرْشِدًا ﴿١٧﴾

26. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen the Companions of the Cave, as well as the direction they are facing in their sleep, as is mentioned in the events of Me'raaj.

27. This means their cave had been facing south, so that when the sun rises it is on the left side, and at sunset it comes on the right side so that at no time does sunshine fall upon them. This is the most appropriate explanation for it.

28. That at all times fresh air is reaching them. This means despite being in an open ground, they are protected from sunshine. Or, it may be their miracle, or perhaps the direction is such. The first statement lends more weight because Allah Almighty had declared this among His Signs.

29. One who is on the path of guidance acknowledges the miracles of the Saints of Allah Almighty, but one who is misguided will always reject their miracles. He will either enter into discussion or pass verdicts of polytheism.

30. From this we learn that there are neither any helpers for the misguided people, nor do they have any guide. Whereas the believers have both. Today all those who are found without any religious guides and mentors are groping in heresy.

SECTION 3

18. And you might deem them awake and they sleep [31], and we turn them about to the right and to the left [32], and their dog has stretched his forelegs at the threshold [33]. of the Cave. O listener! If you had a look peeping at them, then you would have run away [34]. turning your back and would have surely filled with terror of them.[35].

وَتَحْسَبُهُمْ اَيْقَاظًا وَّ هُمْ رُقُوْدٌ ۖ وَّ نُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ ؕ لَوِاطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّ لَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

31. This tells us that they are asleep even now. They are alive, not dead. Their eyes are open so that the one who may look at them will think that they are awake. If they were dead, they would not be called "awake", because a corpse is not called one who is sleeping.

32. Twice a year, or only once a year, on the day of Ashurah. The first saying is that of Hazrat Abu Huraira, while the second is that of Hazrat Abdullah ibn Abbas (May Allah be pleased with them) (*Roohul Mu'ani and Khazainul Irfaan*). From this, two issues emerge:

1. The works of some special servants of Allah Almighty are called Allah's works because this changing of sides is the work of the angels, yet, Allah Almighty is saying We are turning them about.

2. The Companions of the Cave are alive, because only the living change their sides, not the dead. Allah Almighty has the power that these persons should not turn sides and yet remain preserved from decay.

33. From this we learn that the companionship of these pious persons had such an effect on the dog, that it became worthy of mention in the Holy QUR'AAN and people began to recite incantations in its name, and it gained eternal life. Sand cannot decompose its body. If the dog can achieve these blessings, then what about those who have gained the companionship of the Prophet? We further learn that to seek the companionship of the

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pious is greater than every type of worship because the benefit of this is not just limited to human beings only.

34. From this we learn that miracles are shown by saints in their subconscious state as well, because this sleep and position of awe, of the Companions of the Cave, is their miracle.

35. This awe and imposing state of these Companions is a means of their protection. During the Battle of Rome when Hazrat Amir Muawiyah (May Allah be pleased with him) reached this cave he tried to enter it, but Hazrat Abdullah ibn Abbas (May Allah be pleased with him) stopped him by reciting this very verse. Then Hazrat Muawiyah sent a group of men in it, but all of them were burnt to ash (Tafseer Khazainul Irfaan). It is quite apparent that this address is made to the believers and not the Holy Prophet صلی اللہ علیہ وآلہ وسلم because when he saw Allah Almighty he did not become frightened; while the Companions of the Cave are His mere servants. Says Allah Almighty: "*The eye deviated not nor crossed the limit*" (S53:V17) i.e. My Beloved on seeing Me did not even wink nor did he go astray. Also, it is stated in some traditions that on the night of Me'raaj, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen the Companions of the Cave. Allah Almighty and His Rasool صلی اللہ علیہ وآلہ وسلم know best!

19. And likewise we did rouse them that they might question [36]. one another. One spokesman of them spoke [37]. 'How long have you stayed here, some of them spoke. we stayed a day or part of a day [38], others spoke, your Lord knows well how long you stayed', [39] now then send one of you with this silver to the city' [40], then let him look for which food is the cleaner [41], there, and that he may bring [42], for you provision from it and let him be courteous [43]. and let him not inform anyone about you.

وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ؕ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ؕ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ فَابْعَثُوْٓا اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖٓ اِلَى الْمَدِيْنَةِ فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ اَحَدًا ﴿۱۹﴾

36. In this is given the wisdom of waking of the Companions of the Cave after three hundred years –that is those who saw them would strengthen their own faith, while the faith of the Companions, too, would become very strong.

37. This refers to Maximillan who is the oldest amongst them, and also their leader (*Khazainul Irfaan*).

38. Because Allah Almighty wanted the people to see this miracle of His saints, He therefore made them unaware about this world, in a state of sleep and turned their attention towards Him, just as Allah Almighty had kept Hazrat Uzair (On whom be peace) unaware about his external environment in a death-like condition, so that his miracle could be seen. Otherwise, the true servants of Allah Almighty are fully aware of everything, whether they are asleep or when they leave this physical world. Says Allah Almighty: "*Heavy upon him is your suffering*" (S9:V128). The Holy Prophet صلی اللہ علیہ وآلہ وسلم says: My eyes sleep, not my heart". It is for this reason that the Wudhu of the Holy Prophet صلی اللہ علیہ وآلہ وسلم would not break from sleep, because he was never unconscious or unaware of things. All the Prophets, during the night of Me'raaj, performed their Salaah behind the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Many Prophets had joined in the Farewell Pilgrimage. Therefore, the Holy QUR'AAN is saying here:

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"Likewise We did inform them" (S18:V21). Therefore, the saying of the Wahabis that the beloved servants of Allah Almighty become totally unaware of the conditions in the world, is incorrect. If this were the case then greetings would not be extended to the dead in the graveyard, because there is no greeting for those who are unconscious.

39. Because these pious persons had entered the cave when the sun was rising and awoke when the sun was setting. Because of this they thought that they had slept for that day. From this we learn that to exercise interpretation of Islamic law is permissible because these pious persons described the time of their sleep through assumption and interpretation. We further learn that whatever injunction, when overwhelmed by assumption, should not be given any credence. When they saw that their hair and nails had grown so long, they expressed hesitation as to how their hair could have grown so long in a matter of a day. Then they said; Allah Almighty alone knows how long we have slept.

40. The coin of Decius (Daqyanus), which they had taken with them in the cave. From this we learn that keeping money and supplies when on a journey, is not going against trust in Allah Almighty.

41. From this, emerge a few issues:

1. Doing business with the infidels is permissible.
2. The food cooked by a non-Muslim is not prohibited for a Muslim to eat, because all the shopkeepers in the city were infidels. For many years Hazrat Musa (On whom be peace) ate at Pharaoh's. Our Holy Prophet صلى الله عليه وآله وسلم ate at Hazrat Abu Talib's house prior to the announcement of Prophethood. However, it is stated in *Bukhari Shareef* that even prior to the announcement of Prophethood, the Holy Prophet صلى الله عليه وآله وسلم never ate from what was sacrificed to the idols.
3. Eating tasty, wholesome food is not against the rules of piety.

42. They were made to feel hunger, so that through it, they could show their miracle, in order for people to believe in the miracles of saints. Otherwise, Allah Almighty who had thus far kept them asleep without any food; had the power to suppress their hunger at this point in time as well. From this we learn that it is not difficult for Hazrat Isa (On whom be peace) to remain in the heavens without consuming food. This very thing is proven in the case of the Companions of the Cave, as well.

43. It should be remembered that the second LAAM of this word WALMUTA-LATTAF is in the first half of the Holy QUR'AAN, while the TA is in the second half.

20. Undoubtedly, if they would know you, then they would stone you or make you revert to their faith and if it was so , then you would never get any good. 44

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾

44. From this, emerge a few issues:

1. If you do not have the power to declare your faith openly, then it is permissible for you to conceal it, but staying among the infidels would not be lawful. At the first opportunity, you should migrate from there. Thus, they cannot be used as proof for adopting pretentious living.
2. Turning to infidelity should be regarded with the same contempt as falling into a fire.
3. A pious and god-fearing person should place his trust in his faith and piety. He should at all times seek the bounty and mercy of Allah Almighty. Observe, the Companions of the Cave feared that today we have to mix with infidelity because they were not in a position to act otherwise, and if they remain there any longer, perhaps their hearts would become inclined towards infidelity and not be able to return to Islam and thereby destroy their

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Hereafter. This is the intended meaning of 'will not benefit'. Thus, there is no inconsistency in the verse.

وَ كَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْۤا اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ اَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ؕ رَبُّهُمْ اَعْلَمُ بِهِمْ ؕ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰۤى اَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ﴿۲۱﴾

21. Likewise we did inform of them that the people might know that Allah's promise is true and that hour, there is no doubt about it, [45], when they began disputing among themselves about their affair. Then they said. ' build over their cave any building.' [46]. their Lord knows well about them. Those who prevailed in their affair said, 'we swear that we shall erect over them a mosque,' [47].

45.This is the wisdom behind awakening the Companions of the Cave, letting them feel hungry and sending them to the market place. This tells us that sometimes, even the eating and drinking of the pious becomes a means of faith for the people.

46.From this we learn that erecting a dome on the graves of the pious is permissible, because Allah Almighty has related this statement of theirs without any refutation, which serves as a symbol of permissibility and justification.

47.From this we learn that it is an excellent act to have a mosque built in the surrounds of the pious, because acceptance of Salaah is greater there. It is for this reason that the reward of one Raka'at in the Mosque of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fifty thousand times better than other mosques because of his close proximity. Here, '*themselves*' is used to denote it is near them, and not in their actual place of rest. We further learn that visiting the shrines and places of the pious people is an ancient tradition of the believers. The purpose for building the mosque or tomb was to make things easier for the visitors to this place.

سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ وَ يَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۚ وَ يَقُوْلُوْنَ سَبْعَةٌ وَّ ثَامِنُهُمْ كَلْبُهُمْ ؕ قُلْ رَّبِّىْۤ اَعْلَمُ بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ ۬ فَلَا تُمَارِ فِيْهِمْ اِلَّا مِرَآءً ظَاهِرًا ۪ وَّ لَا تَسْتَفْتِ فِيْهِمْ مِّنْهُمْ اَحَدًا ﴿۲۲﴾

22. Now they will say. ' they are three and the fourth one is their dog'. [48], and some will say, ' they are five and sixth one is their dog, without seeing, guessing at random, [49], and some will say they are seven and the eight one is their dog.'[50], say you , ' My Lord knows them but a few, [51], so debate not about them, but the discussion to the extent outwardly expressed' [52], and ask not to any man of the book about them.[53].

48.This means during the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the people

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relating the story about the Companions of the Cave are in disagreement about its facts, i.e. each one is giving different figures concerning the number of these Companions.

49.Both these estimations are incorrect, i.e. they are neither three nor five.

50.This means the believers who speak after obtaining the information from the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not refuted by Allah Almighty. This tells us that this statement is correct and that the Companions of the Cave are seven in number (*Roohul Mu'ani, Khazai-nul Irfaan*).

51.This tells us that a few servants of Allah Almighty have been given the knowledge about the actual number of the inmates of the Cave. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is certainly included in this. Hazrat Abdullah ibn Abbas and Hazrat Alli (May Allah be pleased with them) say that they, too, are amongst those few to whom Allah Almighty has provided the knowledge in respect of the correct number of the Companions of the Cave (*Tafseer Roohul Mu'ani and Khazainul Irfaan*). The writer of Tafseer Roohul Bayaan has listed the names of these Companions differently.

52.This means do not enter any debate with these people on this subject to reveal their ignorance. Such debates are against the noble status of people possessing the purity of character. Limit your discussion to the details, which are explicitly described in the Holy QUR'AAN. From this we learn that Allah Almighty has given His Beloved Prophet صلی اللہ علیہ وآلہ وسلم a detailed account of the Companions of the Cave, but had prohibited him from revealing these details. This is because these opponents of Islam are not worthy of it.

53.Because he has been informed about it by Allah Almighty, it is not necessary for him to ask these enemies of Islam about matters concerning it.

SECTION 4

23. And never say of anything that I will do this tomorrow.

وَلَا تَقُوْلَنَّ لِشَایْءٍ اِنِّیْ فَاعِلٌ ذٰلِكَ غَدًا ﴿۲۳﴾

24. But that Allah please [54], and remember your Lord when you forget [55], and say like this' it is near that my Lord might make me see the right path nearer that this' [56].

اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ ؗ وَاذْكُرْ رَّبَّكَ اِذَا نَسِیْتَ وَ قُلْ عَسٰۤى اَنْ یَّهْدِیَنِ رَبِّیْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ﴿۲۴﴾

54.Reason for its revelation:
When the people of Makkah enquired from the Holy Prophet صلی اللہ علیہ وآلہ وسلم about the condition of the Companions of the Cave, he told them that he would relate it later. But, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم had forgotten to say, "If Allah wills", revelation was delayed for a number of days. At that point in time Allah Almighty had not yet acquainted the Holy Prophet صلی اللہ علیہ وآلہ وسلم about the full details of the Companions of the Cave.

55.By this is meant if you forget to recite INSHA-ALLAH (if Allah wills) in the beginning, then you should recite it as soon as you remember. The author of (*Tafseer Roohul Bayaan*) has commented that at the time of revelation of this expression, the Holy Prophet صلی اللہ علیہ وآلہ وسلم recited INSHA-ALLAH. From this we learn that if a person had forgotten to perform his Salaah, he should do so as soon as he remembers.

56.By this is meant that the types of miracles given to me are such that they are far greater than these. You are merely testing me by asking me about the incident of the

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Companions of the Cave, but remember that one day I will stand on my pulpit and narrate to you every event that would be taking place before Judgement Day. Thus, all this took place as prophesized, which is recorded in Hadith Shareef.

25. And you stayed in their cave three hundred years. Nine more [57],

وَ لَبِثُوْا فِیْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِیْنَ وَ ازْدَادُوْا تِسْعًا ﴿۲۵﴾

57.This means three hundred years as per solar months, and nine years more as per lunar months. Because the practice of calculation of the year was in accordance with solar months, the same has been used i.e. the people of Arabia had added nine more years to the period stated by the People of the Book.

26. Say you,' Allah Knows well how long they stayed. [58]. for Him alone is all the unseen of heavens and earth. What excellent He sees and what excellent He hears[59]. they have no protector[60]. beside him and he associates no one in His order. [61].

قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوْا ۚ لَهٗ غَیْبُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَبْصِرْ بِهٖ وَ اَسْمِعْ ؕ مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِیٍّ ز وَّ لَا یُشْرِكُ فِیْ حُكْمِهٖۤ اَحَدًا ﴿۲۶﴾

58.On hearing this verse, the people of Najraan said the period of three hundred years is fine, but why the increase of these nine years. In response, this verse was revealed to inform them that you do not understand the difference between the solar and lunar months. It should be remembered that the solar calendar has ten days more than the lunar calendar. In terms of this in a period of three years, one month has to be added to it, and in thirty-six years there is a difference of one full year. This is an estimated difference. Thus, for every hundred years there is a difference of three years.

59.By this is meant the hearing and seeing capacity of Allah Almighty is so strong and powerful that you would express astonishment at these. The words how excellent He sees and how He hears are used to denote intense astonishment.

60.This means there is no true helper of the inmates of the heavens and the earth besides Allah Almighty. Or, there is no real helper for the infidels. Those whom they are regarding as helpers are under a delusion. Thus, this verse does not contradict the following verse: "*Only Allah is your Friend and His Messenger*" (S5:V55).

61. The true and absolute authority is Allah's, all other rulers besides Him are merely superficial and worldly rulers. Thus, this verse does not contradict the following verse: "*Then appoint an arbiter from the side of the family*" (S4:V35).

27. And recites what has been revealed to you of the book of your Lord [62], there is none to alter His words and never you will find refuge beside Him [63].

وَ اتْلُ مَاۤ اُوْحِیَ اِلَیْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ۫ وَ لَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿۲۷﴾

62. This tells us that recitation of the Holy Qur'aan is an act of worship, no matter whether one understands what he is reading or not.

63.Anyone who tries to evade or put off divinely sent calamities and difficulties, is opposing Allah Almighty. Thus, this verse is

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not contradicting the following verse: "*And I heal the born blind, and the leper by the command of Allah*" (S3:V49). Because the warding off of calamities by the pious people is done through the command of Allah Almighty.

28. And keep yourself familiar to those who call upon their Lord in the morning and evening [64], seeking His pleasure [65], and your eyes should not see you like the adornment of the life of this world? And obey not him whose heart We have made neglectful of our remembrance and who followed his own desire [68]. and whose affair exceeded the limit.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَ لَا تَعْدُ عَيْنٰكَ عَنْهُمْ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا وَ لَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَ اتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ﴿۲۸﴾

64.This tells us that to be in the company of the pious is a good act, even if they are destitute, while being in the company of the evil, is evil even if they are wealthy. Furthermore, the remembrance of Allah Almighty with utmost devotion during morning and in the evening is an act of great excellence. Says Allah Almighty: "*Therefore remember the name of your Lord, and devote yourself to Him exclusively, leaving all others*" (S73:V8). It also intimates the persons who are pious but poor, are most liked and dear to the Holy Prophet صلی اللہ علیہ وآلہ وسلم ,because their hearts are broken and the Holy Prophetصلی اللہ علیہ وآلہ وسلم is a solace to the broken-heart.

65.Reason for its revelation:
The leaders of the Quraish had said that we would accept Islam, but we feel ashamed to be with the poor and destitute believers. If you, Oh Muhammad صلی اللہ علیہ وآلہ وسلم separate them and keep them apart from your blessed company, then not only us, but also a large crowd would accept Islam. In response to this, the above verse was revealed. From this we learn that a handful of sincere believers are better than a crowd of pretentious people. A little perfume is far better than a large quantity of urine. May Allah Almighty keep us closely connected with this perfume.

66.From this we learn that the Holy Prophet's صلی اللہ علیہ وآلہ وسلمblessed attention is always on the pious persons of his Ummah. No matter where or in whichever time they may be, they are always in front of the Holy Prophet. صلی اللہ علیہ وآلہ وسلم . This helps to prove the issue of HAAZIR and NAAZIR - the question of being Omnipresent and Omniscient.

67. This means you will not approve of it, because Oh My Beloved Prophet صلی اللہ علیہ وآلہ وسلمWe have created your nature. We are fully aware that you do not have any inclination towards them. This question is for negation.

68.In this there is guidance for all the Muslims until the Day of Judgement not to pay heed to the negligent, the arrogant, the hypocrites and the wealthy. Sincere and pious destitute and the poor believers should be obeyed. Listening to these wealthy can destroy your world and the Hereafter, while being with these destitute believers can rectify both worlds. Therefore, most Prophets and saints were from the poor.

29. And say 'the truth is from your Lord. Then who so will, let him believe and who so will, let him

وَ قُلِ الْحَقُّ مِنْ رَّبِّكُمْ فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّ مَنْ شَآءَ فَلْيَكْفُرْ اِنَّآ

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اَعْتَدْنَا لِلظّٰلِمِیْنَ نَارًا ۙ اَحَاطَ بِهِمْ سُرَادِقُهَا ؕ وَ اِنْ یَّسْتَغِیْثُوْا یُغَاثُوْا بِمَآءٍ كَالْمُهْلِ یَشْوِی الْوُجُوْهَ ؕ بِئْسَ الشَّرَابُ ؕ وَ سَآءَتْ مُرْتَفَقًا ﴿۲۹﴾

disbelieve. [69]. Undoubtedly We have already prepared for the unjust a fire whose walls would surround them [70], and if they complain for water, then they will be like molten lead [71]. that will burn the faces. What a bad drink it is and hell what an evil place to stay. [72].

69.This means because of you, my poor Companions would not be separated from my company - whether you accept Islam or not. Thus, this command is used for the purpose of expressing anger. This does not mean that Allah Almighty had given permission or choice of accepting or not accepting Islam. From this we learn that there is a great status for the poor Companions in the eyes of Allah Almighty.

70. Because you feel ashamed of yourselves to be in the company of the poor, and Paradise is the place set-aside for the poor, you would therefore be kept in Hell, wherein there will be just the leaders.

71.From this we learn that this boiling hot water and this food is set-aside for the infidels only. Allah Almighty will save the sinful believers from these, because believers will not receive the punishment of infidelity.

72. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said, that water would be thick and coarse like the sediment of the oil. When it would come near to the mouth the skin would burn and peel off. Some other scholars say it is molten lead. May Allah Almighty protect us from it! (Tafseer Khazain).

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ اِنَّا لَا نُضِیْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا ۚ ﴿۳۰﴾

30. Undoubtedly those who believed and did good deeds We shall not waste the reward of those whose works are good. [73].

73.That neither the reward of their good deeds would be decreased, nor would they be totally destroyed on condition that he himself may not have destroyed his own good deeds. Allah Almighty does not lay waste to anybody's good deeds. If man himself does this, then it is his wish.

اُولٰٓىٕكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِیْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ یُحَلَّوْنَ فِیْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّ یَلْبَسُوْنَ ثِیَابًا خُضْرًا مِّنْ سُنْدُسٍ وَّ اِسْتَبْرَقٍ مُّتَّكِـٕیْنَ فِیْهَا عَلَى الْاَرَآىٕكِ ؕ نِعْمَ الثَّوَابُ ؕ وَ حَسُنَتْ مُرْتَفَقًا ﴿۳۱﴾

31. For them there are gardens [74], for habitation beneath which streams flow. They will be adorned therein with bracelets [75], of gold and will wear green garments [76], of silk and heavy brocade. Leaning therein on raised couches, and the paradise, what a good resting place.

74.This means for eternal habitation, from where they will never be taken out, nor will anyone experience death therein. May Allah Almighty grant this to us!

75. Every inmate of Paradise will be adorned with three bracelets, one of gold, one

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of silver and one of pearls, reaching that part of the hand where the water of ablution can reach. It was forbidden for man to wear jewellery in the world because holy wars were taking place there. If they had worn bracelets, how would they have picked up swords? Because there would be no war taking place in Paradise, it would be permissible for man to wear jewellery there.

76. From this we learn that Allah Almighty dearly loves the colour green. Thus, the earth of Paradise is green, the souls of the martyrs are green, the dome of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is green, etc.

SECTION 5

32. And state to them the position of two men ,[77], that to one of them we provided with two gardens of grapes and covered them with date palms and we placed agricultural farming in between. [78].

وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّحَفَفْنٰهُمَا بِنَخْلٍ وَّجَعَلْنَا بَيْنَهُمَا زَرْعًا ؕ﴿۳۲﴾

77.This means let the believers and the infidels listen to those two examples, so that every party will be able to take a lesson from it and give a thought to their end. From this we learn that the analogy of the jurists is correct. Furthermore, the Ulama should relate examples when explaining an issue to the believers.

78.It should be remembered that it is a pleasant sight to see green gardens surrounded by lush green fields. From these, the owner is able to fulfill all his requirements - he obtains food from the fields and fruit from the gardens. Dates and grapes are exquisite nourishment and fruit.

33. Both gardens brought forth their fruits [79], and gave nothing short in it,[80] and We caused to flow streams amidst both. [81].

كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ مِّنْهُ شَيْـًٔا ۙ وَّ فَجَّرْنَا خِلٰلَهُمَا نَهَرًا ۙ﴿۳۳﴾

79.This means the excellent harvest was obtained in both gardens of dates and grapes - they bore much fruit.

80.This means neither the growth of fruit was less nor did the fruit fall off after their growth.There was a full harvest of ripened fruit.

81.A flowing river between the gardens is a means of obtaining its beauty and lushness.

34. And he had fruits, [82], then he said to his companion. And he used to argue [83], with him; ' I have greater wealth [84]. then you and am stronger in respect of men.'

وَّكَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَ هُوَ يُحَاوِرُهٗۤ اَنَا اَكْثَرُ مِنْكَ مَالًا وَّاَعَزُّ نَفَرًا ﴿۳۴﴾

82.This means that besides this garden, the owner also possessed a great deal of wealth, gold and silver. Or, besides the orchards of grapes and dates, he also possessed other fruit gardens.

83.This means this arrogant infidel and his believing neighbour were having a debate with one another, in which this boastful infidel, in an attempt to disgrace the believer, would say this. Thus, this talk of his became a criminal act.

84.From this we learn to brag and boast is the way of infidels, while expressing gratitude and praise at obtaining Divine favours is the way of

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life of the believers. Says Allah Almighty: "*And publicize well the favours of your Lord*" (S93:V11). In a like manner, to regard a believer as disgraceful, too, is the work of an infidel.

35. And he entered in his garden while wronging his soul. He said, [85], ' I do not think that it will ever perish.' [86].

وَ دَخَلَ جَنَّتَهٗ وَ هُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَاۤ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖۤ اَبَدًا ۙ﴿۳۵﴾

85.This means he was an infidel, an ungrateful wretch as well as arrogant. After receiving all these bounties of Allah Almighty, he showed such ingratitude and imperfection. This tells us that the worldly wealth is a means of becoming sinful, for a negligent person. The author of Tafseer Roohul Bayaan wrote that the name of this ungrateful person was Kitros, and that this story is not only related for the sake of illustrating a moral, but it is a true happening.

86.This means for my entire life. This does not signify eternity because even the foolish infidels know that one garden cannot last for all times. Therefore, this should be its appropriate meaning.

36. And I don't think that the hour will ever come, [87], and even if I am returned [88]. to my Lord. Then I shall surely, get a better place of return than this garden. [89].

وَّمَاۤ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ رُّدِدْتُّ اِلٰى رَبِّيْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿۳۶﴾

87.This means I do not even suspect that Qiyamah would take place, in fact, I am certain that Qiyamah would never take place. Therefore, this would not be taken as an objection against this verse that the infidels are of the belief that the Day of Judgement would not take place.

88.From this we learn that hoping for Paradise after doing evil deeds is the way of the infidels. Do not hope to reap wheat after sowing barley.

89.This means, in the first place, Judgement Day will never take place, and if it were really to take place, then even there I would be receiving gardens. Just as I received wealth and comfort in this world, I would receive the same there as well. Receiving of wealth in this world is a sign of Divine approval.

37. His companion replied to him while arguing with him, do you disbelieve in Him Who created you from dust [90], then from a purified drop of water, then made you a right man?. [91].

قَالَ لَهٗ صَاحِبُهٗ وَ هُوَ يُحَاوِرُهٗۤ اَكَفَرْتَ بِالَّذِيْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰىكَ رَجُلًا ﴿۳۷﴾

90.From this we understand that the rejection of Islamic beliefs, like the Day of Judgement, is in reality rejection of Allah Almighty because this infidel had not rejected Allah Almighty. In fact, he had said that if "I were to return to my Lord". But because he had rejected the Day of Judgement, his believing neighbour had addressed him as well.

91.That Almighty Lord who can create you as a human being out of sand and sperm, can most surely resurrect you after death on the Day of Judgement.

38. But I say only this that He, Allah, is my Lord and I associate none with my Lord,.[92].

لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَ لَاۤ اُشْرِكُ بِرَبِّيْۤ اَحَدًا ﴿۳۸﴾

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92.From this we learn that a believer should always disclose his beliefs, and reveal his good deeds so that others can follow him. This is an act of reward and not of show.

39. And why it was not so that when you entered in your garden then you would have told, as Allah wills we have no power but the help [93], of Allah, if you see me as less than you in wealth and offspring.

وَ لَوْ لَآ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا وَّ وَلَدًا ۚ﴿۳۹﴾

93.From this, emerge two issues:
1.There is such a thing as an evil eye and the following should be recited to protect oneself against it: MASHA ALLAHO LA QUWATA ILLA BILLAH: "*As Allah wills, we have no power but the help of Allah*" (S18:V51). Says Allah Almighty: "*And it seems that the infidels with their bad looks will necessarily stumble you*" (S68:V51).
2.The believer sees through the Light of Allah Almighty. Whatever prophecy was made by the believer always came true. In reality, punishment descended upon his gardens.

40. Then it is near that my Lord will give me something better [94], then your garden and send down thunder bolt [95], from heaven on your garden, then it may become a bare plain ground. [96].

فَعَسٰى رَبِّيْٓ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ۙ﴿۴۰﴾

94.Either in this world or in the Hereafter. But, the former meaning holds more weight, because this infidel had viewed the worldly garden of this believer with contempt. The discussion, which follows, is regarding worldly punishment.
95.The thunderbolt from heaven comes down on your garden in your own lifetime, so that while seeing the garden being destroyed you would utter words of regret.

96.This tells us that a believer sees through Divine light and his estimation and assumption is always accurate. Whatever was said by this believer, the same came to pass. This is the miracle of the believer or of his intuition. If this were the condition of a believer's inspiration and sagacity, then what would be the status of the knowledge and sagacity of a saint and a Prophet? This is much beyond our estimation.

41. Or its water sink [97], in the ground, then you could never be able to find it.

اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا ﴿۴۱﴾

97.This means the water of the river and the wells would become so dry that it would not be visible to the eye, or, that it would go so low that it would be out of reach.

42.And his fruits were encompassed,[98], then he remained wringing his hands [99], for what he had spent in that garden

وَ اُحِيْطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلٰى مَآ اَنْفَقَ فِيْهَا وَ هِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَ

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يَقُوْلُ يٰلَيْتَنِيْ لَمْ اُشْرِكْ بِرَبِّيْۤ اَحَدًا۝۴۲

and it had fallen [100], on its trellises and he is saying Oh: ' if I would not have associated anyone with my Lord'. [101].

98.This means that everything happened as foretold by the believer i.e. lightning or heavenly calamity befell the fruit laden trees, through which the entire garden was burnt to ash. From this we learn that due to one's ingratitude, gardens and fields can become desolate.

99.Due to grief and regret man rubs his hands, or bites his finger or sucks his palm. The above image is described here.

100.This means that those top branches of the grapes on which the shrubs of the grapes had spread, had fallen down. The sterms of the dates, too, had been uprooted. In short, the garden was so badly damaged that no watering could bring it back to life.

101.This tells us that his repentance was accepted; because expression of regret at sins in one's worldly life is called repentance. Here, mention is not made whether his repentance was accepted or not, and whether he was given back the garden or not. It is quite evident that his repentance was accepted, but he did not get the garden back as is stated in the following verse.

وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ وَ مَا كَانَ مُنْتَصِرًا۝۴۳

43. And he had no party to help him against Allah, nor was he able to take revenge.[102].

102.This means neither were his supporters and wellwishers able to rebuild the destroyed garden, nor was he able to do this,. because now he did not have the power and strength, physical or material. By taking revenge, signifies ability to set another garden.

هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا۝۴۴

44. Here it becomes clear that the authority is of Allah, the true. [103]. his reward the best and best is the end of believing in him.

103.By this is meant seeing such incidents makes man perceive Allah Almighty's power through positive knowledge, in fact, through absolute knowledge.

SECTION 6

وَ اضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا۝۴۵

45. And relate to them the example of the life of the world it is a water We sent down [104], from the heaven, then the greenery of the earth because of it came out thickly and then it became dry grass which the wind scatters [105]. And Allah is powerful over everything [106].

104.The world has been compared to heavenly water and not to water of the well, because heavenly water is not within one's control. Also, one has no real information about its coming or not, and that sometimes it falls more than necessary and sometimes less

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than its need, and sometimes not at all. The very same is the condition of this world. For a most exquisite commentary of this verse consult MAWAIZ-E-NAEEMIYAH. It should be remembered that those worldly activities, which are connected with religion, are no longer just worldly activities anymore. They will not perish, but will become eternal: "*And the lasting are the good deeds*" (S18:V46). Allah Almighty further says: "*And say not of those who are killed in the path of Allah as dead*" (S2:V154). However, the world, which is bereft of religion, is going to perish. All types of evil are of this world, which is bereft of religion.

105.This means that due to the present condition of the field its existing greens is not reliable. Who knows when hot air will blow, it leads to destruction. Likewise, the wealth of the world, youth, beauty, strength, etc. is not to be trusted or relied upon. A minor calamity can ruin all these. The only time you can really depend on the lush green fields and pregnant cattle is when they are ready for production.

106.This means Allah Almighty has absolute power to create and destroy everything. The world has been compared to greenery because it becomes fresh and mellow and verdant in everyone's eyes, then it withers completely to such an extent that let alone its fresh greenery, no sign is left that it had ever existed.

46. The wealth and sons are an adornment [107], of the life of this world and the lasting are the good things[108], their reward is better with your Lord and is best in hope.

اَلْمَالُ وَ الْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ اَمَلًا ﴿۴۶﴾

107.When these can be utilized for worldly purposes, and if both are made as a means of achieving the Hereafter, then these become lasting good deeds. It is reported in a Hadith Shareef that a pious son is a continuous charity, who will continue to benefit the father, even in his grave, until Judgement Day.

108.This means those good deeds which are not wasted and destroyed in this world, but will accompany us in the Hereafter. In these acts of worship, good deeds, charity whose rewards continue to accrue etc., are all included. Some Ulama have said that by this is meant those girls who are given in marriage to those men, through which they are increased in number.

47. And the day We shall cause the mountain[109], to move and you will see the earth clean open [110], and We shall raise them, We shall not leave any one of them [111].

وَ يَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْاَرْضَ بَارِزَةً ۙ وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ﴿۴۷﴾

109.In that after being uprooted from the earth they would be roaming like clouds. They would fall down in thin particles. Hence, there is no inconsistency in the verses.

110.This means no mountain will remain on the earth, nor any caves or trees and no buildings either. The entire earth will become a desolate ground.

111.This means no one will remain in the grave, all would be resurrected - human beings as well as other creations.

48. And all shall be presented before your Lord standing in rows. Undoubtedly you have come to Us

وَعُرِضُوْا عَلٰى رَبِّكَ صَفًّا ؕ لَقَدْ جِئْتُمُوْنَا كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ ۫ بَلْ زَعَمْتُمْ

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اَلَّنْ نَّجْعَلَ لَكُمْ مَّوْعِدًا ﴿۴۸﴾

same as We have made you at first[112], but you thought that We would never fix any time of the promise.

112.This means nude bodies and bare legs, and uncircumcised like they were born from their mother's wombs. Criminals and sinners will be raised for punishment; the believers for rewards, the saints and Prophets would be present to testify.

وَ وُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَ يَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّ لَا كَبِيْرَةً اِلَّاۤ اَحْصٰىهَا ۚ وَ وَجَدُوْا مَا عَمِلُوْا حَاضِرًا ؕ وَ لَا يَظْلِمُ رَبُّكَ اَحَدًا ﴿۴۹﴾

49. And the book shall be put [113], then you will see the culprits fearing for what is written therein and will say, 'Oh! Woe to us, what happened to this writing? It left neither any small sin nor a big sin that has not been encompassed [114], and they found all that they did before them [115]. And your Lord is not unjust to anyone [116].

113.Everyone's book of deeds will be in his hand, that of the believers will be in their right hand and that of the infidels in their left hand.

114.From this, emerge three issues:

1.Every sin of the infidels is recorded, whether major or minor, not only their beliefs of infidelity.

2.Good deeds of the infidels are not recorded because the condition for good deeds is the correction of beliefs which he did not accept, or that his worldly comforts had already become the reward of his good deeds. Says Allah Almighty "*And whatever work they had done. We have purposely made them minute particles of dust scattered*" (S25:V23).

3.Every infidel is duty bound to Allah Almighty to do good deeds and to refrain from doing sinful deeds, i.e. it is obligatory upon him to accept faith and perform his Salaah. And alcohol is prohibited for him and thus he will be punished for disobeying both these commands, even if religiously he is not duty bound to these conditions. It should be remembered that here '*small*' signifies minor sins and '*big*' denotes major sins, e.g. kissing and hugging a strange woman would be regarded as a minor sin, but committing adultery with her would be a major sin.

115.From this we learn that no one would be an illiterate on the Day of Judgement, everybody would be able to read and know Arabic, as the writing of the book of deeds would be in Arabic. In fact, soon after death everybody's tongue becomes Arabic because the questions in the grave would be in Arabic and everyone answers in Arabic. On the Day of Judgement everybody would be able to read his or her book of deeds. It should be remembered that, here, the word 'present' denotes the presence of the writing of these deeds. It could also mean that the evil deeds of the infidels would be presented in different frightening forms.

116.In that uncommitted sins might be recorded, or someone may be given more punishment than his crime. In short, full justice would be meted out to the infidels and the believers would be bestowed with the grace and bounty of Allah Almighty. It should be remembered that bounty is not contrary to justice, but injustice is contrary to justice.

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SECTION: 7

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهٖ ؕ اَفَتَتَّخِذُوْنَهٗ وَذُرِّيَّتَهٗٓ اَوْلِيَآءَ مِنْ دُوْنِيْ وَهُمْ لَكُمْ عَدُوٌّ ؕ بِئْسَ لِلظّٰلِمِيْنَ بَدَلًا ﴿۵۰﴾

50. And remember when We ordered angels to postrate [117], before Adam, then all prostrated save Iblees (Devil). He was of the jinn [118], and then he went out [119]. of the command of his Lord. do you take him and his offspring's for friends [120]. apart from Me? And they're your enemies what an evil exchange the unjust got [121].

117.The prostration of respect was for Hazrat Adam (On whom be peace), who was made the object of Sajdah. This does not mean prostration would be for worship and the object of prostration would be Allah Almighty. Thus, Hazrat Adam (On whom be peace) is the person for whom this Sajdah was made, but the actual object of worship is Allah Almighty.

118.Because Iblees was dwelling with the angels, he was included in this order. It should be remembered that he is the remote ancestor of the jinns, just as Hazrat Adam (On whom be peace) is of man. His first name was Azazeel, but after he had gone astray, his title became Iblees, the deceiver.

119.From this we learn that at first, Shaitaan was an obedient servant of Allah Almighty, now he has become disobedient.

120.This tells us that friends other than Allah Almighty are Shaitaan and his progeny, while the pious are true friends of Allah Almighty. The friends of Allah Almighty are totally different to friends not linked to Allah Almighty. Whenever mention is made of those not linked to Allah Almighty, it signifies Shaitaan and his progeny. Says Allah Almighty: "*They are supporters of the devil*" (S2:V247). This verse is a commentary of all those verses in which prohibition is made to accept such supporters of the devil.

121.This means, at first, Paradise was your home. I then expelled your enemy, the devil, out of your home for your sake. Thus, your heart is the house of Allah Almighty. So why don't you expel Shaitaan from My house! Shaitaan became my enemy because of you and now you have made him your friend.

مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَ لَا خَلْقَ اَنْفُسِهِمْ ۪ وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ﴿۵۱﴾

51. I had neither made them sit before Me while heavens and earth, nor while creating [122], themselves, and nor it is benefiting to My dignity that I should make My supporters to those who lead astray to others [123].

122.This means We had not called the devil and his progeny at the time of the creation of the heavens, the earth and of man. So, in what way have they become my associates?

123.From this, emerge two issues:

1.Allah Almighty has not made anyone His associate due to any weakness on His part. He is free of such limitations. He Himself says: "*Who has not taken Him as a son and no one is a partner in His kingdom*" (S17:V111).

2.Allah Almighty has placed the control of worldly things in the hands of His beloved servants in order to show how beloved they are to Him; like the angels, the Prophets and Saints are made to manage the affairs. But no creational affairs are assigned to His wretched and cursed servants. Therefore "to those who lead astray" is mentioned here.

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وَ يَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ﴿۵۲﴾

52. And the day when He will say, 'call My associates whom you fancied[124], then they will call them, they will not answer [125], them, and We shall set a field of destruction between them[126].

124.This means call upon your false gods to come to your assistance. This would be done to expose how powerless and helpless they are.

125.This means they would not be able to help them. Otherwise, verbally they would be replying to tell them that you yourselves had gone astray, and it was not us who did this to you, as is described in other verses.

126.Mobiq - a field of destruction, is either one of the layers of Hell, or it could mean a place of utter destruction.

وَ رَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْۤا اَنَّهُمْ مُّوَاقِعُوْهَا وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ﴿۵۳﴾ ع

53. And the guilty will see the fire and will believe that they are to fall [127]. in it and will find no way of return from it.

127.Because there would be many signs in front of them, of being inmates of Hell.

SECTION: 8

وَ لَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍؕ وَكَانَ الْاِنْسَانُ اَكْثَرَ شَيْءٍ جَدَلًا ﴿۵۴﴾

54. And undoubtedly we have explained in varied [128], manner all kinds of examples in this QUR'AAN for the people, and the man is over everything most contentious.[129].

128. Because the temperaments and habits of people are different, some accept things through proofs, some out of fear and others out of greed. Yet, the Holy QUR'AAN has come for everybody, and as such, it contains information on everything.

129.Here, the word 'man' refers to Nadar bin Harith who remained stubborn till the very end and failed to accept faith.

وَ مَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْۤا اِذْ جَآءَهُمُ الْهُدٰى وَ يَسْتَغْفِرُوْا رَبَّهُمْ اِلَّاۤ اَنْ تَاْتِيَهُمْ سُنَّةُ الْاَوَّلِيْنَ اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿۵۵﴾

55. And what hindered men from believing when guidance came to them and from asking forgiveness [130], from their Lord, but that the traditions of the ancients should come to them or that the varied torments should come upon them. [131].

130.Here, 'guidance' either refers to the personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the Glorious QUR'AAN. Because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Final Guide and the greatest Guide, therefore he is presented here as an absolute guide. What it means is after the coming of such complete guidance, the rejection of faith by these stubborn people is indeed a prelude of the coming of severe Divine punishment. Those who do not receive guidance from the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not receive.

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guidance from any other source.

131.This tells us that he who fails to accept, through proofs and explanations, is inviting trouble. The only cure for stubbornness is Divine punishment.

56. And we send not the messenger but as bearers of glad tidings and warners [132], and those who are infidels contend [133], with falsehood that they may subvert [134], the truth where with, and they took My signs and what they were warned of, as a joke.

وَ مَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ وَ يُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ وَ اتَّخَذُوْۤا اٰيٰتِيْ وَ مَاۤ اُنْذِرُوْا هُزُوًا ﴿۵۶﴾

132.In this verse Allah Almighty has revealed the independence of His Prophets, that they have been given the responsibility of giving glad tidings and giving warnings. They are not duty bound for your guidance. Thus, if the entire world were to go astray, it would do no harm to them in any way. Yet, not accepting guidance would bring about their own destruction. These great sages are the reflection of Allah Almighty's grandeur.

133.Because they were taking the Prophets to be ordinary human beings like them and claiming equality with them. They entered into debates with them.

134.This means they are trying to extinguish the light of the sun through their puny puffs of breaths.

57. And who is more unjust that he who when he is reminded of the signs of his Lord turns away his face from them and forgets what his hands have sent forward [135]. We have put covers [136]. on their hearts that they may not understand Quran and in their ears a heaviness. [137]. and if you call them towards guidance they will never find the way. [138]

وَ مَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ فَاَعْرَضَ عَنْهَا وَ نَسِيَ مَا قَدَّمَتْ يَدٰهُ ؕ اِنَّا جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَ فِيْۤ اٰذَانِهِمْ وَقْرًا ؕ وَ اِنْ تَدْعُهُمْ اِلَى الْهُدٰى فَلَنْ يَّهْتَدُوْۤا اِذًا اَبَدًا ﴿۵۷﴾

135.This tells us that to forget the previous sins is the way of the cursed wretches, while remembrance of the sins and forgetting the good deeds, is the way of the pious. Always remember your sins and the good deeds of others.

136.The linking of these covers, etc. towards Allah Almighty is the own doing of the human beings i.e. due to their stubborn nature and hostility, Allah Almighty has placed coverings on their hearts and heavy weights on their ears, just as it can be said Allah Almighty caused the deceased to die i.e. He created death.

137.This is so because they do not have your dignity and respect in their hearts. The Holy QUR'AAN only reaches those hearts in which love for the Beloved Possessor of the Holy QUR'AAN has been inculcated. It is for this reason that an infidel is made a Muslim through; first, reciting Kalimah Tayyibah, thereafter the Holy QUR'AAN is taught to him. Thus, from this verse it does not necessarily mean that those infidels would be innocent.

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From this we learn that faithless people do not obtain true understanding of the Holy QUR'AAN, as can be seen today.

138. From this are meant those infidels whose death on infidelity is within the knowledge of Allah Almighty and not to all the infidels in general, because many of them accepted Islam.

وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ؕ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ؕ بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ مَوْىِٕلًا ﴿۵۸﴾

58. And your Lord is the Forgiver full of mercy. If He would have seized them for what they did then he would have hastened torment [139]. for them. But for them there is an appointed time [140]. against which they will not find any refuge.

139.Allah Almighty says if He were quick to pounce for every sin committed, then by now Divine punishment would have descended upon them already. By Allah Almighty there is no haste as only that judge is hasty who fears the disappearance of the criminal. But, where will the sinner of Allah Almighty run? He is at all times under His total control. Allah be Praised! A true king is he, from whom no one is beyond control.

140.That is Judgement Day, or day of death, or the day appointed for his burial, or the day on which he suffers complete annihilation at the hands of the believers.

وَتِلْكَ الْقُرٰۤى اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَ جَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ﴿۵۹﴾ ع

59. And those towns: we have destroyed were destroyed when they committed injustices, and We had appointed a fixed time for their destruction.[141].

141.This means even the previous infidels, too, were not subjected to hasty punishment instead, their day of destruction was appointed and they were destroyed on that day.

SECTION 9

وَ اِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَاۤ اَبْرَحُ حَتّٰۤى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِیَ حُقُبًا ﴿۶۰﴾

60 And recall; when Musa [142], said to his servant, [143]' I shall not desist until I reach there where two [144], seas have joined, or I go on for ages.[145].

142. Hazrat Musa (On whom be peace) delivered an excellent lecture to a group of Israelites. After the lecture, someone asked whether there is any greater Alim or scholar than him? The reply was in the negative. To this, Allah Almighty said that Oh Musa, Hazrat Khizr (On whom be peace) is greater and more knowledgeable than you. He (Musa), then, asked Allah Almighty for his whereabouts. He was told to find him at a place where two seas have joined. As a sign of identification of that place, Allah Almighty said that there the fried fish would come to life and go back into the sea, there would be an underground passage made in the water. At such a place Hazrat Khizr (On whom be peace) would be found. Taking the fish, Hazrat Musa (On whom be peace) set out for this place accompanied by Hazrat Yusha (On whom be peace). This incident is described here.

143.That servant was Hazrat Yusha ibn Nun ibn Ifrasheem ibn Yusuf (On whom be peace). He was also his nephew, his worthy successor and his able student. From this we

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understand that a student is a servant of the teacher.

144.This refers to the Persian Sea and the Mediterranean Sea, which was an appointed place for the meeting between Hazrat Musa and Hazrat Khizr (On them be peace). Hazrat Musa (On whom be peace) made a firm intention of going there.

145.From this incident, many issues are ascertained:

1.To undertake a journey for the sake of seeking knowledge is the way of life of the Prophets.

2.To undertake a journey to meet your teacher.

3.It is Sunnah to go to him instead of calling him to your home.

4.It is a blessed act to desire for an increase in one's knowledge.

5.It is a good thing to provide provisions for the journey.

6.To take a suitable companion for the journey.

7.Respect for the teacher is absolutely necessary.

8.One should not raise an objection at what is being said by the teacher.

9.If saints sometimes do anything that may seem contrary to the laws of Shariah, it is based on reasons unknown to us. In reality, that work is not against the laws of Shariah at all, and as such one should not be hasty in becoming suspicious or distrustful of them. However, this can be said about the deeds of perfect religious guides only.

10.Knowledge is not gained from books only; it can be gained from the company of the teacher as well. The company of the pious has alchemic power. If a touch of the experienced artisan can change the value of a common thing to one of greatness, then how much will a common man not gain through the company of a saintly person?

61. Then when they both reached the meeting place of two seas they forgot their fish! [146]. and it found its way in the sea making an underground passage. [147].

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوْتَهُمَا فَاتَّخَذَ سَبِيْلَهٗ فِي الْبَحْرِ سَرَبًا ﴿۶۱﴾

146.There was a large block of stones below, which was the fountain of the water of immortality. Both of them rested there. When the fried fish, which they had brought with them, came into contact with this water, it became alive and swam into the water and became a niche or an arch therein. Hazrat Yusha (On whom be peace) was awake, but he forgot to mention this to him. Both men then moved on from this place.

147.This was either due to the miracles of the Prophet or due to the miraculous effect of this blessed water that Hazrat Khizr (On whom be peace) was frequenting it. The air of the land in which pious servants of Allah Almighty dwell has the effect of granting life to the people. Hence, every grain of Madina Munawwarah, too, can have the curative effect for all our physical illnesses.

62. Then when they had passed over from there. Musa told his servants, bring my breakfast, we have hardship in this journey. [148].

فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَآءَنَا لَقَدْ لَقِيْنَا مِنْ سَفَرِنَا هٰذَا نَصَبًا ﴿۶۲﴾

148.When Hazrat Musa (On whom be peace) had left the place where two seas have joined, he began to feel pain. This tells us that a student regards it as a Sunnah to bear pain.

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قَالَ اَرَءَيْتَ اِذْ اَوَيْنَآ اِلَى الصَّخْرَةِ فَاِنِّىْ نَسِيْتُ الْحُوْتَ ۫ وَ مَآ اَنْسٰنِيْهُ اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَهٗ ۚ وَاتَّخَذَ سَبِيْلَهٗ فِى الْبَحْرِ ۖ عَجَبًا ﴿۶۳﴾

63. He said, please see, when we took rest that rock, then undoubtedly I forgot the fish, and the Satan (devil) made me forget [149] so that I may mention it and it took its way in the sea, it is strange.

149.This tells us that Shaitaan can never mislead a Prophet of Allah Almighty, nor can he tempt them to commit a sin. However, he can cause them to do certain things in a forgetful way.

قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ ۖ فَارْتَدَّا عَلٰٓى اٰثَارِهِمَا قَصَصًا ۙ ﴿۶۴﴾

64. Musa said, ' that is what we wanted;[150], then turned back retracing their footsteps.

150.Because the very purpose of the disappearance of this fried fish is the sign of reaching our place of destination. This is exactly what Allah Almighty had said.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَ عَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ﴿۶۵﴾

65 Then they found a bondsman [151], from Our bondsmen, whom We gave mercy from Ourselves and bestowed him Our inspired knowledge. [152].

151.This refers to Hazrat Khizr (On whom be peace) whose actual name is Balyaan ibn Malkan ibn Falikh ibn Amir ibn Shalikh ibn Araf Khashad ibn Saam ibn Nuh (On whom be peace). His appellation is Abul Abbas and his title is Shareef Khazir, having Zabar on the letter Kha and the Zer on letter Dwad. He is among those four Prophets who would be alive until the Day of Judgement two upon the earth i.e. Hazrat Khizr and Hazrat Ilyas (On whom be peace), and in the heaven Hazrat Idris and Hazrat Isa (On whom be peace) (Tafseer Roohul Mu'ani). The reason for calling him Khizr is, if he were to sit on a dry ground,greenery would begin to grow there. In addition, there are other traditions mentioned about him as well.

152.This means without being tutored by anyone they are born Aalims and most Prophets possess inspired knowledge (Ilm e Laduni); Hazrat Adam (On whom be peace) too, was provided with this knowledge.

قَالَ لَهٗ مُوْسٰى هَلْ اَتَّبِعُكَ عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿۶۶﴾

66. Musa said to him. ' should I remain with you on the condition that you will teach me of the right things which you have been taught. [153].

153.From this, emerge a few issues:
1.The staying of the student with the teacher.
2.For the student to serve his teacher.
3.The respect of the teacher by the student.
4.For the Prophet to follow someone in order to gain mystical knowledge.

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قَالَ اِنَّكَ لَنۡ تَسۡتَطِيۡعَ مَعِىَ صَبۡرًا ﴿۶۷﴾

67. He said. ' you can never stay with me.' 154.

154.From this we learn that Allah Almighty had bestowed knowledge of the Unseen upon Hazrat Khizr (On whom be peace). It is because of having this knowledge that he was able to tell Hazrat Musa (On whom be peace) that he would not be able to exercise patience, which is exactly what transpired. Whatever he said was not based on assumption or conjecture, but on positive knowledge.

وَكَيۡفَ تَصۡبِرُ عَلٰى مَا لَمۡ تُحِطۡ بِهٖ خُبۡرًا ﴿۶۸﴾

68. And how you will keep patience over that which your knowledge encompasses not? 155?

155. This tells us Shariah is a name given to outward knowledge while Tareeqat is based on hidden knowledge and mystic secrets. Hazrat Musa (On whom be peace) was the Imam of Shariah, but Hazrat Khizr (On whom be peace) was the expert of Tareeqat. Therefore, the works, which Hazrat Khizr did, outwardly seemed to be against Shariah.

قَالَ سَتَجِدُنِىۡۤ اِنۡ شَآءَ اللّٰهُ صَابِرًا وَّ لَاۤ اَعۡصِىۡ لَكَ اَمۡرًا ﴿۶۹﴾

69 Musa said. ' soon if Allah wills, you will find me patient, 156. and I shall not disobey you in any affair. 157.

156.This means, I will exercise full control over myself. This statement of Hazrat Musa (On whom be peace) was not based on his specialized knowledge, but on assumption and conjecture. For this reason he had said "If Allah wills" while this was not said by Hazrat Khizr (On whom be peace). Also Hazrat Musa (On whom be peace) stated that he would find him among those who are patient and not that he would exercise patience.

157.This means whatever command you give me I will act upon it. From this we learn that the teacher is the higher authority, while the pupil is subservient to him.

قَالَ فَاِنِ اتَّبَعۡتَنِىۡ فَلَا تَسۡـَٔلۡنِىۡ عَنۡ شَىۡءٍ حَتّٰٓى اُحۡدِثَ لَكَ مِنۡهُ ذِكۡرًا ﴿۷۰﴾

70. He said. ' if you remain with me, then ask, 158, not anything, unless I myself mention it. 159.

158.From this we learn that Hazrat Musa (On whom be peace) is the Prophet of Israelites, and his religious laws were not binding on Hazrat Khizr (On whom be peace). If this incident had transpired during the time of our Holy Prophet صلى الله عليه وآله وسلم , then Hazrat Khizr (On whom be peace) would have been duty bound to him.

159.From this, emerge two issues:

1.The knowledge which, Hazrat Musa (On whom be peace) desired to obtain from Hazrat Khizr (On whom be peace) was not of Shariah, but it was Mystical knowledge of Allah Almighty. If it is was knowledge of Shariah, then that would have been revealed to him by Allah Almighty through Hazrat Jibraeel (On whom be peace) without sending him to Hazrat Khizr (On whom be peace). Also, Hazrat Khizr (On whom be peace) would have instructed him through symbolism not through verbal statements and passages, as is the practice of the Ulama.

2.The mystical knowledge is not taught verbally but through companionship and visual communication. "It is ordered from Madina and concealed in the hearts. The drink of Tauheed is not given from the cups but instilled through visual contact".

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SECTION 10

71. Now both of them set out, until when they embarked in a boat, [160], he cleaved it. Musa told . ' have you cleaved it in order to drown [161], he cleaved it in order to drown its passengers, undoubtedly you have done a wrong thing.' [162].

فَانْطَلَقَا ٙ حَتّٰۤی اِذَا رَكِبَا فِی السَّفِیْنَةِ خَرَقَهَا ؕ قَالَ اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا ۚ لَقَدْ جِئْتَ شَیْـًٔا اِمْرًا ﴿۷۱﴾

160.The inmates of the ship recognizing Hazrat Khizr (On whom be peace) boarded it without paying the ticket. It should be remembered that Hazrat Khizr (On whom be peace) did not board the ship due to any necessity or want, but it was due to prudence and expedience, which is mentioned ahead. Otherwise, Hazrat Khizr (On whom be peace) is certainly protected from drowning.

161.Because he had broken that portion of the ship which is always in the water. Thus, water did not get into the ship. From this we learn that through the blessings of the miracles of the pious, ships that had sunk begin to float. Had Hazrat Khizr (On whom be peace) broken the upper part of the ship, then Hazrat Musa (On whom be peace) would not have said that he would drown the passengers.

162.This means I am certain that you would not drown if the ship were to be broken, but the other passengers on board would drown, and it is not a good act to drown innocent passengers. Therefore, Hazrat Musa (On whom be peace) had not uttered that you would be drowned but that you would make the passengers on board the ship to drown.

72. He said , ' did I not tell you, that you would not be able to stay with me.'

قَالَ اَلَمْ اَقُلْ اِنَّكَ لَنْ تَسْتَطِیْعَ مَعِیَ صَبْرًا ﴿۷۲﴾

73. Musa said,' catch me not [163]. for what I forgot and put not difficulty in my affair on me.'

قَالَ لَا تُؤَاخِذْنِیْ بِمَا نَسِیْتُ وَ لَا تُرْهِقْنِیْ مِنْ اَمْرِیْ عُسْرًا ﴿۷۳﴾

163.I did not remember the oath you had taken from me, nor the promise I had made to you. In Shariah, there is no sin for doing anything inadvertently. Therefore, you, too, should overlook my error. Furthermore, the religious guides should not become over zealous in making mureeds disciples in a hurry, but should always put a sincere Mureed to a test (*Tafseer Roohul Mu'ani*).

74. Again both of them set out until when they met a boy [164], he killed him, Musa said, ' have you killed an innocent soul without his having killed another? [165]? Undoubtedly you have done a hideous thing'[166].

فَانْطَلَقَا ٙ حَتّٰۤی اِذَا لَقِیَا غُلٰمًا فَقَتَلَهٗ ۙ قَالَ اَقَتَلْتَ نَفْسًا زَكِیَّةًۢ بِغَیْرِ نَفْسٍ ؕ لَقَدْ جِئْتَ شَیْـًٔا نُّكْرًا ﴿۷۴﴾

164. The name of the one who was handsome and of big built was Jaseewar and was playing

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with children. Hazrat Khizr (On whom be peace) took him behind the wall and severed his neck from the body.

165.This means innocent, because he was still a minor, and not duty bound to laws of Shariah. By saying "without his having killed another" suggests that if a mature and sensible boy were to kill any believer intentionally, blood money would be taken from him. Otherwise, Hazrat Musa (On whom be peace) would not have said the above words after the word 'innocent'.

166.By first he had said "you have done a wrong thing" but here he says "hideous thing" because a broken ship could be repaired, but a dead person cannot be made alive. Thus, this action was more severe than the first act.

75. He said, ' Had I not told you, [167], that you could never keep company with me'? [168]?

قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِیْعَ مَعِیَ صَبْرًا ﴿۷۵﴾

167.Here, the word 'for you' is used which is not the case in the earlier instance, so that, it should convey the meaning that, here, the expression of anger is greater.

168. From this full incident one understands that a law giving Prophet can become subservient to another Prophet. Hazrat Musa (On whom be peace) is a Prophet to whom a Book was given; yet he went to Hazrat Khizr (On whom be peace) to be under his guidance. Thus, when Hazrat Isa (On whom be peace) comes back to earth just before Qiyamah and leads the life in accordance with the religious laws (Shariah) of the Holy Prophet صلی اللہ علیہ وآلہ وسلم it would not be out of place. The Qadyanis cannot say that one Prophet cannot follow another Prophet. Although Christianity, presently, is abrogated, Mosaic religion at that time was not, and despite this, Hazrat Musa (On whom be peace) still became the follower of Hazrat Khizr (On whom be peace). Although Hazrat Musa (On whom be peace) was a Prophet, his prophethood had not manifested itself there. Likewise, before Qiyamah the prophethood of Hazrat Isa would not manifest itself at that time, and this great Prophet would live life as a follower of our beloved Prophet صلی اللہ علیہ وآلہ وسلم.

76. Musa said, 'if I ask anything of you after this, then keep not my company [169], with me; undoubtedly, your excuse is already fulfilled from my side [170]'.

قَالَ اِنْ سَاَلْتُكَ عَنْ شَیْءٍۭ بَعْدَهَا فَلَا تُصٰحِبْنِیْۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّیْ عُذْرًا ﴿۷۶﴾

169.Do this by separating me from your company. This does not mean that you yourself choose to remain aloof from me, because this would be against the practice of respect.

170.This means you would be excused for separating me from you because of three errors committed by me. No objection of breach of promise can be raised against you.

77. Again both went on till they came to the people of a village [171], they asked the villagers for food [172], out they refused [173], to entertain them, then the two found a wall about to fall, he set it up

فَانْطَلَقَا ٝ حَتّٰۤى اِذَاۤ اَتَیَاۤ اَهْلَ قَرْیَةِ ِاسْتَطْعَمَاۤ اَهْلَهَا فَاَبَوْا اَنْ یُّضَیِّفُوْهُمَا فَوَجَدَا فِیْهَا جِدَارًا یُّرِیْدُ اَنْ یَّنْقَضَّ فَاَقَامَهٗ ؕ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَیْهِ

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اَجۡرًا ﴿۷۷﴾

right [174]. Musa said, 'if you had wished, you could have taken a wage for it [175]'.

171.That place was called Intakia, which at that time was a large city. From this we learn that in Arabic language even cities, too, are referred to as *QARYA*. Furthermore, hospitality is not dependent on knowing the guest. Whoever comes to meet us is our guest and as such he has certain rights and privileges.

172.This refers to the rights of a guest, and not that question which is against the status of Prophets. It is for this reason that "*refused to entertain them*" is used here. From this we learn that a guest can demand his rights of hospitality.

173.Tafseer Roohul Bayaan on the authority of Tafseer Kabir states on revelation of this verse that the people of Intakia brought a large amount of gold before the Holy Prophet صلی اللہ علیہ وآلہ وسلم and requested that the Holy Prophet صلی اللہ علیہ وآلہ وسلم should change the letter *BA* of *ABWA* to letter *TA* so that the meaning would then become the people of Intakia had carried out their hospitality and thus we would not be put to disrepute and become an object of disgrace. This request was turned down by the Holy Prophet صلی اللہ علیہ وآلہ وسلم saying that it would result in distortion of Allah Almighty's words i.e. the Holy QUR'AAN.

174.That wall was hundred feet high, which Hazrat Khizr (On whom be peace) miraculously straightened just by pointing his hand towards it, as this wall had bent and was on the verge of falling. Therefore, Allah Almighty used the singular verb "He set it up". If both of them had repaired it through the use of bricks, then the dual form of the verb *AQAMA* would have been used.

175.Because one should not show kindness to those who are ungrateful. As we are hungry, money obtained for our labour would have been useful to us.

قَالَ هٰذَا فِرَاقُ بَيۡنِىۡ وَ بَيۡنِكَ‌ۚ سَاُنَبِّئُكَ بِتَاۡوِيۡلِ مَا لَمۡ تَسۡتَطِعْ عَّلَيۡهِ صَبۡرًا ﴿۷۸﴾

78. He said, 'this is the separation [176], between me and you'; now I shall tell you the explanation [177]. of those things over which you could not have patience [178].

176.It means this is the time for separation. Your objection has become the cause of our separation. From this we learn that the religious guide and the teacher should overlook one or two mistakes of their mureeds (disciples) and students respectively. They should not be separated at their first mistake.

177.It means I will make you aware of the secret and wisdom behind these deeds so that you would be able to go away fully satisfied.

178. It should be remembered that Hazrat Musa (On whom be peace) had shown further desire to be under the tutelage of Hazrat Khizr (On whom be peace), but did not put this into practice. Neither did he act upon this knowledge thereafter. The purpose of all this was that Allah Almighty wanted to show Hazrat Musa (On whom be peace) that there are people who possess greater knowledge than him.

اَمَّا السَّفِيۡنَةُ فَكَانَتۡ لِمَسٰكِيۡنَ يَعۡمَلُوۡنَ فِى الۡبَحۡرِ فَاَرَدْتُّ اَنۡ اَعِيۡبَهَا وَكَانَ وَرَآءَهُمۡ مَّلِكٌ يَّاۡخُذُ كُلَّ سَفِيۡنَةٍ غَصۡبًا ﴿۷۹﴾

79. As for the boat, it belonged to certain poor people [179], who were working in the sea, then I intended to make it faulty [180]. and behind them there was a king who used to seize every perfect boat forcibly [181].

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179.In which they were working as labourers and not as its owners, because a destitute is he who does not own anything. Or, they have been called indigent out of compassion. Thus, the words "working in the sea" are used in the latter part of the passage. In short, this verse is not against Imam Abu Hanifa (On whom be peace)

180.This tells us that defectiveness should not be linked with Allah Almighty. Therefore, Hazrat Khizr (On whom be peace) linked it with him and said, "I had wished". Otherwise, everything he did was in accordance with the wishes of Allah Almighty.

181.So that he would allow defective ships to pass by. Thus, he made the ship defective so that these poor people on board would be safe and after going through , these people would repair it. From this we understand that for the purpose of correction it is permissible to use things of another person without seeking his permission. If there is a fire in anyone's house, it is permissible to destroy a certain portion of his house; which may become a danger to others; without seeking permission of the owner. In fact, doing this would be a commendable act. The name of that king was Jalandi bin Karkar who was the king of Qurtaba, in Spain. The labourers on the ship were unaware of his intentions. This tells us that for the king to seize any possession of the subject by force is included in usurpation. This is a prohibited act. Payments of penalty are prohibited, and auctioning and purchasing of these things, too, is prohibited. This is a sale by a person who is not its owner.

80. And as for the boy, his parents were Muslims, then we feared that he might involve them in contumacy and infidelity [182].

وَ اَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَاۤ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّ كُفْرًا ۚ﴿۸۰﴾

182.From this we learn that some Saints of Allah Almighty do have the knowledge of people's end, as well as about their good fortune and misfortune, because Hazrat Khizr (On whom be peace) had prior knowledge about the misfortune of this boy. Hazrat Nuh (On whom be peace) says: *"And they will beget none but an evil doer, an ungrateful"* (S71:V27).

81. Then he intended [183], their Lord might give them one better than he in purity and nearer in affection [184].

فَاَرَدْنَاۤ اَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكٰوةً وَّ اَقْرَبَ رُحْمًا ﴿۸۱﴾

183.This tells us that just one singular case can be used to denote Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم because in the word "Then we intended" the plural form signifies Hazrat Khizr (On whom be peace) as well as Allah Almighty.

184.Thus, Allah Almighty blessed these parents with one pious daughter who was married to a Prophet and in whose progeny there were seventy prophets (*Tafseer Roohul Mu'ani*). Jaisoor's father's name was Zubair and mother's name Sahawi. It should be remembered that killing of a Saint or a scholar on the basis of fear of infidelity is not allowed now. This was from the distinctive features of Hazrat Khizr (On whom be peace).

82. As for that wall, it belonged to the two orphan [185], lads of the city and underneath it was their treasure

وَ اَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ فِي الْمَدِيْنَةِ وَ كَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا

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وَكَانَ اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّكَ اَنْ يَّبْلُغَاۤ اَشُدَّهُمَا وَ يَسْتَخْرِجَا كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّكَ ۚ وَمَا فَعَلْتُهٗ عَنْ اَمْرِیْ ؕ ذٰلِكَ تَاْوِیْلُ مَا لَمْ تَسْطِعْ عَّلَیْهِ صَبْرًا ؕ﴿۸۲﴾

and their father was a noble [186], man; then your Lord desired [187], that those two should reach to their maturity [188], and bring forth their treasure as a mercy [189], from your Lord, and this I did, not for my own biding [190]. This the significance of those things on which you could not have patience[191].

185. Their names were Ihraam and Hareem. The name of their father was Kasteh who was a pious person and a globetrotter. Gold and silver were buried under this wall and these boys were heirs to this treasure.

186. This tells us a father's piety can come to the rescue of the son and it is a proof for mediation and intercession. Therefore, since Prophets are like fathers to their followers, the Holy Prophet's صلى الله عليه وآله وسلم pious deeds would come to the rescue of sinners like us. Says Allah Almighty: "*And those in whose wealth there is a known right. For one who asks for, and for one who could not even ask for and remains deprived*" (S70: Vs24-25). Hence, we also have the right in the good deeds of the Holy Prophet صلى الله عليه وآله وسلم. Remember, that he was the father of these two boys as stated in the book *SAWWAIQE MUHARRIQAH*. It is stated in Tafseer Roohul Bayaan that the pigeons of the Sacred Haram are all descendents of that female pigeon which had laid the eggs at the Cave of Thaur during the night of Hijrah. If Allah Almighty has given so much honour to these pigeons through the blessings of this one female bird, then imagine the honour and dignity of the children (descendants) of the Holy Prophet صلى الله عليه وآله وسلم until the Day of Judgement.

187. This tells us that if the Orchard of Khyber was the hereditary property of the Holy Prophet صلى الله عليه وآله وسلم and rightful claim of Bibi Faatimah (May Allah be pleased with her), then Allah Almighty would most certainly have bestowed ownership of it to her. No one would have taken it away from her. If He had sent Hazrat Khizr (On whom be peace) to protect the estate of his pious father, and saved it through the building of a wall over it, then it is impossible that He would have wasted the inheritance of Bibi Faatimah (May Allah be pleased with her). This tells us that the Orchard of Khyber was in reality not the property of the Holy Prophet صلى الله عليه وآله وسلم, but rather a public property.

188. From this we learn that only minor children are regarded as orphans. A child who has reached the age of majority will not be regarded as an orphan.

189. The protection of the property of these boys is the mercy of Allah Almighty upon them. Through the medium of their father, He had sent a Prophet to repair their broken wall. Allah Almighty be praised! Mediation and intercession is a thing of great excellence.

190. In fact, he did this through the inspiration and revelation of Allah Almighty. It should be remembered that there is a difference of opinion about the prophethood of Hazrat Khizr (On whom be peace). But the truth of the matter is that he is a prophet because it seems a bit far-fetched that Allah Almighty would have placed Hazrat Musa (On whom be peace), a Prophet, under the tutelage of a saint. Those who regard a saint as superior to a Prophet on the basis of this verse, are infidels (Tafseer Madarik). Hazrat Khizr and Hazrat Ilyas (On whom be peace) are both alive. (*Tafseer Khazain*)?

191. Saying this, Hazrat Khizr (On whom be peace) parted from Hazrat Musa (On whom be peace) with the following advice. You should become the benefactor of humanity and not cause any harm to them, always be of jovial countenance, without being sulky, do not flatter the people; do not go anywhere without a valid reason; do not laugh excessively; do not let any

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sinner feel ashamed after he has repented; always shed tears at your faults, do not procrastinate; always be mindful of the Hereafter (*Roohul Mu'ani*).

SECTION 11

83. And they ask [192], you about Zulqarnain, say, you, 'I recite to you an account of him'. [193].

وَ يَسْـَٔلُوْنَكَ عَنْ ذِی الْقَرْنَیْنِ ؕ قُلْ سَاَتْلُوْا عَلَیْكُمْ مِّنْهُ ذِكْرًا ؕ﴿۸۳﴾

192. The Jews had asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a matter of test, to inform them that, which is that king who had travelled from East to West. In response to it, this verse was revealed.

193. The name of Zul-Qarnain was Iskinder bin Failqoos. He was a Greek. He became king of the world. Hazrat Khizr (On whom be peace) is a cousin as well as his minister. Some Ulama have accepted him as a prophet. In total, four kings had been given the kingship of the world. Two were believers. Hazrat Sulaiman and Iskinder Zul-Qarnain, two were infidels: Bakht Nasir and Namrood. Zul-Qarnain had lived to an age of sixteen hundred years. He died in a village called Zoor, near Jerusalem. He is called Zul-Qarnain because he had travelled to both rays of the sun, i.e. East and West.

84. Undoubtedly, We gave him a control in the earth and bestowed him a means of everything [194].

اِنَّا مَكَّنَّا لَهٗ فِی الْاَرْضِ وَ اٰتَیْنٰهُ مِنْ كُلِّ شَیْءٍ سَبَبًا ۙ﴿۸۴﴾

194. We had granted him all the necessities required for a kingdom.

85. Then he followed a way [195].

فَاَتْبَعَ سَبَبًا ﴿۸۵﴾

195. This means he had departed for a specific purpose. Here, the word "course" denotes journey, while provisions signify a special purpose for the journey. Or "course" could mean path/route.

86. Till when he reached the place of sun setting [196], he found it setting in a spring of black mud [197], and he found a people there. We said, 'O Zulqarnain, either you punish [198]. them or do good to them'.

حَتّٰۤی اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِیْ عَیْنٍ حَمِئَةٍ وَّ وَجَدَ عِنْدَهَا قَوْمًا ؕ۬ قُلْنَا یٰذَا الْقَرْنَیْنِ اِمَّاۤ اَنْ تُعَذِّبَ وَ اِمَّاۤ اَنْ تَتَّخِذَ فِیْهِمْ حُسْنًا ﴿۸۶﴾

196. This means the place where population in the West comes to an end, beyond which there was no possibility of population, as there was only quagmire and bergs of ice. Here, this verse does not contradict science. Heavens and the earth are spherical. The sun, in reality, does not set at any given time. But, it rather disappears from our sight.

197. This means that from what was perceived one could gather that the cold in the West was so intense that it changed the water into icebergs. Here, day and night is for the duration of a year. At the time of sunset it seems as if it is setting in this iceberg, just as the traveller at sea perceives the sun setting in the water.

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198. This tells us that some servants are granted power and authority by Allah Almighty to punish those who they desire and pardon those whom they wish.

قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ يُرَدُّ اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ﴿۸۷﴾

87. He submitted, as one who did injustice, we shall punish [199], him soon, then he will be returned towards your Lord, he will strike him with an evil [200].

199. This means those who would remain in infidelity, and will not accept faith, despite our propagation, we would cause them to die.

200. From this we understand that the punishment, which the infidel and an apostate receive in this world, will not be counted in the punishment of the Hereafter. Its eternal punishment is totally different.

وَ اَمَّا مَنْ اٰمَنَ وَ عَمِلَ صَالِحًا فَلَهٗ جَزَآءَ ۨ الْحُسْنٰى ۚ وَ سَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا ﴿۸۸﴾ؕ

88. And one who believed and did good deeds then the recompense for him is the good; and soon We shall speak to him easy affairs.[201].

201. By this means we would put them to lighter labour and give them greater pay. This means a believer is entitled to every type of leniency.

ثُمَّ اَتْبَعَ سَبَبًا ﴿۸۹﴾

89. Again he followed a way. [202]

202. This means returned from here and travelled to the East, either to capture those countries or in search of the Fountain of Elixir. In fact, traditions have it that he did not obtain the Fountain of Elixir, but Hazrat Khizr (On whom be peace) did. Some are of the opinion that although Zul-Qarnain, too, had come to that region, but due to Divine wisdom he did not find it (*Tafseer Khazainul Irfaan*).

حَتّٰۤى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا سِتْرًا ﴿۹۰﴾ۙ

90. Until, when he reached the place of sun-rising [203]. he found it rising on a people for whom We had Not put any shelter against the sun.[204]

203. This means towards the East there is that place where human population had ceased, though there too, the earth is spherical, and everywhere there is sunshine.

204. This means there was no trace of any tree or sign of any building. Neither did these people have any cloth to cover their bodies. The earth there was so soft that nothing could be built on it. These people would hide in a cave after sunrise and after sunset would come out to do their work. They were surviving on fish only.

كَذٰلِكَ ؕ وَ قَدْ اَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿۹۱﴾

91. So is the talk. And whatever he had, Our knowledge encompasses all.[205].

205. This means Zul-Qarnain had so much military equipment, such a massive army, so much material for his kingdom, or was such an accomplished ruler that only We (Allah Almighty) knew of it, and which is far beyond our perception.

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92 Again he followed a way[206].

ثُمَّ اَتْبَعَ سَبَبًا ﴿۹۲﴾

206. It means the path between East and West - i.e. he left towards the North.

93. Until when he reached[207], between two mountains, he found inside them some such people who deemed not to understand any word. [208].

حَتّٰۤى اِذَا بَلَغَ بَیْنَ السَّدَّیْنِ وَجَدَ مِنْ دُوْنِهِمَا قَوْمًاۙ لَّا یَكَادُوْنَ یَفْقَهُوْنَ قَوْلًا ﴿۹۳﴾

207. While moving in a northerly direction, wherever population was coming to an end there he saw two magnificent mountains on the other side of which Yajooj and Majooj had settled. They would come out from the path between the two mountains to cause death and destruction. This place was situated on the eastern boundary of Turkey (Tafseer Roohul Mu'ani).

208. Because their dialect was very strange. Neither would they understand anyone's speech, nor would anyone understand their talk. Thus, these people made use of symbols and allusions as a means of communication.

94. They [209], said,' O Zulqarnain, undoubtedly, Yajuj (Gog) and Majuj (Magog) create mischief [210], in the earth , should we then fix some tribute for you on the condition that you may set up a wall between us and them' [211].

قَالُوْا یٰذَاالْقَرْنَیْنِ اِنَّ یَاْجُوْجَ وَمَاْجُوْجَ مُفْسِدُوْنَ فِی الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰۤى اَنْ تَجْعَلَ بَیْنَنَا وَ بَیْنَهُمْ سَدًّا ﴿۹۴﴾

209. Or communicated through signs, or they may have found such an interpreter who could understand the languages of both, Zul-Qarnain and these people. Or, that Allah Almighty had given Zul-Qarnain the knowledge of all the languages and he found no difficulty in speaking or understanding any language.

210. He was from the descendents of Hazrat Yafath bin Nuh (On whom be peace). He was very strong and extremely mischiefvous. On this side he would come and destroy people's fields and gardens. He would take all the dry things, to this extent, that he would even eat serpents and scorpions, as well as humans and beasts. It should be remembered that Hazrat Nuh (On whom be peace) had three sons, Saam, Haam, and Yafath. Arabs and the Romans are children of Saam. The Negroes and the people of Noba are that of Haam, while the Turks and Yajooj and Majooj are children of Yafath (*Tafseer Roohul Mu'ani*). Yajooj and Majooj were so tall that some among them were as tall as three hundred and sixty feet (*Tafseer Rooh*)?. Their entire body was covered in hair.

211. This means that money you would take from us and management would be done by you. You should build such a wall that Yajooj and Majooj (Gog and Magog) would not be able to come on the other side and we would be able to live in peace and security.

95. He said,' that upon which my Lord has given me control is better [212], then help me with strength, [213] I may make a strong barrier between you and them'. [214].

قَالَ مَا مَكَّنِّیْ فِیْهِ رَبِّیْ خَیْرٌ فَاَعِیْنُوْنِیْ بِقُوَّةٍ اَجْعَلْ بَیْنَكُمْ وَ بَیْنَهُمْ رَدْمًاۙ ﴿۹۵﴾

212. This means Allah Almighty has provided me with all types of provisions and

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wealth. Therefore, I do not need anything from you.

213. From this we learn that it is permissible to seek assistance form people, and it is not against the concept, of "*And beg You alone for help*" (S1:V4). To seek helpers in opposition to Allah Almighty is polytheism. Zul-Qarnain sought the assistance of the people regarding this work. Hazrat Isa (On whom be peace) had said: "*Who shall become my helpers towards Allah*" (S3:V52).

214.This means we would spend the materials and wealth, but physical work must be done by you, either by taking payment or voluntarily. The second meaning is more appropriate. It is apparent that those people were prepared to provide the material as well.

96. Bring to me the pieces of iron,[215], till when he leveled the wall up to the sides of the two mountains, he said, 'blow', till when he made it a fire, said he, 'bring me, that I may pour molten copper on it'. [216].

اٰتُوْنِیْ زُبَرَ الْحَدِیْدِ ؕ حَتّٰۤی اِذَا سَاوٰی بَیْنَ الصَّدَفَیْنِ قَالَ انْفُخُوْا ؕ حَتّٰۤی اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوْنِیْۤ اُفْرِغْ عَلَیْهِ قِطْرًا ؕ﴿۹۶﴾

215. Thus, he dug the foundation up to the water, collected stones of molten copper and built steel sheets, top and bottom and stuffed it with wood and coal. Fire was set to it through which the steel smelted into a column. And in this way the wall was raised to the height of the mountain.

216. So that this molten copper could become the plaster for the wall, just as it is the practise of putting cement on the walls when plastering them.

97. Then Yajuj and Majuj could neither climb over it, and nor could make a hole in it. [217].

فَمَا اسْطَاعُوْۤا اَنْ یَّظْهَرُوْهُ وَ مَا اسْتَطَاعُوْا لَهٗ نَقْبًا ﴿۹۷﴾

217. This means due to the height and glossiness of the wall they were unable to scale it, and because of its extreme strength and compactness they were unable to dig holes in it.

98. He said, ' this is a mercy from my Lord' , then when the promise of my Lord will come, will break it into pieces [218], and the promise of my Lord is ever true'. [219].

قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّیْ ۚ فَاِذَا جَآءَ وَعْدُ رَبِّیْ جَعَلَهٗ دَكَّآءَ ۚ وَ كَانَ وَعْدُ رَبِّیْ حَقًّا ؕ﴿۹۸﴾

218. This tells us that Allah Almighty had provided Zul-Qarnain with knowledge of the unseen because the incidents that would be taking place just before the Day of Qiyamah i.e. the complete shattering of this wall and the escape of Gog and Magog were foretold by him at that very point in time. Thus, the very things would be taking place just before the Day of Judgement.

219. It is reported in the Hadith Shareef that Gog and Magog are daily digging this wall. Just before it is about to break, they tell themselves we will complete the rest of the work the next day. When they come the following day they find the wall to be stronger than before. Through the order of Allah Almighty, before Qiyamah they would say that if Allah Almighty wills we will break it tomorrow. Through the blessings of saying "If Allah wills" they would find the wall in the same broken state as they had left it the previous day. Thus, they will then be able to bring it down and come out of it on the other side. They would cause great mischief. Besides Jerusalem, Madinatul Munawwarah and Makkatul Mukarramah they will reach

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every other place. Then, due to the Prayer of Hazrat Isa (On whom be peace) they would be destroyed (Tafseer Khazainul Irfaan).

99. And on that day We shall leave them that one group of them will surge [220], one group of them the trumpet shall be blown, then we shall gather them all-together.[221].

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِيْ بَعْضٍ وَّنُفِخَ فِي الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا ﴿۹۹﴾

220. Due to their greater numbers.
221. From this we learn that Gog and Magog would come out of their captivity just prior to Qiyamah.

100. And We shall bring the Hell before the infidels. [222].

وَّعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضَا ﴿۱۰۰﴾

222. Hell would be brought in sight of the infidels, which they would be able to see. From this we learn that some of the believers will have no contact with Hell at all, i.e. it will remain concealed from them.

101. That upon whose eyes there was covering from My remembrance and could not hear the truth [223].

الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ﴿۱۰۱﴾

ع ۱۱ / ۱۹ / ۲

223. Because they had malice in their hearts for the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Those hearts, which are bereft of the love for the Possessor of the Holy QUR'AAN, this great Book will not find its place in them.

SECTION: 12

102. Do then the infidels think [224], that they will make my bondsmen [225], as their supporters [226], beside Me? Undoubtedly We have already prepared hell for the hospitality of the infidels [227].

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْۤا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْۤ اَوْلِيَآءَ ؕ اِنَّاۤ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ﴿۱۰۲﴾

224. By this is meant the Jews and the Christians, or it could denote all infidels.
225. This means either Hazrat Isa (On whom be peace), or Hazrat Uzair (On whom be peace), or the idols, because all of them are servants of Allah Almighty.
226. It should be remembered that the literal meaning of the word *DOEN* is to curtail (Al-Mufridaat, Raghib) i.e. to be separated, to be cut off or "*Cut short*" (S48:V27). Therefore, "*Those besides Allah*" are those people who are cut off from Allah Almighty i.e. without any link. However those "*cut from Allah*" are of two types. The first is the actual, and in the beliefs of the infidels the actual ones are the idols, etc. The second group of those cut off from Allah are those prophets whom the infidels have accepted as deities and thereby cut them off from Allah Almighty i.e. the belief of Christians regarding Hazrat Isa (On whom be peace) as the son of God. Thus, in terms of their beliefs these prophets are those cut off from Allah Almighty, but in actuality these Prophets are true Friends of Allah Almighty. Therefore, in mentioning the authority of the Prophets of Allah Almighty says: "*With my permission*" or "*With the permission of Allah Almighty*". If you believe in the Prophets as

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servants of Allah Almighty then they are given the authority to do everything. But, if you cut them off from Allah Almighty then they will not be able to do anything. An electric wire will supply current if it is connected to a powerhouse, but the moment it is disconnected it is rendered useless. Says Allah Almighty: "*And at the other side of them he saw two women...*"(S28:V23). Allah Almighty further says: "*Then she put the screen away from them*" (S19:V17). In another verse it is stated: "*This provision is specially for you and not for the believing men*" (S33:V50). It is further stated "*And besides them, there are two other gardens*" (S55:V62). In all these verses the word "*Besides*" is used to denote separate and distant.

227. The word "*cut off from Allah*" is mostly used for those who are cursed in the court of Allah Almighty. The saints of Allah Almighty are those beloved to Him. Supporters cut off from Allah Almighty are those idols that polytheists had made as their deities. Says Allah Almighty: "*And call upon all your helpers besides Allah*" (S2:V23). It is further stated: "*Undoubtedly you and whatever you worship besides Allah*" (S21:V98). In all these verses '*besides Allah*' refers to idols. Says Allah Almighty: "*Do you take him and his offspring for friends apart from Me?* (S18:V50). It is further stated: "*Supporters of infidels*" (S2:V257). Here, the word 'besides Allah' denotes those in opposition to Allah Almighty. The Prophets and Saints have no connection with this verse. Otherwise, the object of this verse is to show that after offending Me they claim to befriend My Prophets. Or, it could mean they make My Prophets and Saints as deities. This tells us that to worship anyone besides Allah Almighty is infidelity, even if it involves the worship of Prophets and Saints, or that of the idols. Only Allah Almighty is worthy of worship. The destination of the infidels is indeed the fire of Hell.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ﴿۱۰۳﴾

103. Say you, 'shall I tell you. Whose actions are worst?

اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَ هُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ﴿۱۰۴﴾

104. Those whose all struggles were lost in life of the world and they imagine that they are doing good work [228].

228. From this we learn that a pious person who, through consistent efforts, tries to do good deeds but which turn out to be futile is more unfortunate than the immoral and sinful person, because such a person is living under the false belief that he is pious. May Allah Almighty protect us!

اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ وَ لِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ﴿۱۰۵﴾

105. These are the people who disbelieved in the signs [229]. of their Lord and in his meeting. Therefore all their deeds are in vain [230], and We shall not establish any weight for them on the day of judgement [231].

229. From this we learn that the good deeds of the infidels are a wasted entity, and that infidelity destroys piety. Thus, the slightest insult and disrespect of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an act of infidelity, because raising our voice above the voice of the Holy Prophet صلی اللہ علیہ وآلہ وسلم results in confiscation and forfeiture of all one's good deeds. Says Allah Almighty: "Lest your good deeds become vain while you are unaware"

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(S49:V2).

230. This tells us that the good deeds of the infidels are all in vain because that branch which is cut off from the tree cannot become green by just watering it. He, who has cut off the servitude of the prophet, will not be able to benefit from any good deeds. Even the smallest good deed of a believer is useful because it is connected with the tree.

231. Or, it could mean that, the good deeds of the infidels would not be weighed at all. There will be no scale for them at all. Or else, they will be weighed, but will be of no weight. They will appear to be big and weighty but in the scale they will be devalued and without any weight. This tells us that the true weight is given to the good deeds by faith and sincerity. Observe, the Kharijites of Kufa, in appearance were pious worshippers, but in the light of the injunction of the Hadith Shareef, they are out of the fold of Islam.

106. This is their recompense, the hell for they disbelieved and took My signs and My messenger in mockery[232].

ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَاتَّخَذُوْٓا اٰيٰتِيْ وَرُسُلِيْ هُزُوًا ﴿۱۰۶﴾

232. From this we understand that the worst type of infidelity is the infidelity incurred through the disrespect and belittling of the Holy Prophet صلى الله عليه وآله وسلم, for which the person would be punished in this world as well as in the Hereafter. It should be remembered that the Friends of Allah Almighty and the Ulama are the deputies of the Holy Prophet, and as such their insult is, in truth, the insult of the Prophet (Tafseer Roohul Mu'ani).

107. Undoubtedly, those who believed and did good deeds, the gardens of paradise are for their hospitality [233].

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ﴿۱۰۷﴾

233. *FIRDOUS* is the most superior part of Paradise and is uppermost in situation. Above it is the Throne of Allah Almighty from where rivers flow into it. The word 'hospitality' is used here to show that the inmates of Paradise would be treated with utmost cordiality, like that of guests. Other than that, these inmates would be the owners of it forever.

108. They shall dwell in it forever, not willing to change the place therefrom [234].

خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حِوَلًا ﴿۱۰۸﴾

234. Just as people are continuously in the process of abandoning unsuitable places and purchasing good suitable places, similar things will not take place in Paradise because every place therein is most beneficial and beautiful.

109. Say you, 'if the sea be the ink for the words of my Lord, then necessarily, the sea would be exhausted and the words of my Lord would not come to an end [235] though We may bring the likes of it for help' [236].

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ﴿۱۰۹﴾

235.Reason for its revelation:
Once a group of Jews said in the presence of the Holy Prophet صلى الله عليه وآله وسلم that two verses of your Holy QUR'AAN are always

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contradicting one another. In one verse it is said that you are given little knowledge. In another verse it is stated that whoever is given wisdom he is granted abundance in good. Since wisdom, has been granted to us, therefore how is it that we have been given less knowledge? As a reply to their objection, this verse was revealed in which it is said that no matter how much knowledge the creation may have obtained, but in comparison to the knowledge of Allah Almighty, it is totally insignificant. Here, "*Words of Allah*" denote the knowledge and Wisdom of Allah Almighty.

236. Here, mention is being made of two oceans, while in another verse seven oceans are mentioned. This tells us that the sciences of Allah Almighty are limitless. Furthermore, we learn that the entire knowledge of all the Prophets in comparison to that of Allah Almighty is not even like a drop in the ocean, because that is a ratio of the limited with the limited, while this, in comparison, is the ratio of the limited with the unlimited. Some Sufi sages comment that Hazrat Isa (On whom be peace) is the word of Allah Almighty, Hazrat Musa (On whom be peace) is the interlocutor of Allah Almighty, but our Holy Prophet is the highest form of interlocution of Allah Almighty. The praiseworthy qualities of our Holy Prophet are beyond description.

110. Say you, 'apparently in facial outlook of a man [237], I am like you, I receive revelations [238], that your God is one God, then whosoever hopes to meet his Lord, he should do noble deeds [239]. and associate not any one in the worship of his Lord [240].

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ۝١١٠

237. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the mirror of the beauty of Allah Almighty. The full image will only come in the mirror when its one side is clear and the other side is totally covered with different ingredients i.e. it is darkened. The Holy Prophet صلی اللہ علیہ وآلہ وسلم on one side is light, but on the other side there is a cover of human nature on him so that through these diverse natures he can become a complete mirror. Here, mention is made of his side, comprising of human nature while in the verse: "*There has come to you from Allah a Light*" (S6:V15), mention is made of the other side. By using the command 'say' it is hinted that in terms of expressing humility only you Oh Beloved Prophet صلی اللہ علیہ وآلہ وسلم can call yourself human, no one else has the permission to call you in this way. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other among you*" (S24:V63). If the king says to the subjects that I am your servant he does so out of humility, but if the same is said of him by another person, he will be punished.

238. This means I am a human who is blessed with Divine revelation. One usually says that a human being is the most rational animal. Thus, just as the word rational has distinguished man from lower animals, the word revelation has distinguished the Holy Prophet صلی اللہ علیہ وآلہ وسلم among all other human beings. Only in outer appearance does the Messenger of Allah صلی اللہ علیہ وآلہ وسلم reflect human nature, but in reality he is the resplendent light of Allah as is stated in the verse: "*There has come to you from Allah a Light*" (S6:V15). This can be understood as in the case of Hazrat Jibraeel who whenever he assumed human form, his clothes would always be white and his hair would be black. In spite of this, his true nature is one of light. It should be remembered that Prophets have referred to themselves as cruel, unjust, deviators, wrong-doers, etc. but they said it out of humility. If we were to use these words

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regarding them we would become infidels. In the same way, the Holy Prophet صلى الله عليه وآله وسلم too, was asked to call himself as a human being. If we use this word to claim equality with him, then we would be out of the fold of Islam. The Arabic words of the Holy QUR'AAN are unique and incomparable. Hence, they constitute the inimitable Book of Allah Almighty. Likewise, the Holy Prophet صلى الله عليه وآله وسلم does have in him human qualities, but these are unique and incomparable. Hence, he is the Prophet of Allah Almighty. This incomparability is being described by "*I receive revelation*".

239. This means he who wishes to see the vision of Allah Almighty. This means Allah Almighty would speak to everyone but only the believers will be blessed with His vision.

240. It is stated in the Hadith Shareef that whoever memorizes the first ten verses of Surah Kahf would be protected from the mischief of Dajjal, and whoever recites this complete Surah at least once a week he would be protected from all forms of calamities for a complete week (*Tafseer Khazainul Irfaan*).

اٰیاتها ٩٨ ١٩ سُوْرَةُ مَرْیَمَ مَكِّیَّةٌ ٤٤ ركوعاتها ٦

SURAH MARYAM
(MAKKAN) Revealed Before Hijrah
98 Verses and 6 Sections , 780 Words

SECTION 1

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

كٓهٰیٰعٓصٓ ﴿١﴾

1. Kaaf-Ha-Ya, Ain-Saad

ذِكۡرُ رَحۡمَتِ رَبِّكَ عَبۡدَهٗ زَكَرِیَّا ﴿٢﴾

2. This is the record of that mercy of your Lord which he showed to his bondsman Zakariya [1].

1. Hazrat Zakariya (On whom be peace) is from the children of Raheem bin Sulaiman bin Dawood (On whom be peace), and these men are from the descendants of Hazrat Harun (On whom be peace) and Hazrat Harun is from the progeny of Ladi bin Yaqub bin Is'haaq bin Ibrahim (On them be peace). From this we learn that having a pious son is a Mercy of Allah Almighty. In this Surah, a pious son is called a mercy, especially when such a son is given in one's old age.

اِذۡ نَادٰی رَبَّهٗ نِدَآءً خَفِیًّا ﴿٣﴾

3. When He called His Lord secretly [2].

2.This tells us that it is better to offer a prayer secretly. Says Allah Almighty: "*Call your Lord humbly and secretly*" (S7:V55). At the time of this prayer, Hazrat Zakariya was eighty years old and without any children.

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قَالَ رَبِّ اِنِّیۡ وَہَنَ الۡعَظۡمُ مِنِّیۡ وَ اشۡتَعَلَ الرَّاۡسُ شَیۡبًا وَّ لَمۡ اَکُنۡۢ بِدُعَآئِکَ رَبِّ شَقِیًّا ﴿۴﴾

4. He submitted, 'O My Lord, my bone is weakened [3] and the flame of oldness appeared from the head [4], and O my Lord, I never remained unsuccessful after calling You [5].

3. This means I have already become so old that even a strong thing like my bones, too, have become weak, let alone my flesh and blood. The essence of this discussion is to show the weaknesses, which set in due to old age, have reached their limits.

4. This means all the hair of my head have become white. Not a single hair is black. At first, Hazrat Ibrahim's (On whom be peace) hair had become white.

5. This means until today You have accepted all my prayers. From this we learn that the duas of the Prophets are always accepted in the court of Allah Almighty. It is for this reason that they are approached to make duas for others. From this, two issues emerge:

1. At the time of making dua it is important to mention your helplessness and deficiency to Allah Almighty.

2. Mentioning of Allah Almighty's previous favours and bounties, too, is the way of the Prophets and a means of acceptance of the dua. It is as if the servant is making the blessing of Allah Almighty as a means of blessing itself.

وَ اِنِّیۡ خِفۡتُ الۡمَوَالِیَ مِنۡ وَّرَآءِیۡ وَ کَانَتِ امۡرَاَتِیۡ عَاقِرًا فَہَبۡ لِیۡ مِنۡ لَّدُنۡکَ وَلِیًّا ﴿۵﴾

5. And I fear my relations after me[6],and my wife is barren [7], then bestow me from Yourself any one may take over my work 8.

6. That my uncle's sons (cousins) after me would distort the religion because they were the worst people among the Israelites (*Tafseer Khazainul Irfaan, Roohul Mu'ani*). In short, this dua is for a religious purpose.

7. His wife's name is Isha bint Faqooz who is the sister of Hanna; Hanna is the mother of Bibi Mariam. Thus, she is the maternal aunt of Bibi Mariam and Hazrat Zakariya is the maternal uncle of Bibi Mariam. At that point in time, Hazrat Isha's age was more than seventy years.

8. From this we learn that prayer for a son is a Sunnah of the Prophets, only so that he becomes a means of one's salvation for the Hereafter. However, expressing dissatisfaction and disappointment at the birth of a daughter is the way of the infidels.

یَّرِثُنِیۡ وَ یَرِثُ مِنۡ اٰلِ یَعۡقُوۡبَ ٭ۖ وَ اجۡعَلۡہُ رَبِّ رَضِیًّا ﴿۶﴾

6. He should be my heir and be the heir of the children of Yaqub [9] and O my Lord! make him acceptable [10].

9. As far as knowledge and prophethood and not for the reason of material wealth, because wealth of the Prophets does not become hereditary estate. It is for this reason "*of the children of Yaqub*" is used here. From this we learn that to appoint your son as your successor or your deputy is not inappropriate. Thus, we cannot criticize Hazrat Amir Muawiyah for nominating his son Yazid as his successor because his son's sinfulness and impiety became fully known after the father's death.

10. This means prophethood was conferred upon him.

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7. O Zakariya! We give you glad tidings [11] of a son whose name is Yahya. We have not made anyone of this name before him [12].

يٰزَكَرِيَّاۤ اِنَّا نُبَشِّرُكَ بِغُلٰمِ ِۨ اسْمُهٗ يَحْيٰى لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ۝٧

11. Allah Almighty spoke to Hazrat Zakariya through the medium of the angels. In another place it is said: "*Then the angels called him*" (S3:V39). This verse is a commentary of the verse under discussion.

12. This means just as his name is unique and incomparable, some of his deeds, too, would be matchless and unique. Thus, Hazrat Yahya was a devotee of Allah Almighty as well as a hermit without equal. From this we learn that we give names to our children, while Allah Almighty Himself gives names to His Prophets and becomes the guardian of their names and deeds. Hazrat Isa (On whom be peace) had foretold that our Holy Prophet's صلی اللہ علیہ وآلہ وسلم name would be Ahmad (S61:V6).

8. Submitted he. 'O my Lord, from where shall I have a son when my wife is barren [13] and I have reached the condition of being emaciated due to old-age.

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّ كَانَتِ امْرَاَتِيْ عَاقِرًا وَّ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝٨

13. Either both of us would be made young once again, or that we would be given a son in our present physical condition. In it there is no rejection of the power of Allah Almighty. Its reply is so it is i.e. in this very condition of old age you shall be given a son.

9. He said, 'so it is[14], your Lord said, that is easy to Me and indeed I made you before at a time when you were nothing [15].

قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَّ قَدْ خَلَقْتُكَ مِنْ قَبْلُ وَ لَمْ تَكُ شَيْـًٔا ۝٩

14. This means you and your wife would remain as old as you are and in this very state you would be given a son. Your youth will not be returned to you.

15. Thus, He who has the power to make the non-existent, existent, has the power to grant you a son in your old age as well. There is nothing astonishing or incredible about this.

10. Submitted he, 'O my Lord, give me any sign [16]'. He said, 'your sign is this that you speak not for three nights, being healthy[17].

قَالَ رَبِّ اجْعَلْ لِّيْۤ اٰيَةً ؕ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ۝١٠

16. A sign that would give me an indication that my wife is pregnant, so that from that very moment I can engage myself in expressing gratitude to You.

17. This means during these three days his tongue would be engaged in the remembrance of Allah Almighty and not be utilized for talking to people. This tells us that he would not suffer from being a mute, because the blessed Prophets are protected from such a disability. Thus, the word "*being healthy*" is used here.

11. Then he came out to his people from the mosque [18] and he beckoned

فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰۤى

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to them, continue glorifying morning and evening [19].

إِلَيْهِمْ أَنْ سَبِّحُوْا بُكْرَةً وَّ عَشِيًّا ﴿١١﴾

18. This means he came to the Mosque to perform his Salaah on his favourite Musalla (carpet) where the worshippers were awaiting his arrival. This incident took place long after his dua and the receiving of the glad tidings, because the dua of Hazrat Zakariya (On whom be peace) was made during the childhood of Bibi Mariam, and at the time of the birth of Hazrat Isa (On whom be peace) she was either twenty years or thirteen years old. In spite of this, Hazrat Isa (On whom be peace) is of the same age as Hazrat Yahya (On whom be peace). In fact, only six months separate the two (*Tafseer Roohul Mu'ani*).

19. This tells us that on such occasions Prophets preach through signs as well. No time of theirs is wasted from propagation.

12. O Yahya, (John) hold fast [20] to the book. And We bestowed him prophethood in his childhood [21].

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ؕ وَاٰتَيْنٰهُ الْحُكْمَ صَبِيًّا ۙ﴿١٢﴾

20. This means Hazrat Yahya (On whom be peace) was born. In his childhood We said this to him. From this we learn that Prophets are the students of Allah Almighty and not of any human being, because hereby '*book*' is meant the Holy Tauraat and by "*hold fast*" denotes total practice of it. Action without knowledge is not possible.

21. This tells us that Hazrat Yahya (On whom be peace) is from those Messengers who was bestowed with prophethood in his childhood. In this is the indication of the acceptance of dua of Hazrat Zakariya because he had asked for Hazrat Yahya (On whom be peace) to be His chosen servant i.e. to bestow prophethood upon him. Allah Almighty accepted everything asked by him.

13. And kind heartedness from Us and purity. And was utmost God fearing [22].

وَّ حَنَانًا مِّنْ لَّدُنَّا وَ زَكٰوةً ؕ وَكَانَ تَقِيًّا ۙ﴿١٣﴾

22. This means We had directly granted Hazrat Yahya (On whom be peace) knowledge, compassion, purity, piety, and integrity and in addition made him an obedient son of his parents. Thus, no sin ever became evident from him. He achieved all these qualities in the first three years of his life.

14. And was well-behaved towards his parents and was not arrogant, disobedient.

وَّ بَرًّا بِوَالِدَيْهِ وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

15. And peace is on him the day when he was born and the day, he will die and the day when he will be raised [23] alive.

وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوْتُ وَ يَوْمَ يُبْعَثُ حَيًّا ع﴿١٥﴾

23. This tells us that Hazrat (Yahya) (On whom be peace) is in the protection of Allah Almighty during his birth, life, death, grave, resurrection, etc. At the time of his birth, Hazrat Yahya (On whom be peace) was not touched by Shaitaan, as is done to other children (*Tafseer Roohul Mu'ani*).

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SECTION: 2

16. And remember, Maryam [24] in the book; when she went apart from her family towards a place in the east [25].

وَاذْكُرْ فِي الْكِتٰبِ مَرْيَمَ ۘ اِذِ انْتَبَذَتْ مِنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ﴿۱۶﴾

24. This means We are revealing the events of Bibi Mariam in the QUR'AAN so that you Oh My Beloved Prophet صلی اللہ علیہ وآلہ وسلم can recite these to the people so that the fame and the purity and chastity of Bibi Mariam, is proclaimed throughout the four corners of the world. Thus, there is nothing objectionable about the verse. Besides Bibi Mariam, the QUR'AAN has not mentioned the name of any woman. The meaning of the word Mariam is a worshipping woman, a devotee. From her childhood she had been in the service of Al-Aqsa Mosque in Jerusalem and constantly engaged in worship therein.

25. She went to the bathroom, on the eastern side of Baitul Muqaddas from her aunt Isha's house, to take a bath (*Roohul Bayaan*); or she went to the eastern portion of this sacred Mosque to worship in seclusion (*Tafseer Khazainul Irfaan*).

17. Then she put a screen [26] away from them, then We sent our spiritual [27] towards her, and he appeared before her in the shape of a healty man [28].

فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا ۖ فَاَرْسَلْنَآ اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿۱۷﴾

26. Either to take a bath or for the purpose of engaging in worship, so that no one would be able to see her. At that point in time, Bibi Mariam was either thirteen or twenty years old.

27. This means Hazrat Jibraeel on whom there is an overwhelming effect of spirituality, or is the companion of the spirit of Allah Almighty, or who is Rooh - i.e. one who is appointed to bring revelation, or one who bestows a soul, for it is due to his breath and blowing that Hazrat Isa (On whom be peace) was conceived, and through the dust of the hoof of his mare, life was bequeathed in the calf of Samari.

28. From this we understand that the word *BASHR* is used to denote the face and outer image of a human. When Hazrat Jibraeel (On whom be peace) would appear in the human form, his angelic nature had not changed, just as our Holy Prophet صلی اللہ علیہ وآلہ وسلم who is human in form, but in reality he is Light. There is a big difference between outer form and reality.

18. She said, 'I beg refuge of the most Affectionate from you if you are afraid of God [29].

قَالَتْ اِنِّيْٓ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ﴿۱۸﴾

29. You must go away from here because I am alone in the bathroom. At that point in time, she had already worn her clothes, after taking her bath. These words of hers reveal the true nature of her purity and piety, that instead of screaming for anyone, she took refuge in Allah Almighty, so that no one should come to know of this incident.

19. He said, 'I am only a messenger of your Lord, that I may give you a pure son [30]'

قَالَ اِنَّمَآ اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ لَكِ غُلٰمًا زَكِيًّا ﴿۱۹﴾

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30. This tells us that through the permission of Allah Almighty, Hazrat Jibraeel (On whom be peace) can give a son. Likewise, one can obtain children as well as all types of bounties from the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. From this we know that the bounties of Allah Almighty can be linked to His servants. Thus, we can say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم does give faith, honour, children, Paradise, etc. Hazrat Rabeeah beseeched the Holy Prophet صلی اللہ علیہ وآلہ وسلم that I am asking you for Paradise. We further learn that there is no need to seek a veil or cover from angels, as they are not human beings. Observe, there is no cover from animals.

قَالَتْ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّ لَمْ يَمْسَسْنِيْ بَشَرٌ وَّ لَمْ اَكُ بَغِيًّا ﴿۲۰﴾

20. She said, 'from where shall I have a son, no man has touched me, nor I am an unchaste?

قَالَ كَذٰلِكِ ۚ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۚ وَ لِنَجْعَلَهٗۤ اٰيَةً لِّلنَّاسِ وَ رَحْمَةً مِّنَّا ۚ وَ كَانَ اَمْرًا مَّقْضِيًّا ﴿۲۱﴾

21. He said, 'so it is [31]. Your Lord has said, this is to me , and that We make it a sign for the people and a mercy from Us, and this matter is already decreed [32].

31. That you shall be granted a son without you being touched by a man, so that through this miraculous deed the absolute power of Allah Almighty can be revealed and made manifest.

32. Therefore there can be no change in this (it should be remembered that there can be a change in the fate which is pending, but not in the fate which is inevitable). By saying this, Hazrat Jibraeel (On whom be peace) blew in the upper garment of Bibi Mariam, as a result of which she conceived. From this we learn that there is power in the blowing of the pious servants. Also, through this, emerge a few issues:

1. The birth of Hazrat Isa (On whom be peace) was neither from the sperm of a father nor a mother.
2. From one capacity Hazrat Isa (On whom be peace) is a human; from the other he is a spirit. It is for this reason that he is called the Spirit of Allah Almighty.
3. Because he was born through the blowing of an angel, therefore his blowing had the power of giving life to the dead, cure the sick, could put life in sand, etc.
4. That sometimes the effect and quality of the original transfer into the offshoot. Hence the effect and qualities of Hazrat Jibraeel (On whom be peace) was in Hazrat Isa (On whom be peace). While the former is the Holy Spirit, the latter is Spirit of Allah Almighty.

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا قَصِيًّا ﴿۲۲﴾

22. Now Maryam conceived it, then she went away with him to a far off place [33].

33. The jungles of *BAITUL LAHM* are situated six miles from the city of Ayliya. She left the same night under the cover of darkness, because signs of labour pains had become visible and she could not divulge this secret to anyone due to the feeling of shame. On the night of Me'raaj Hazrat Jibraeel (On whom be peace) had asked our Holy Prophet صلی اللہ علیہ وآلہ وسلم to recite two Raka'ats at that place, because it is the birth place of Hazrat Isa (On whom be peace) (*Nisai, Baihaqi - vide Tafseer Roohul Bayaan).*

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23. Then the pains of the child birth brought her to the trunk of a palm-tree [34]. She said, 'Oh, would that I had died before this and had become a thing forgotten, lost [35].

فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ قَالَتْ يٰلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا ﴿۲۳﴾

34. This tree was dry and had no leaves or branches. Only the bare stem had remained. For this reason the Holy QUR'AAN has called it as "*trunk of the palm tree*" and not palm tree. She sat resting against this root in severe labour pain.

35. From this we learn that there was a long period of time between Hazrat Mariam's (May Allah be pleased with her) conception and delivery, she had not delivered the baby immediately. It is stated in traditions that none besides Joseph the Carpenter knew of her pregnancy. One day, the mother of Hazrat Yahya told Bibi Mariam (May Allah be pleased with her) that when I come in your presence the baby in my womb prostrates to the baby in your womb.

24. Then one called [36] from under neath her, grieve not undoubtedly, your Lord has caused to flow a rivulet below you [37].

فَنَادٰىهَا مِنْ تَحْتِهَاۤ اَلَّا تَحْزَنِىْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿۲۴﴾

36. Hazrat Jibraeel (On whom be peace) called Bibi Mariam from the sloping part of the jungle and told her this.

37. This river came into being either from the wing of Hazrat Jibraeel (On whom be peace) or from the heel of Hazrat Jibraeel (On whom be peace). Thus, its water is curative, like we have the water of Zam-Zam today.

25. And shake towards yourself holding the trunk of the palm [38] tree; fresh and ripe dates will fall upon you [39].

وَهُزِّىْۤ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿۲۵﴾

38. Where she was sitting at the time of labour pains, there was a palm tree, which was in the form of a dry trunk. She was told to shake this and out of your blessed touch this trunk will instantly become green and fruit bearing. Instantly its fruit will ripen and fall on you, which you can eat. The reason for letting her touch the tree was to inform that the mere touch of a saint can transform a dry withered trunk to a lush green tree. If their hands can do this, their gaze, too, can change dry impious heart to one of piety.

39. In this there is a proof of the miracle of a saintly lady or it reflects the bounty and link with a Prophet because it is incredible for fruit to fall from a dry tree. We further learn that at the time of delivery the women should be fed with dates, which would ease all difficulties. Even today, the ladies at the time of labour are given dry dates to eat, on which a person had prayed. Proof for doing it, is this blessed verse.

26. Then eat and drink and cool your eyes [40]; then if you see any man, then say [41], I have vowed a fast to the Most Affectionate [42], so I shall not speak to anyone today [43]'

فَكُلِىْ وَاشْرَبِىْ وَقَرِّىْ عَيْنًا ۚ فَاِمَّا تَرَيِنَّ مِنَ الْبَشَرِ اَحَدًا ۙ فَقُوْلِىْۤ اِنِّىْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا ﴿۲۶﴾

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40. This means eat the dates, drink water and cool your eyes through this beautiful son of yours. To call the son comfort of one's eyes is proven from this verse.
41. This means through signs, because during those days it was forbidden to speak during silent fasting, i.e. if anyone asked you that how was this baby born, then reply them through signs that I am fasting, I cannot speak.
42. This means I have today observed the fast of silence. So, Oh Mariam, begin your fast from now. It should be remembered that Bibi Mariam had eaten the dates before the morning and had drank water. She had been made to fast from the morning, that she should not eat anything nor speak to anyone. Thus, in this there is no teaching about any lies. From this we learn that silence is the best answer to the ignorant.
43. In their religion there was a fast of silence, but this is abrogated in the current Shariah. The word *'then say'* signifies talking through signs and not verbally, otherwise the fast would have been nullified.

27. Then she brought him to her people [44], taking him in her lap. They said, 'no doubt you have committed a very vile thing' [45].

فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ ؕ قَالُوْا یٰمَرْیَمُ لَقَدْ جِئْتِ شَیْـًٔا فَرِیًّا ﴿۲۷﴾

44. From this we learn that Bibi Mariam was safeguarded from childbirth bleeding and fatigue. Otherwise, women after childbirth are not in a position to walk about, while Bibi Mariam immediately came with the baby to the people as the dates and the water from unknown source provided her with complete healing and strength. This tells us that the blessed things of the pious have the power to provide strength and healing.
45. This incident took place at the time of Zohr, and the birth of Hazrat Isa (On whom be peace) took place at night. At that time he was half a day old. There are a few sayings regarding this (*Tafseer Roohul Bayaan*).

28. O sister of Harun [46]! Your father was not a wicked man and nor was your mother an unchaste woman'.

یٰۤاُخْتَ هٰرُوْنَ مَا كَانَ اَبُوْكِ امْرَاَ سَوْءٍ وَّ مَا كَانَتْ اُمُّكِ بَغِیًّا ﴿۲۸﴾

46. By Harun is meant one pious person from the Israelites, who was well known for his piety. His name was Harun, meaning Oh pious lady like Harun. It could also mean Harun who was the religious brother of Bibi Mariam who, too, was extremely pious. Or, it could refer to Hazrat Harun (On whom be peace). Because she was from his descendants, she is referred to as his sister, just as the Arabs call Bani Tameem brother of Tameem. Otherwise, there was a difference of one thousand eight hundred years between the two. Thus, there is no inconsistency in the verse.

29. Then Maryam pointed towards the child [47]. They said, how can we talk to him who is a baby in the cradle [48].

فَاَشَارَتْ اِلَیْهِ ؕ قَالُوْا كَیْفَ نُكَلِّمُ مَنْ كَانَ فِی الْمَهْدِ صَبِیًّا ﴿۲۹﴾

47. This means ask this boy. She had pointed to him with fear and forgot to say the actual words.
48. This means the boy is fit to be cradled, otherwise Hazrat Isa (On whom be peace) was in his mother's arms and not in a cradle. The meaning is Oh Mariam, are you making a fool of us by saying such a thing?

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30. The baby said, I am a bondsman of Allah, he gave me the Book [49] and made me the communicator of unseen news (the prophet) [50].

قَالَ اِنِّیْ عَبْدُ اللّٰهِ ؕ اٰتٰىنِیَ الْكِتٰبَ وَ جَعَلَنِیْ نَبِیًّا ۝۳۰

49.By this is meant the Injeel (New Testament). This tells us that Hazrat Isa (On whom be peace) was aware of the Injeel before its revelation, just as our Beloved Prophet صلی اللّٰہ علیہ وآلہ وسلم, too, was fully aware of Quranic injunctions before its revelation. It should be remembered that Hazrat Isa (On whom be peace) was blessed with prophethood at the age of thirty. Thus, his duty as Messenger is before his Prophethood (*Tafseer Roohul Bayaan*).

50. From this we learn that prophets are born with the mystical knowledge of Allah Almighty. The Holy QUR'AAN says: "*You did not know the Book before it, nor the details of the laws of the Religion*" (S42:V52). In it there is a negation of understanding, not of knowledge i.e. he did not know this through his intellect. Observe, Hazrat Isa (On whom be peace) at birth had delivered an exquisite talk about the Oneness of Allah Almighty, about his prophethood as well as about the matters regarding his good actions.

31. And he made me blessed wherever I may be [51] and enjoined on me prayer and poor due [52] so long as I live.

وَّ جَعَلَنِیْ مُبٰرَكًا اَیْنَ مَا كُنْتُ ۪ وَ اَوْصٰنِیْ بِالصَّلٰوةِ وَ الزَّكٰوةِ مَا دُمْتُ حَیًّا ۝۳۱

51. This means wherever he is, he is the benefactor of people, and I am the provider of good and a beneficial teacher of them. This tells us that the personality of a Prophet is noble and his name is a means of obtaining blessings.

52. This refers to the purity of the body and spirit, because Zakaat of wealth is not obligatory on the Prophets, and Hazrat Isa (On whom be peace) had never accumulated wealth, so how could Zakaat have become obligatory on him? It should be remembered that here, '*living*' refers to living on the earth, because Namaaz is not obligatory upon him in the heaven.

32. And dutiful to my mother [53] and not made me vigorous, unfortunate[54].

وَّ بَرًّۢا بِوَالِدَتِیْ ۫ وَ لَمْ یَجْعَلْنِیْ جَبَّارًا شَقِیًّا ۝۳۲

53. This tells us that he was born without a father; otherwise he would have said one showing kindness to the parents. It is for this reason that the Holy QUR'AAN refers to him as Hazrat Isa (On whom be peace), son of Sayiddah Mariam.

54. This tells us that Prophets are totally innocent in respect of defective beliefs, sinful actions, defective intellect and hard-heartedness, because people of defective beliefs are irreligious and wicked.

33. And the same peace on me the day I was born and the day I die and the day I am raised alive [55].

وَ السَّلٰمُ عَلَیَّ یَوْمَ وُلِدْتُّ وَ یَوْمَ اَمُوْتُ وَ یَوْمَ اُبْعَثُ حَیًّا ۝۳۳

55. This tells us that Prophets at the time of birth, in their lifetime, at their time of death and in the Hereafter, are under the protection of Allah Almighty. We further learn that these

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gracious personalities are fully aware of their end result. Anyone who says that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had no knowledge about what would be his own result; is rejecting the veracity of these verses. It should be remembered that the first thing which Hazrat Isa (On whom be peace) spoke about was his own servitude or slavehood to Allah Almighty, because people were on the verge of calling him the son of Allah Almighty, which he refuted. Also, he spoke about the innocence and chastity of his mother, because every person would be able to think that such a pure child can only be born from the womb of a pure and chaste mother, because an illegitimate baby and an illegitimate off-spring cannot be a saint. The status of Prophethood is very elevated. The allegation was levelled against the mother, but he spoke about his own attributes and virtues as an expression of Divine favours. This is the way of the Prophets.

34. This is Isa the son of Maryam, [56] a word of truth [57] in which they doubt 58.

ذٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾

56. From this we learn that he was born without a father, otherwise he would have been linked to the father. Says Allah Almighty: "*Call them after their fathers*" (S33:V5).

57. This means the one who speaks the truth - i.e. I am the servant of Allah Almighty.

58. That the Jews were calling Hazrat Isa (On whom be peace) a magician, and the Christians were calling him the son of God.

They forgot his teachings. It should be remembered that Hazrat Isa (On whom be peace) was born fifty-six years after Alexandra the Great had conquered Babel, became Prophet at the age of thirty, and was raised to the heavens at the age of thirty-three. Bibi Mariam lived for six years after him. Bibi Mariam took him to Egypt, due to the fear of King Herodus. He stayed in Egypt until he was twelve years. Then, after the death of Herodus he was brought back to Syria.

35. It is not befitting to Allah that He should take Himself anyone as son, Holy is He. When He decrees anything, thus then He says to it, 'be', it becomes at once [59].

مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ ۙ سُبْحٰنَهٗ ؕ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ؕ﴿٣٥﴾

59. It is the excellence of His Power, but the law is that all the worldly activities take place with a degree of slowness. He made the heavens in six days. Thus, there is no inconsistency in the verse.

36. And Isa said 'undoubtedly Allah is my Lord and your Lord, then worship Him. This path is straight [60].

وَاِنَّ اللّٰهَ رَبِّيْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٣٦﴾

60. This is the statement of Hazrat Isa (On whom be peace). In between, Allah Almighty states His words as a parenthetical clause.

37. Then the parties differed [61]: then misery is for the infidels from the presence of a great day [62].

فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ ﴿٣٧﴾

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61. After Hazrat Isa (On whom be peace) was taken to the heavens, the Christians became divided into many sects. The Yaqubiyah sect claimed that Hazrat Isa (On whom be peace) is God who had personally come upon the earth and has now gone back to the heavens. The Nastooriah sect began to claim that he is the son of God. The Malikaniyah sect was claiming that he was the servant of Allah Almighty, and His Messenger. This sect was made up of believers (*Tafseer Madarik and Khazainul Irfaan*).

62. Because the Christian sects were made up of believers, therefore it is said that there is misery for the infidels, and not for every Christian.

38. How much they will hear and how much they will see[63] the day they will come to Us, but today the unjust are in open error.

أَسْمِعْ بِهِمْ وَ أَبْصِرْ ۙ يَوْمَ يَأْتُونَنَا لَٰكِنِ الظَّٰلِمُونَ الْيَوْمَ فِي ضَلَٰلٍ مُّبِينٍ ﴿٣٨﴾

63. This means they would be given so much punishment and they would see so much torment that it would be beyond your imagination.

39. And warn them of the day of regret [64] when the matter would have been decreed [65] and they are in negligence and they believe not [66].

وَ أَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَّ هُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

وقف لازم

64. On the Day of Judgement every pious person and evildoer would express regret; the evildoer for committing sins, and the pious for not doing enough good deeds, as is reported in Ahadith. For this reason the Day of Judgement is also called the Day of Sorrow or Regret.

65. In that the inmates of Paradise would be sent to Paradise, and the inmates of Hell into Hell. Death, too, would be slaughtered. Now, all can stay eternally in their respective abodes without ever experiencing death.

66. This means these people neither believe in the Day of Judgement, nor make any preparations for it.

40. Undoubtedly We shall inherit the earth [67] and whatever is thereon and they shall return towards Us [68].

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَ مَنْ عَلَيْهَا وَ إِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾ ع

ركوع ٥

67. On the Day of Judgement none, besides Allah Almighty, will have apparent ownership of anything. In the world people are kings in a metaphorical sense as well as owners and masters. Here, this is what is meant by inheritance. Otherwise, Allah Almighty is completely free and independent from the actual meaning of inheritance.

68. The believers returned joyfully, and the infidels by force. In short, all have to return to Allah Almighty, but the nature of their going would be different.

SECTION: 3

41. And remember Ibrahim in the book. No doubt, he was truthful [69].

وَ اذْكُرْ فِي الْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾

69. The truthful is he who never has an inclination to utter a lie, a true person never talks a lie. Hazrat Ibrahim (On whom be peace) never spoke a lie. Those three things, which he had spoken from the Tauraat, were not untrue. They were absolutely true, like

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calling his wife Sarah as his religious sister, etc. It should be remembered that a lie by nature is not bad. Sometimes a lie becomes an act of worship, e.g. like an innocent person, out of humility, says, I am a terrible sinner, or I am cruel.

إِذْ قَالَ لِأَبِيهِ يَآبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

42. When he said to his father [70], 'O my father, why do you worship that which neither hears nor sees and nor it is of any use to you [71].

70. Here, the word father refers to Hazrat Ibrahim's (On whom be peace) uncle Azar and not his actual father i.e. Taarukh. Uncle is commonly referred to as father, because since the time of Hazrat Adam (On whom be peace) up to Hazrat Abdullah none in the predecessors of the Holy Prophet صلی اللہ علیہ وآلہ وسلم whether males or females had been polytheists. Allah Almighty says: "*And your movements among those who offer prayers*" (S26:V219). We are seeing the movement of your Noor (Light) in pure ancestors and pure stomachs.

71. This means he will not be able to remove difficulties from you in the matters of the world as well as of religion as this is the quality of Allah Almighty. Otherwise, stones and iron are greatly beneficial in this world and are of much utilitarian value. They are our servants, not our lord. Hence, there is nothing objectionable about the verse.

يَآبَتِ إِنِّي قَدْ جَآءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

43. 'O my father! Undoubtedly' there has come to me that knowledge which has not come to you [72], then follow me [73], I shall guide you to straight path.

72. Therefore you should not feel ashamed or regard it as below your dignity to acquire knowledge from me. From this we learn than an uneducated father should not feel ashamed to be a student of a learned son, nor should a common father feel the same at becoming a disciple (Mureed) of a Sufi son. Furthermore, Prophets are blessed with Divinely inspired knowledge (Ilm-e-Laduni). They come to teach and educate the world, not to learn from it.

73. This tells us that even if the prophet's fathers are elder due to fatherhood, they become their followers and remain subordinate to them.

يَآبَتِ لَا تَعْبُدِ الشَّيْطٰنَ ؕ إِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا ﴿٤٤﴾

44. O my father! Serve not the devil[74](Shaitaan) Undoubtedly the devil is disobedient against the most affectionate [75].

74.Do not commit infidelity by worshipping the devil. It should be remembered that an infidel and the polytheist become followers of the devil through their infidelity and polytheism. Here, the word '*serve*' signifies one who serves or worships and does not mean creation, because in this regard even the devil is the creation and servant of Allah Almighty.

75. He became disobedient by refusing to prostrate to Hazrat Adam (On whom be peace). Obedience to one who is disobedient leads the person towards disobedience. It deprives the person of the bounties and blessings and leads him towards suffering and punishment.

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45. O my father! I fear that the torment of the Most Affectionate may reach you [76].Then you become the companion of the devil (Shaitaan).

يٰۤاَبَتِ اِنِّیْۤ اَخَافُ اَنْ یَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّیْطٰنِ وَلِیًّا ﴿۴۵﴾

76. If you do not take refuge in me you will be caught up in Divine punishment. From this we learn that to come under the protection of the Prophets is a means of saving oneself from Divine punishment. From these verses we learn that to address an infidel father and an infidel son with words of honour and respect is permissible. It is important to fulfill their religious rights as fathers. However, they should not be regarded inwardly as your friends, but continue to give guidance to them.

46. He said, ' do you turn your face from my gods O Ibrahim? No doubt, if you would not desist [77]; then I shall stone you, and be away from me for a good long time.

قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِیْ یٰۤاِبْرٰهِیْمُ ۚ لَىٕنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَ اهْجُرْنِیْ مَلِیًّا ﴿۴۶﴾

77. By refraining from insulting my idols and preaching unity of Allah Almighty to me.

47. He said, 'now enough [78], peace be to you [79], I will beg my lord forgiveness [80] for you, no doubt, he is kind enough to me.

قَالَ سَلٰمٌ عَلَیْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّیْ ؕ اِنَّهٗ كَانَ بِیْ حَفِیًّا ﴿۴۷﴾

78. By this is meant I extend distant greetings to you. **Religious Issue**: It is forbidden to extend greetings of peace to an infidel, because in it there is a prayer for forgiveness and Paradise while offering a prayer of forgiveness for an infidel is totally forbidden. Says Allah Almighty: "*It is not worthy of the Prophet and the believers to ask forgiveness for the polytheists, even though they may be relatives*" (S9:V113). This greeting was not one of salutation, but one of desertion to express displeasure.

79. I will pray for you at the time of Tahajjud Salaah or at any other which is conducive to the acceptance of Dua. This tells us that the best relationship a son can have with the father is to bring him on the path of guidance through his efforts or prayers.

80. By praying to Allah Almighty to grant his father Divine help to accept faith so that he can become worthy of forgiveness by becoming a believer. Otherwise, such a prayer for an infidel is forbidden.

48. And I shall be apart from you and from all those whom you worship besides Allah [81] and I shall worship my Lord, it is near that by serving my Lord, I may not be unfortunate [82].

وَ اَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَ اَدْعُوْا رَبِّیْ ۫ۖ عَسٰۤى اَلَّاۤ اَكُوْنَ بِدُعَآءِ رَبِّیْ شَقِیًّا ﴿۴۸﴾

81. From this, emerge two issues:

1. Feigning piety and hypocrisy in Islam is forbidden, because Hazrat Ibrahim (On whom be peace) did not conceal his religion.

2. It is forbidden to keep company with people of irreligious beliefs, because Hazrat Ibrahim (On whom be peace) severed the relationship with his infidel uncle.

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82. This means all worshippers of idols are wretches while worshippers of Allah Almighty are fortunate people. From this we learn that the worship of Allah Almighty is a means of removing misfortune and acquiring good fortune. Therefore, no believer should call himself wretched and unfortunate. If we were unfortunate, we would not have obtained the Kalimah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Peace be upon him whose remembrance, never saturates Peace be upon him in whose gathering destiny never sleeps.

49. Then when he departed from them and from their deities besides Allah[83] We gave him Ishaque and Yaqub [84]. And made each of them Prophets the communicator of unseen news.

فَلَمَّا اعْتَزَلَهُمْ وَ مَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۙ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَ يَعْقُوْبَ ؕ وَ كُلًّا جَعَلْنَا نَبِيًّا ﴿۴۹﴾

83. By departed means migrated from Babel towards Syria. From this we learn that hypocrisy and pretentious piety is an evil act, for Hazrat Ibrahim (On whom be peace) did not stay in Babel under pretentious cover.

84. From this, emerge a few issues:

1. A pious son is a great favour and bounty of Allah Almighty.
2. Allah Almighty had granted Hazrat Ibrahim (On whom be peace) such a long life that he was able to see his grandson Hazrat Yaqub (On whom be peace).
3. Due to the blessing of an acceptable migration, Allah Almighty grants worldly favours and bounties to the immigrant refugee.

It should be remembered that Hazrat Ismail (On whom be peace) is older than Hazrat Is'haq (On whom be peace), but because Hazrat Is'haaq (On whom be peace) is the father of many Prophets, he is mentioned with great distinction.

50. And we gave them our mercy [85] and put for them true lofty renown[86].

وَ وَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿۵۰﴾

85. Being very wealthy, and the father of blessed Prophets, the honour of constructing the sacred Ka'bah, the honour of having the Holy Prophet صلی اللہ علیہ وآلہ وسلم from his progeny, in short, countless blessings of distinction.

86. The Christians, the Jews, the Muslims and all people of religion praise him, in fact even some polytheists, too, respect him by calling him Krishna. One religious Hindu himself said that the person whom you call Hazrat Ebrahim (On whom be peace) is called Krishna by us, and who you call Ismail is known to us as Arjun.

SECTION: 4

51. And remember [87] Musa in the book, no doubt, he was the chosen one and was a messenger the communi- cator of unseen news [88].

وَ اذْكُرْ فِي الْكِتٰبِ مُوْسٰۤى ۫ اِنَّهٗ كَانَ مُخْلَصًا وَّ كَانَ رَسُوْلًا نَّبِيًّا ﴿۵۱﴾

87.Hazrat Musa (On whom be peace) is from the offspring of Hazrat Yaqub (On whom be peace). Here, he is being mentioned before Hazrat Ismail (On whom be peace) so that there would not be a big gap in the listing between the grandfather and the grandson. Otherwise, in terms of time Hazrat Ismail (On whom be peace) appeared long before Hazrat Musa (On whom be peace).

88. Messengers are ours, and Prophets

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belong to the creation. Therefore, Messengers are given priority over the Prophets. It should be remembered that the Apostleship is linked with the Creator, while Prophethood is linked with the creation (*Tafseer Roohul Bayaan, etc*).

52. And We called [89] him from the right side of the Mount (Tur) and drew him near for telling our secrets[90].

وَ نَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَيْمَنِ وَ قَرَّبْنٰهُ نَجِيًّا ﴿۵۲﴾

89. Mount Tur is a small hill along the road between Egypt and Madyan where Hazrat Musa (On whom be peace) was bestowed with Prophethood, while bringing his wife Bibi Safoorah from Madyan to Egypt. This was the call: "*Oh Musa, verily I am Allah*". The word "*Aiman*" refers to either the right side of Hazrat Musa (On whom be peace) coming from Egypt, or a blessed direction.

90. Hazrat Musa (On whom be peace) spoke directly, without the medium of Hazrat Jibraeel (On whom be peace). Therefore, he gained the title of *KALEEMULLAH* (God's interlocutor). It should be remembered that all the words of secret, which Allah Almighty spoke to Hazrat Musa (On whom be peace) were disclosed to the Holy Prophet صلى الله عليه وآله وسلم, but the secret talk that took place between Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raaj were not disclosed to anyone. Instead, it is referred to as "*Now He revealed to His bondsman whatever He revealed*" (S53:V10). This tells us that while all the others are distant friends, the Holy Prophet صلى الله عليه وآله وسلم is an intimate friend.

53. And gave him out of Our mercy his brother, the communicator of unseen news (a prophet) [91].

وَ وَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَاۤ اَخَاهُ هٰرُوْنَ نَبِيًّا ﴿۵۳﴾

91. This tells us that Prophethood was granted to Hazrat Harun (On whom be peace) due to the prayer of Hazrat Musa (On whom be peace). From this we can understand the greatness of those who are beloved to Allah Almighty. The bounty that you can receive through their prayers will not be found in the treasures of kings. So, if you do obtain children or other worldly favours through their prayers, then what difficulty is there in it?

54. And remember [92] Ismail in the book, undoubtedly, he was true in promise [93] and was a messenger, a communicator of unseen news (prophet).

وَ اذْكُرْ فِی الْكِتٰبِ اِسْمٰعِیْلَ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُوْلًا نَّبِیًّا ﴿۵۴﴾

92. Who is the eldest son of Hazrat Ebrahim (On whom be peace) and the Holy Prophet's صلى الله عليه وآله وسلم glorious grandfather.

93. All the promises, which he made with Allah Almighty and the people, will be fulfilled. Although all Prophets are absolutely true to their word, Hazrat Ismail (On whom be peace) stands out prominently in this quality. Once a person said to him till I come back, wait for me here. He stood there waiting for him for three days. At the time of his sacrifice, he fulfilled the promise of exercising patience.

55. And he bade [94] his family

وَ كَانَ یَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَ الزَّكٰوةِ

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وَ كَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ﴿۵۵﴾

members to pray and to give poor due (Zakaat) and was pleasing to his Lord [95].

94. This command was not only given to his kith and kin, but to his servants and his entire people.

95. This tells us that to order your children to perform their Salaahs is loved by Allah Almighty and is a way of the Prophets. If a person is a regular Musallee but he fails to make his children as such, he is in danger of being punished by Allah Almighty.

وَاذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ۫ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿۵۶﴾

56. And remember Idris [96] in the book, undoubtedly he was a man of truth, the communicator of unseen news.

96. The name of Hazrat Idris (On whom be peace) is Shareef Akhnokh. He is the great grandfather of Hazrat Nuh (On whom be peace), and is from the children of Hazrat Sheeth (On whom be peace). The genealogy of Hazrat Nuh (On whom be peace) is as follows: Nuh bin Mak, bin Muta wash Lakh, bin Akhnokh (Idris) bin Bard, bin Salos, bin Qainaan bin Anosh bin Sheeth bin Adam (On whom be peace). Hazrat Idris (On whom be peace) was the first person to write with a pen, wear sewn clothes, made scales and measures, wear armour, waged holy war against the children of Qabeel, invented arithmetic and calculation (*Tafseer Khazainul Irfaan. Tafseer Roohul Mu'ani*).

وَّ رَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿۵۷﴾

57. And We raised him up to a lofty building [97].

97. After death, giving life and sent him into Paradise with the same body. It should be remembered that four Prophets are alive; two are on the earth: i.e. Hazrat Khizr and Hazrat Ilyas (On whom be peace), one is in the heavens i.e. Hazrat Isa (On whom be peace) and one is in Paradise i.e. Hazrat Idris (On whom be peace).

اُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ۗ وَ مِمَّنْ حَمَلْنَا مَعَ نُوْحٍ ۫ وَّمِنْ ذُرِّيَّةِ اِبْرٰهِيْمَ وَ اِسْرَآءِيْلَ ۫ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ؕ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا ﴿۵۸﴾

58. These are they on whom Allah bestowed His blessings [98] from the communicators of unseen news, of the offspring of Adam and of them whom We bore [99] with Nuh and of the offspring of Ibrahim [100] and Yaqub [101] and of them whom We guided and chose. Whenever the verses of the Most Affectionate are recited [102] to them, they fell down prostrating and weeping [103].

98. Therefore be with them. Says Allah Almighty: "*Guide us on the Straight Path. The Path of those whom You have favoured*" (S1: Vs5-6).

99. This means Hazrat Ibrahim (On whom be peace) is the grandson of Hazrat Nuh (On whom be peace) and the son of that son of Hazrat Nuh (On whom be peace) who was in

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the ark i.e. Hazrat Saam.

100. Hazrat Is'haaq and Hazrat Ismail (On them be peace).

101. Hazrat Musa, Hazrat Harun, Hazrat Zakariya, Hazrat Yahya and Hazrat Isa (On them be peace). From these verses we learn that parents gain honour through pious children.

102. When those verses, which were in the books of these Prophets, were being recited, people who were on the right path would weep and fall into prostration. Therefore, Oh Muslims you, too, prostrate so that you can imitate them. Therefore, Sajdah of Tilawat here is Wajib on the believers. This tells us that imitation of the pious is an act of piety.

103. From this, emerge three issues:

1. To recite from the book of Allah Almighty, and to listen to its recitation is the way of the previous Prophets, i.e. their inherent quality.
2. To recite the Holy QUR'AAN with sincerity and humility is an act of piety.
3. To weep out of love for Allah Almighty and His Prophet صلى الله عليه وآله وسلم or due to the fear of Divine punishment at the time of Quranic recitation or listening to its recitation is most beloved to Allah Almighty and the Sunnah of most of the previous Prophets.

59. Then after them came those degenerate [104] who wasted prayer [105] and followed their lusts, then soon they will encounter a valley of the hell [106].

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿۵۹﴾

104. Christians, Jews and other followers of these pious people who were acting contrary to their teachings.

105. From this we learn that laziness in performing Salaah is the root of all sins. There are many forms of this laziness, e.g. not performing Salaah, performing it out of its prescribed time, not performing it with congregation without any valid reason, not performing it at all, to perform it for show, etc.

106. Ghai is a name of a valley in Hell from whose heat other regions of hell seek refuge. In here, the adulterers, usurers, those disobedient to parents and those who bear false testimony, would be kept (*Khazainul Irfaan*).

60.But those who repented and belie-ved and did good deeds[107] then these people will enter Heaven and they will not be wronged in the least [108].

اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ شَيْـًٔا ﴿۶۰﴾

107. From this verse we learn that it is important, first, to show total disgust for infidelity, then accepting faith, then doing good deeds. This should be the sequence.

108. In that the reward of their good deeds should be decreased without any reason. If the good deeds of any believer is seized or decreased, it is due to his own doing.

61. Gardens of dwelling which the most Affectionate [109] promised to His bondsmen in the unseen [110] undoubtedly His promise to come.

جَنّٰتِ عَدْنِ ِالَّتِیْ وَعَدَ الرَّحْمٰنُ عِبَادَهٗ بِالْغَيْبِ ؕ اِنَّهٗ كَانَ وَعْدُهٗ مَاْتِيًّا ﴿۶۱﴾

109. The use of the word "*merciful*" hints that whoever will receive Paradise will be due to the Mercy of Allah Almighty and not just by his own efforts.

110. This means in that state when Paradise was concealed from the believers, and they were far away from it. Then they believed in this promise.

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لَا یَسْمَعُوْنَ فِیْهَا لَغْوًا اِلَّا سَلٰمًا ؕ وَ لَهُمْ رِزْقُهُمْ فِیْهَا بُكْرَةً وَّ عَشِیًّا ﴿۶۲﴾

62. They will not hear therein any word vain [111], but only greetings of peace [112]. And for them there is their provision morning and evening [113].

111. This means neither will they utter any unlawful and worthless words in Paradise, nor will anyone talk to them in this way. In this, a command is hinted that while in the world safeguard yourselves from all types of worthless talks. Do not speak anything improper.

112. The inmates of Paradise will extend greetings to one another or the angels will greet them, or they will hear greetings extended to them from Allah Almighty. This means greeting of peace in this world is a heavenly speech. There, too, greetings would be extended at the time of meeting and departure.

113. This means eternally, because there will be no morning and evening. Some scholars have said that in this time the angels would be bringing food for the inmates of Paradise according to their honour. Or else, they themselves would be eating whenever they desire food. There will be no restriction placed on this.

تِلْكَ الْجَنَّةُ الَّتِیْ نُوْرِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِیًّا ﴿۶۳﴾

63. This is the Garden which We shall cause to inherit to that of Our bondsmen who is duty-bound righteous [114].

114. This means the inherited Paradise will only be granted to the pious people. The inmate of Paradise will include in his share the portion of the infidel. But bestowed Paradise will be obtained without any good deeds, e.g. for the minor children of the believers or to those people who are created to fill it.

وَ مَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ ۚ لَهٗ مَا بَیْنَ اَیْدِیْنَا وَ مَا خَلْفَنَا وَمَا بَیْنَ ذٰلِكَ ۚ وَ مَا كَانَ رَبُّكَ نَسِیًّا ﴿۶۴﴾

64. (And Jibraeel said to the beloved Prophet), 'we angels do not descend but by the command [115] of your honorous Lord. His is whatever is before us and whatsoever is behind us and whatsoever is in between [116] and your honorous Lord is never forgetful.

115. The author of *Roohul Bayaan* states that in this verse Allah Almighty has reproduced those words of Hazrat Jibraeel (On whom be peace), which he had uttered in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Once, when the infidels had enquired from the Holy Prophet صلی اللہ علیہ وآلہ وسلم about the People of the Cave, he replied that he would inform them the following day. But revelation had not come for fifteen or forty days. Thereafter, when Hazrat Jibraeel (On whom be peace) came with the revelation, the Holy Prophet صلی اللہ علیہ وآلہ وسلم asked him why he had not come with any revelation during these days. To this he replied: *"I am a commissioned servant of Allah Almighty. Whenever I am ordered, I come to you"*.

116. The word '*before*' signifies the Hereafter, '*behind*' signifies the world, and 'in between' signifies the prophecies and state of affairs from the beginning of time until its end.

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65. Lord of the heavens and earth and what is in between, then worship Him and remain firm [117] in His worship. Do you know any other of His name [118]?

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَ مَا بَيْنَهُمَا فَاعْبُدْهُ وَ اصْطَبِرْ لِعِبَادَتِهٖ ؕ هَلْ تَعْلَمُ لَهٗ سَمِيًّا ﴿۶۵﴾

ع ۷

117. This tells us that worshipping during both happy times and difficult times is an act of excellence, and those who are well liked by Allah Almighty. There is no excellence in the worship performed during happy times only or difficult times only. May Allah Almighty grant us guidance to act upon this.

118. This refers to the glory and dignity of Allah Almighty, that even the infidels had not named any idols as Allah Almighty. It is said here that since no one is associated in His Name, then how would He be associated with a deed? Allah Almighty had not given the name Muhammad to any other Prophet or Saint before the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This name of the Holy Prophet صلی اللہ علیہ وآلہ وسلم too, had been kept unused.

SECTION: 5

66. And the man says, ' shall when I die, then necessarily soon be brought forth alive? [119]

وَ يَقُوْلُ الْاِنْسَانُ ءَاِذَا مَامِتُّ لَسَوْفَ اُخْرَجُ حَيًّا ﴿۶۶﴾

119. Reason for its revelation:
This verse had been revealed regarding Waleed bin Mugheerah and Ubay bin Khalaf who had rejected life after death.

67. And does the man not remember that We made him before when he was nothing [120].

اَوَلَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿۶۷﴾

120. This means Oh Waleed when Allah Almighty had brought you to life, when you were not in existence and did everything for you, then why should it be difficult for Him to bring you back into existence once again after your death? Initial creation is difficult, but recreating it is easy.

68. So by your Lord [121], We shall gather [122] them and the devils together, and shall bring them around the Hell falling on their knees.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿۶۸﴾

121. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is such a beloved, that Allah Almighty takes His Oath through the reference of the Holy Prophet صلی اللہ علیہ وآلہ وسلم e.g. through the oath of your Lord.

122. This tells us that anyone who is linked with that person; his end will take place with him. The resurrection of those linked with the evil people will take place with the devils, and the resurrection of those linked with the saintly people will take place with the saints of Allah Almighty. It is for this reason that man should keep contact with the pious. On the Day of Judgement every infidel would be chained with that devil with whom he was linked in this world.

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69. Then We shall pick [123] out from every group those who will be most fearless against the Most Affectionate [124].

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ﴿٦٩﴾

123. This means, on the Day of Judgement when the multitude of infidels would be sent to Hell, they would be chained to their leaders, but afterwards they would be separated so that the infidel leaders would be placed into separate regions, and those under them would be kept in another section of Hell.

124. Although infidelity is of a similar type, *'Infidelity is of one group'* but the infidels are of various types. Every type of infidel would be punished according to his infidelity. Abu Talib and Abu Jahl cannot be entitled to similar punishment, because Abu Talib was the Holy Prophet's صلی اللہ علیہ وآلہ وسلم obedient servant, while Abu Jahl was his enemy. The leaders of the infidels would be separated from the rest of the infidels so as to intensify the severity of their punishment.

70. Then We know very well those who are worthiest to be roasted in the fire [125].

ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ﴿٧٠﴾

125. This means We are aware of which infidel is suitable for a particular region of Hell so that he would be sent to that particular place, and who will be thrown first and who would be thrown afterwards.

71. There is not one of you who may not pass over the Hell [126] this is necessarily a decided thing for your Lord.

وَ اِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

126. Because Hell is on the way to Paradise. The extremely narrow bridge (PULSIRAT) is found on Hell, which everyone would be required to cross. The infidels would be unable to cross it. The believers would be able to cross it, some like lightning, some like the wind, some like a swift horse.

72. Then We shall save [127] the God-fearing; and will leave the unjust in it falling on their knees [128].

ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ﴿٧٢﴾

127. The heat of the fire of Hell would not be able to touch the believers even when they are crossing the bridge. In fact, the fire would be proclaiming Oh believer cross swiftly because your light has extinguished my flames.

128. Those infidels would fall down from the bridge into Jahannam. They would remain there eternally, while some sinful believers who would also be falling therein, would be taken out of it after they had served their period of punishment. Here, the word 'unjust' denotes infidel, while "*leaving*" signifies to be kept therein eternally.

73. And when our bright verses are recited to them the infidels [129] say to Muslims, which of the groups is

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْۤا ۙ اَيُّ

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الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا وَّ اَحْسَنُ نَدِيًّا ﴿۷۳﴾

good and better in assembly [130].

129. Reason for its Revelation:
The wealthy Quraish of Makkah would dress smartly, groom their hair using oil and out of pride and arrogance say this to the poor believers. To repudiate their claims, this verse was revealed (*Tafseer Khazainul Irfaan*).
130. This means because in this world we are living more comfortable than you i.e. you are poor, we are wealthy, then if, according to you, there is the Day of Judgement, then there too, we will be better than you. Or, it could mean Allah Almighty is pleased with our infidelity, and displeased with your Islam. Therefore, we infidels are more comfortable than you believers. This tells us that to say worldly comforts to be better than the Hereafter is proof of the ways of the infidels. These very luxuries can sometimes turn out to be a cause of burden and misery of the Hereafter.

وَ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَثَاثًا وَّ رِءْيًا ﴿۷۴﴾

74. And how many generations We have destroyed before them, that they were better in goods and outward show than them [131].

131. Like the Pharaoh, Hamaan, Qarun and their companions. Thus, the wealth of this world is no proof for the salvation of the Hereafter.

قُلْ مَنْ كَانَ فِي الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا ۚ حَتّٰى اِذَا رَاَوْا مَا يُوْعَدُوْنَ اِمَّا الْعَذَابَ وَ اِمَّا السَّاعَةَ ؕ فَسَيَعْلَمُوْنَ مَنْ هُوَ شَرٌّ مَّكَانًا وَّ اَضْعَفُ جُنْدًا ﴿۷۵﴾

75. Say you, 'one who is in error, then the Most Affectionate let loose him [132] well until when they see that they are promised [133] with, either the torment of the Hour. Now then they will know [134] whose position is worse and whose force is weak.

132. The great Sufis say that despite their sins, infidelity, and rebelliousness, if men are bestowed with wealth, long life, worldly comforts, etc. then those are signs of Divine punishment for them. Stay far away from such people. On the other hand, if one is plunged into worldly miseries despite one's piety and purity, it is a sign of Divine mercy for him. Make your duty to be in their company.
133. At the time of being killed or captured by the believers. Or, at the time of death, or when in the grave, or on the Day of Judgement. Among all these, the punishment of the Hereafter is most severe, because on that day there will be punishment as well as disgrace.
134.Seeing this punishment in its outward form. Some infidels today know in their inner hearts that they are entitled for punishment, but this disclosure will be made on the Day of Reckoning.

وَ يَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ؕ وَ الْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ مَّرَدًّا ﴿۷۶﴾

76. And those who got guidance, Allah will increase them in guidance [135]. And the abiding good things are excellent with your Lord in respect of reward [136] and in respect of return [137].

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135. Either in this world, by providing them with firmness of Guidance and death on faith. Or, on the Day of Judgement they would be blessed with positive knowledge from convincing knowledge, so that whatever they had understood from what they had heard, they would be able to witness it today.

136. Every good deed, which will not be ruined in this world, is included in the concept of "*abiding good things*" e.g. accepting faith with sincerity, sincere form of worship, and honesty in the execution of all affairs. All these are included in this verse. May Allah Almighty grant this to us.

137. Therefore, the wealth of the infidel is a burden of the Hereafter for him, while even the poverty of the believers in this world is a means of pleasure of the Hereafter for him. Thus, the poverty of the believers is better than the wealth of the infidel.

اَفَرَءَيْتَ الَّذِىْ كَفَرَ بِاٰيٰتِنَا وَ قَالَ لَاُوْتَيَنَّ مَالًا وَّ وَلَدًا ؕ﴿۷۷﴾

77. Have you seen him who has disbelieved in Our Signs and says, 'I shall surely be given wealth and children? [138].

138. Reason for its Revelation:
Hazrat Khubab had given a loan to Aas bin Waail. He went to him for its payment. Aas bin Waail replied: "*If you give up Islam, I will pay your debt*". To this, Hazrat Khubab said: "*Even if you were to die and then come back to life, I will not abandon Islam*". Hearing this, Aas enquired "*Will I come back to life after I die?" Hazrat Khubab replied in the affirmative. On hearing the reply, Aas said:* "*How nice it would be if I were to die then come back to life in which I would gain children and wealth from which I would be able to settle your debt*". In response to the above, this verse was revealed. From this we learn that to make fun about the laws of Shariah is the way of the infidels. We further learn, that to expect mercy about committing sins, abstaining from doing good deeds, too, is the way of the infidels.

اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ۙ﴿۷۸﴾

78. Has he looked into the unseen, or has he taken any covenant with our Most Affectionate?

كَلَّا ؕ سَنَكْتُبُ مَا يَقُوْلُ وَ نَمُدُّ لَهٗ مِنَ الْعَذَابِ مَدًّا ۙ﴿۷۹﴾

79. Never [139] now We shall put in writing [140] what he will prolong and for him the torment [141].

139. This means neither has he admitted this to his Lord, nor has he peeped into the events of the unseen. Or, that he will never receive wealth and children. If Allah wills, believers will receive believing children as well as the reward of their wealth.

140. This means Our Angels Kiraman Katibain. From this we learn that the deeds of the beloved servants of Allah Almighty are indeed deeds of Allah Almighty.

141. Which is eternal, without any end.

وَّ نَرِثُهٗ مَا يَقُوْلُ وَ يَاْتِيْنَا فَرْدًا ﴿۸۰﴾

80. And for whatever he is speaking, We shall inherit [142] and he will come to Us alone [143].

142.This means all these things he is mentioning i.e. wealth, children, etc. would be their heirs after his death, without him receiving any benefit from them. From this we learn that even after death, the wealth and children of the believers are beneficial to them.

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143. This means he will come alone from his wealth and children, although he will be chained to the devil. This verse is not in contradiction with those verses in which it is said that every person will be with his Imam etc.

81. And they have taken other Gods beside Allah that they may give them strength.

وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّا ﴿۸۱﴾

82. Never, soon they will deny their worship and will become their opponents [144]**.**

كَلَّا ؕ سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَ يَكُوْنُوْنَ عَلَيْهِمْ ضِدًّا ﴿۸۲﴾

144. From this we learn that the noble Prophets and the blessed saints would testify about the worship and obedience of the believers, not deny them.

SECTION 6

83. Did you not see that We sent the devils [145] **upon infidels, that they impel them well (towards sins)** [146]**.**

اَلَمْ تَرَ اَنَّاۤ اَرْسَلْنَا الشَّيٰطِيْنَ عَلَى الْكٰفِرِيْنَ تَؤُزُّهُمْ اَزًّا ﴿۸۳﴾

145. From this, emerge three issues:
1. The devil overpowers man due to his evil practices.
2. Evil friends are a form of Divine punishment.
3. To make a person inclined towards doing evil is the work of the devil and his cohorts.

146. This means the devil and his cohorts greatly encouraged the infidels towards polytheism and infidelity, and showed them green pastures for committing sins. When this results in calamity, they separate themselves from those infidels. An example of this is the manner, in which some people instill fear in the Muslims regarding Zakaat, but they themselves, instead of paying their Zakaat, hope for the best, or they stop people from giving charity, but encourage them to spend freely in unlawful wedding customs.

84. Then be not you in haste against them. We are completing their counting [147]**.**

فَلَا تَعْجَلْ عَلَيْهِمْ ؕ اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿۸۴﴾

147. Calculation of their evil deeds, or their breaths or the term of completion of their punishment.

85. The day We shall carry the duty-bound (pious) towards the Most Affectionate as guests [148]**.**

يَوْمَ نَحْشُرُ الْمُتَّقِيْنَ اِلَى الرَّحْمٰنِ وَفْدًا ﴿۸۵﴾

148. The appearance of the infidels on the Day of Judgement would be like the appearance of criminals in front of the judge, while that of the believers would be like distinguished guests in the presence of their hosts. The concept of appearance is the same, but its form would be different.

86. And will drive the culprits towards the Hell thirsty [149]**.**

وَّنَسُوْقُ الْمُجْرِمِيْنَ اِلٰى جَهَنَّمَ وِرْدًا ﴿۸۶﴾

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149. From this, emerge three issues:

1. The entry of the infidels in Hell would be one of utter disgrace and ignominy, while that of the believers would be with honour and respect.
2. Allah Almighty declares the deeds of angels as His deeds, because urging the inmates of Hell would be the function of the angels, but Allah Almighty declares it as His work.
3. The infidels on Judgement Day would be extremely thirsty, while one tributary of the River of Kauthar will be brought to this place for the believers from which the infidels would be barred.

87. The people are not the owners of intercession [150] but only those who have taken a covenant with the Most Affectionate [151].

لَا يَمْلِكُوْنَ الشَّفَاعَةَ اِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿۸۷﴾

150. In this verse there is a rejection of either the intercession of the idols, or there is a total negation of intercession for the infidels.

151. This means those who have already been granted permission for intercession. It should be remembered that our Beloved Prophet صلی اللہ علیہ وآلہ وسلم has been granted permission for intercession by Allah Almighty in this world already. By prostrating in the court of Allah Almighty is in fact, for the sake of seeking permission to speak. Thus, there is no inconsistency between the verse and the Hadith. Respect of the Royal Court requires that you should seek permission before you speak.

88. The infidels said, 'the Most Affectionate has taken a son'.

وَ قَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ﴿۸۸﴾

89. No doubt, you brought a thing of heavy limit. (Most evil)

لَقَدْ جِئْتُمْ شَيْـًٔا اِدًّا ﴿۸۹﴾

90.It is near that the heavens may burst by it and the earth may crack down and the mountains fell down collapsed.

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَ تَنْشَقُّ الْاَرْضُ وَ تَخِرُّ الْجِبَالُ هَدًّا ﴿۹۰﴾

91. That because they ascribed a son to the Most Affectionate [152].

اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿۹۱﴾

152. This means it is such a terrible sin to prove children for Allah Almighty that if He were to show His wrath for this type of mischief it will split the sky asunder and the mountains would be torn apart.

92. And it behoves not the Most Affectionate that he should take a son [153].

وَ مَا يَنْۢبَغِيْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ﴿۹۲﴾

153. From this we learn that children cannot become our slaves because children have rights over the parents, while there are no rights over the master. The learned jurists comment that if a father purchases his son, who was previously a slave of someone else, such a son would immediately be a free person. There, in refutation of the infidels, Allah Almighty has mentioned the slavehood of His creation. It should be remembered that everyone is a slave of Allah Almighty, but there is a difference in servitude. There are

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some slaves whose sole desire is to seek the pleasure of Allah Almighty, while our Holy Prophet صلى الله عليه وآله وسلم is that bondsman whose pleasure is sought by Allah Almighty.

إِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ اِلَّآ اٰتِی الرَّحْمٰنِ عَبْدًا ﴿۹۳﴾

93. All who are in heavens and earth, they shall come to the Most Affectionate as bondsmen [154].

154. This means everybody's devotion and servitude would be revealed on the Day of Judgement. Everyone, big and small, would appear before Allah Almighty like slaves in total humility. Nobody will come as a son or as children.

لَقَدْ اَحْصٰهُمْ وَعَدَّهُمْ عَدًّا ﴿۹۴﴾

94. No doubt, He knows their counting and has numbered them one by one.

وَ كُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿۹۵﴾

95. And of them every one will come to Him alone on the day of judgement [155].

155. This means he will not have wealth, children or any helper with him, nor any intercessor. Yes, he will have the devil and the leaders who were misleading him. Thus, there is no inconsistency in the verses. From this we learn that the presence of the believers will be with the Saints of Allah with their wealth and children. Says Allah Almighty: "*The Day We shall carry the duty bound (pious) towards the Most Affectionate as guests*" (S19:V85).

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ﴿۹۶﴾

96. Undoubtedly, those who believed[156] and did good deeds soon the Most Affectionate will make for them love [157].

156. This means We instill the love of Our beloved servants in the hearts of people in a natural way, so that people love them without any apparent reasons.

157. From this we learn that the sign of a saint is that he is known as a saint among them. Likewise, hearts of people are naturally inclined towards them. Says Allah Almighty: "*For them are glad tidings in the life of the world and in the Hereafter*" (S10:V64). Observe, even today people are inclined towards them while they are sleeping in their Mazaars, though no one has seen them. This is the nature of love bestowed by Allah Almighty. Even sticks have wept out of love for our Beloved Prophet صلى الله عليه وآله وسلم.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ وَ تُنْذِرَ بِهٖ قَوْمًا لُّدًّا ﴿۹۷﴾

97. So we made this Qur'aan quite easy[158] in your tongue that you may give glad-tidings to the Godfearing and you may warn thereby a contentious people [159].

158. There could be a few explanations to this verse: Made the QUR'AAN easy in your own language i.e. He revealed the QUR'AAN in Arabic, He made it easy as per your own language i.e. Allah Almighty made the Holy QUR'AAN so easy for you, that it was not necessary for you to seek anyone's assistance for its recitation and its understanding.

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recitation of the QUR'AAN, laws of Tajweed refer to its laws and its mystical meanings which Allah Almighty Himself has taught you. Allah Almighty made the Holy QUR'AAN easy through the medium of your language. By this is meant it was impossible for common people to receive the Holy QUR'AAN, as they are earthlings, while the QUR'AAN is heavenly. But through the blessing of your language, the world was able to obtain the QUR'AAN. Allah be praised! Abu Jahl and Abu Lahab, too, knew the literal meaning of the Holy QUR'AAN, but because they had cut off links with the Holy Prophet صلی اللہ علیہ وآلہ وسلم, they remained infidels.

159. From this we learn that the true giver of glad tidings, and the true warner is the Holy Prophet صلی اللہ علیہ وآلہ وسلم, while the Holy QUR'AAN is a means of glad tidings and warning. Anyone who cuts off his link with the Holy Prophet صلی اللہ علیہ وآلہ وسلم and accepts the Holy QUR'AAN, fear and hope, which are the pillars of faith, will not be instilled in his heart.

98. And how many generations We destroyed before them. Do you see any one of them or you hear of them any whisper [160]?

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ؕ هَلْ تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿۹۸﴾

160. This means Oh My Beloved, you do not see these ruined nations in this world, nor are you able to hear their footsteps as they walk. All of them are completely destroyed. However, wherever they are kept in captivity, your blessed eyes are observing them. On the night of Me'raaj, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen all types of sinners in Hell. Hence, the Wahabis cannot use this verse to extract any proof.

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آياتها ١٣٥ ٢٠ سُوْرَةُ طٰـهٰ مَكِّيَّةٌ ٤٥ رکوعاتها ٨

SURAH TAHA

(MAKKAN) Revealed Before Hijrah

8 Sections and 135 Verses 1641 Words , 5242 Letters

SECTION: 1

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

طٰهٰ ۚ ①

1. TAHA [2]

2. The Holy Prophet صلى الله عليه وآله وسلم would engage himself in so much worship that his blessed feet would swell. He would offer Salaah the entire night. The above verse was revealed to reflect this. Or, it could mean the Holy Prophet صلى الله عليه وآله وسلم would be greatly disheartened at the callous attitude of the infidels towards Islam. This verse was revealed in which Allah Almighty comforts the Holy Prophet صلى الله عليه وآله وسلم by saying: "Oh My Beloved Messenger We did not reveal this Holy QUR'AAN in order that you may experience any physical or spiritual hardship through it".

مَآ اَنۡزَلۡنَا عَلَيۡكَ الۡقُرۡاٰنَ لِتَشۡقٰٓى ۙ ②

2. O beloved! We sent not this Qur`aan upon you that you may be put to trouble. [3]

3. In it there is the highest form of the Holy Prophet's صلى الله عليه وآله وسلم praise. Others are instructed to increase their good deeds, but the Holy Prophet صلى الله عليه وآله وسلم is counselled to decrease them. The reason being the Holy Prophet صلى الله عليه وآله وسلم from the first instance was engaging himself in intense worship.

اِلَّا تَذۡكِرَةً لِّمَنۡ يَّخۡشٰى ۙ ③

3. Yes as an admonition to him who fears. [4]

4. Because only this type of person would benefit from the Holy QUR'AAN. Otherwise, the Holy QUR'AAN is counselling everybody. Thus, the Aryans cannot raise an objection against the verse.

تَنۡزِيۡلًا مِّمَّنۡ خَلَقَ الۡاَرۡضَ وَالسَّمٰوٰتِ الۡعُلٰى ؕ ④

4. A sent down by Him Who has made the earth and the high heavens. [5]

5. This means the physical world or the world of bodies. Because the earth is nearest to us, and the heaven is far away, therefore the earth is mentioned first because we are aware of its details.

اَلرَّحۡمٰنُ عَلَى الۡعَرۡشِ اسۡتَوٰى ⑤

5. He, The Most Affectionate, is established on the Throne [6] **(befitting to His Dignity).**

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6. The word *ARSH* denotes the throne of the king, while *ISTAWA* denotes sitting on it. Allah Almighty is free and pure from both of these acts. Hence, this verse is from the ambiguous verses viz. the type of sitting and establishment which is befitting to the dignity of Allah Almighty, and not the manner of sitting like that of ours.

لَهٗ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرٰى ۝٦

6. His is whatever is in the heavens and whatever is in the earth and whatever is in between and whatever is beneath the wet soil.

وَ اِنْ تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ يَعْلَمُ السِّرَّ وَاَخْفٰى ۝٧

7. And if you speak the word loudly, then He knows. The secret and that which is more hidden [7] than this.

7. "*Secret*" is that which we know, and not the others, while "*hidden*" denotes those things, which even we are unaware of, like the future deeds, which would be done by us. Or, 'secret' means our hidden deeds, which are concealed, from people, while '*hidden*' things are our inner evil suggestions. Or, secrets are our mysteries, which we know of, while Ikhfa is Divine mysteries which none can fathom. What is really meant is you should neither commit sins openly, nor in secret, because Allah Almighty is fully aware of everything. This does not mean that you should not remember Allah Almighty publicly or openly. The Azaan, Talbiyah of Hajj and, Takbeere-e-Tashreek are all recited loudly. However, a person should not engage in loud Zikr with the knowledge that Allah Almighty does not hear the silent Zikr, but he should do this loudly to awake one's own soul, to awaken those who are asleep and to get others inclined towards the remembrance of Allah Almighty.

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْاَسْمَآءُ الْحُسْنٰى ۝٨

8. Allah none to be worshipped but He. His are all good names. [8]

8. This tells us that Allah Almighty has many Names, because His Attributes are many. Names reflect the qualities. Also, the needs of people are many; hence His names are just as many. Every needy person should call upon Him according to the name of his need.

وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۝٩

9. And has there come to you the tiding of Musa?

اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْۤا اِنِّيْۤ اٰنَسْتُ نَارًا لَّعَلِّيْۤ اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى ۝١٠

10. When he saw a fire, then said to his wife, 'stay [9], I have seen a fire, haply I may bring for you a brand [10] of fire or find a way at the fire'.

9. From this we learn that a wife can be called as a household person because at that point in time only his wife Safoorah was with him, whom he called as a household member. Since the word *AHL* is masculine therefore the verb '*stay*', too, is masculine. Hence, in the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم his wives, too, are certainly included.

10. This tells us that only Hazrat Musa (On whom be peace) has seen that fire, not Bibi Safoorah. We also learn that fire can be taken without permission, perhaps this was said

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because Hazrat Musa (On whom be peace) was not certain of bringing the fire.

11. Then when he came near to the fire [11], a call was made O Musa!

فَلَمَّآ اَتٰىهَا نُوْدِیَ یٰمُوْسٰی ﴿۱۱﴾

11. Here, that incident of Hazrat Musa (On whom be peace) is mentioned when Hazrat Musa had taken permission of his father in-law Hazrat Shuaib (On whom be peace) to take his wife Bibi Safoorah from Madyan to Egypt to meet his beloved mother. He had deviated from the road due to the fear of Syrian kings, and took the road towards the jungles. Bibi Safoorah at that time was pregnant. On arriving near Mount Sinai, at night, her labour pains began. The night was dark and it was bitterly cold and the need arose for fire and medicine. On seeing the light from far, Hazrat Musa (On whom be peace) thought that there was fire there. There, he had seen either a dark red or violet tree, which was bright from top to bottom. But neither the fire had brought about a change in its greenness nor was the fire extinguished through the greenness from the tree.

12. Verily, I am your Lord [12], then take off your shoes, undoubtedly, you are in a sacred valley called Tuwa [13].

اِنِّیْۤ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَیْكَ ۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًی ﴿۱۲﴾

12. This sound was coming from the tree. That tree was not Allah Almighty, but the reflection of His Speech. For example, the box of the radio does not speak, but it reflects the voice of the speaker. Likewise, those great saints engrossed in the meditation of Allah Almighty who said: "*Anal Haq*" (I am the Truth) ("*Ya Subhani Ma Azamu Shaani*") in a state of fervour, did not utter these words out of their own volition, but like this tree they were the reflection of Someone's speech. Thus, Hazrat Mansoor bin Hallaj was a believer, while by saying "*I am your lord*" the Pharaoh became an infidel because he made himself god through his ego.

13. From this, emerge three issues:

1. We show respect to blessed and sacred jungles, like the jungles of Makkah and Madina Munawwarah, which are known as sacred territories.
2. To take off your shoes for the sake of respect is the way of the Prophets. Thus, it is appropriate to take off shoes before entering the mosque, even if it is free of any impurity.
3. The Holy Prophet صلى الله عليه وآله وسلم has been blessed on the night of Me'raaj with Divine Proclamation, but there is no proof anywhere that the Messenger of Allah Almighty صلى الله عليه وآله وسلم was given the order to take off his shoes. This tells us the Holy Prophet's صلى الله عليه وآله وسلم shoes are superior to the Divine Throne, just as his luminous Roza is superior to everything.

13. And I have chosen you [14], now listen carefully to what is revealed to you.

وَ اَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا یُوْحٰی ﴿۱۳﴾

14. These words Hazrat Musa (On whom be peace) heard without the medium of the angel and heard it from every hair of his body. It is for this reason that he is called KALEEMULLAH - the Interlocutor of Allah Almighty.

14. Verily I am Allah there is none worthy of worship but Me, so worship Me and establish Prayer for My remembrance [15].

اِنَّنِیْۤ اَنَا اللّٰهُ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاعْبُدْنِیْ ۙ وَ اَقِمِ الصَّلٰوةَ لِذِكْرِیْ ﴿۱۴﴾

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15. From this, emerge a few issues:
1. After faith, Salaah is the most important obligation.
2. Salaah should be offered for the remembrance of Allah Almighty and not for showing others.
3. That even Allah Almighty remembers that person who offers Salaah because the meaning of this verse is that you establish prayer, and in return, I will remember you.

15. Undoubtedly, the Hour is to come. It was near that I should conceal [16] it from all, that every soul may be recompensed for his endeavour.

إِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيهَا لِتُجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى ﴿۱۵﴾

16. He did not conceal it, but instead He made its coming and its signs known to everyone through the medium of the Prophets so that people can prepare for that Day. The day and the month of Qiyamah had been made known to the Holy Prophet صلى الله عليه وآله وسلم . Therefore, he had said that Qiyamah would take place on a Friday. According to one tradition it will take place on Friday the 10th Muharram, the Day of Ashurah. He did not reveal the year so as not to divulge this secret, but said: "*I and the Day of Judgement are as close as my two joined fingers*". Just as one neighbour is fully aware of his neighbour, I too am fully aware of when Qiyamah would be taking place.

16. Then let no one who does not believe in it and follows his own desire [17] bar you from believing it lest you may perish.

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَ اتَّبَعَ هَوٰىهُ فَتَرْدٰى ﴿۱۶﴾

17. This means Oh believer do not listen to the infidel. Do not reject the Day of Judgement or else you would be destroyed.

17. 'And what is in your right hand, O Musa?' [18]

وَ مَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ﴿۱۷﴾

18. From this we learn that the asking of the question is not always based on the ignorance of the questioner but there are hidden wisdoms in it. Thus, the occasion when the Holy Prophet (Peace be upon him) asked questions, is no proof to establish that he was not aware of what was under question. Allah Almighty is fully aware that there is a stick in the hands of Hazrat Musa (On whom be peace), yet He asked what is in your hand?

18. He said, 'it is my staff [19], I lean on it, and with it I beat down leaves for my sheep and there are my other works in it' [20].

قَالَ هِيَ عَصَايَ ۚ اَتَوَكَّؤُا عَلَيْهَا وَ اَهُشُّ بِهَا عَلٰى غَنَمِيْ وَ لِيَ فِيْهَا مَاٰرِبُ اُخْرٰى ﴿۱۸﴾

19. On the upper portion of this stick there were two points branching out, and its name was NABGHA. The objective for asking the question was to change this stick into a snake at that point to show it to Hazrat Musa (On whom be peace) so that when this miracle is shown to the Pharaoh he does not become frightened of it.
20. From this we learn that when there is a confrontation between love and respect, love is

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always victorious. The reason is that the demand of respect is to keep the talk brief, but the demand of love is to prolong the talk with the beloved so as to establish the dialogue for a longer period. The only question put forward to Hazrat Musa (On whom be peace) was: "*What is in your hand*?" Its reply should have been: "*A stick*". However, the reply to the question was out of love.

19. Said He, 'cast it down O Musa?'

قَالَ اَلْقِهَا یٰمُوْسٰی ﴿۱۹﴾

20. Then Musa cast it down and that very moment it became a serpent running [21].

فَاَلْقٰهَا فَاِذَا هِیَ حَیَّةٌ تَسْعٰی ﴿۲۰﴾

21. This means the stick, in size, became like a huge python, but in speed it became like a thin snake. Allah Almighty says: "*It at once became a serpent manifest*" (S7:V107). It is further said: "*As if it were a snake*" (S27:V10). Thus, there is no inconsistency in the verses.

21. Said He, 'pick it up and fear not, now We shall restore it to its former condition [22].

قَالَ خُذْهَا وَ لَا تَخَفْ سَنُعِیْدُهَا سِیْرَتَهَا الْاُوْلٰی ﴿۲۱﴾

22. From this we learn that this miracle of the stick was from Allah Almighty, but the special stick and the hand of Hazrat Musa (On whom be peace) were the condition for its performance. Another stick in the hand of Hazrat Musa (On whom be peace) or the same stick in someone else's hand could not have become a snake. It is for this reason that the instruction "You hold it" is used. This tells us that blessings and Divine powers are wielded through the hands of those who are beloved of Allah Almighty.

22. And make your hand close to your side [23]; it will become crystal white without any disease as one more sign.

وَاضْمُمْ یَدَكَ اِلٰی جَنَاحِكَ تَخْرُجْ بَیْضَآءَ مِنْ غَیْرِ سُوْٓءٍ اٰیَةً اُخْرٰی ﴿۲۲﴾

23. This means that place your right palm under your left armpit and take it out, it will shine like the sun, not due to any illness, but due to miraculous power. When you place it again at the same place, it will come to its original nature.

23. That We may show you of Our great signs.

لِنُرِیَكَ مِنْ اٰیٰتِنَا الْكُبْرٰی ﴿۲۳﴾

24. Go to Firawn [24] as he has raised the head .

اِذْهَبْ اِلٰی فِرْعَوْنَ اِنَّهٗ طَغٰی ﴿۲۴﴾

24. This means as a Prophet of Allah Almighty. This tells us that he was the Prophet for the whole of Egypt, whether they were Sibtis or Qibtees.

SECTION: 2

25. He said, 'O my Lord, open my breast for me' [25].

قَالَ رَبِّ اشْرَحْ لِیْ صَدْرِیْ ﴿۲۵﴾

25. That I would be able to bear the pressure of prophethood.

26. And make my task easy for me.

وَ یَسِّرْ لِیْ اَمْرِیْ ﴿۲۶﴾

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27. And loosen the knot of my tongue [26].

وَ احْلُلْ عُقْدَةً مِّنْ لِّسَانِیْ ﴿۲۷﴾

26. From this we learn that a deaf and dumb person is not fit for the position of a prophet because propagation cannot be made without the use of the tongue and the ears. Fluency of the tongue is a great favour from Allah Almighty.

28. That they may understand my speech [27].

یَفْقَهُوْا قَوْلِیْ ﴿۲۸﴾

27. Hazrat Musa (On whom be peace), in his childhood, had once placed a red-hot coal in his blessed mouth, due to which, his blessed tongue would stutter or lisp. This happened when he was playing in the lap of the Pharaoh, he seized his beard and slapped him on his face. Pharaoh became angry and decided to have him killed. Seeing this, Sayyeda Asiya said that he is still an unintelligent child unable to make a distinction between gold and fire. Hence, the Pharaoh placed before Hazrat Musa (On whom be peace) two trays, one containing fire and in the other a red ruby. He took the redhot coal and placed it in his mouth.

29. And make a minister for me from my family.

وَ اجْعَلْ لِّیْ وَزِیْرًا مِّنْ اَهْلِیْ ﴿۲۹﴾

30. My brother Harun.

هٰرُوْنَ اَخِی ﴿۳۰﴾

31. Strengthen my loin by him [28].

اشْدُدْ بِهٖۤ اَزْرِیْ ﴿۳۱﴾

28. From this we learn that Hazrat Harun (On whom be peace) was given prophethood through prayer. This is the same prophethood, which some prophets received in inheritance like Hazrat Yahya and Hazrat Sulaiman (On them be peace). In addition, two more issues are understood from this:
1. To obtain power and help from other sources besides Allah Almighty is neither against the concept of trust in Allah Almighty, nor does it negate the concept of *Tauheed* or Unity of Allah Almighty.
2. It is not unlawful to appoint your relative as your deputy. Thus, appointment of Yazid, as his successor, by Amir Muawiyah is not a sinful act, the appointment to Khilafat of Hazrat Umar (May Allah be pleased with him) by Hazrat Abu Bakr (May Allah be pleased with him) is not a sin and the appointment of Hazrat Imam Hassan (May Allah be pleased with him) as his successor by Hazrat Alli (May Allah be pleased with him) is not an act of transgression.

32. And associate him in my task [29].

وَ اَشْرِكْهُ فِیْۤ اَمْرِیْ ﴿۳۲﴾

33. So that we may glorify You much [30].

كَیْ نُسَبِّحَكَ كَثِیْرًا ﴿۳۳﴾

29. In matters of prophethood and propagation, so that I would not have to go alone to the Pharaoh, but with someone who would be able to back me up.
30. Here, the word TASBEEH denotes worship of Allah Almighty and His remembrance signifies propagation of Religion. Or, Tasbeeh would mean the remembrance of Allah Almighty in Salaah, while remembrance of Almighty Allah would denote His remembrance outside of Salaah. This tells us that it is an excellent act to remember Allah

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Almighty in a congregation and in the presence of the pious servants of Allah Almighty.

34. And may remember You in abundance.

وَّ نَذْكُرَكَ كَثِيْرًا ؕ ﴿۳۴﴾

35. Undoubtedly, You are seeing us [31].

اِنَّكَ كُنْتَ بِنَا بَصِيْرًا ﴿۳۵﴾

31. Because I am in need of an assistant, Hazrat Harun (On whom be peace) is the most appropriate person for this purpose. Allah Almighty accepted all these requests and prayers of Hazrat Musa (On whom be peace).

36. Said He, 'O Musa [32], you are granted your request.'

قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿۳۶﴾

32. This means all your prayers were answered. From this we learn that Hazrat Harun (On whom be peace) was given prophethood through the prayer of Hazrat Musa (On whom be peace). We further learn that the stuttering of Hazrat Musa (On whom be peace) was largely cured, through which he was able to propagate. Nevertheless, there was still some effect left behind. For this reason the Pharaoh had said: "*Or am I better than this man who is contemptible and seems not to be clear in speech*" (S43V52). Since prophethood had been received through the prayer of the Prophet, then you can certainly receive children, kingdom, cure, etc. through him as well. Thus, it is beneficial to let them pray for us.

37. And indeed We favoured you once again [33].

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰۤى ﴿۳۷﴾

33. Here the word MANNA means to show kindness, and not to admonish kindness. It should be remembered that to return the kindness of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is the means of inclining towards them with gratitude, while reminding another person of kindness is a cause of enduring hardship. Therefore, we are prohibited from reminding another person of our kindness. The purpose of this is to show that Oh Hazrat Musa (On whom be peace) the prophethood that We have granted you, too, is Our act of kindness. Saving your life from the Pharaoh earlier, too, was due to Our kindness. We are indeed the oldest who show kindness.

38. When We inspired to your mother what was to be inspired [34].

اِذْ اَوْحَيْنَاۤ اِلٰۤى اُمِّكَ مَا يُوْحٰۤى ﴿۳۸﴾

34. Either instilled in the heart or through a dream as an inspiration. This tells us that the mother of Hazrat Musa (On whom be peace) was a saint, as inspiration is the end result of sainthood.

39. That you must put this child into a box and cast it into the river then the river will cast him on the bank [35]. There who is the enemy to Me [36] and who is the enemy of him will pick him up and I cast on you the love from Me [37] and so that you may be brought up before My sight [38].

اَنِ اقْذِفِيْهِ فِى التَّابُوْتِ فَاقْذِفِيْهِ فِى الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّىْ وَ عَدُوٌّ لَّهٗ ؕ وَ اَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّىْ ۚ وَ لِتُصْنَعَ عَلٰى عَيْنِىْ ﴿۳۹﴾

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35. This command is to denote information, i.e. the river will place you on the shores. This tells us that the mother of Hazrat Musa (On whom be peace) was Divinely informed that your son would not be killed in the River Nile, but instead you would be able to find him safely in the house of the Pharaoh. Thus, his mother Yuhaiz had a box made by Saanom the carpenter, whose joints were firmly covered with a waterproof material. Then, spreading a cotton sheet, she placed her son in it and let it flow in the Nile. One canal of the Nile was flowing towards the Pharaoh's palace. This box flowed through this canal and reached the palace of the Pharaoh. At that point in time Pharaoh was sitting with his wife at the shores of this canal. He took the box out and on opening it, both of them were tremendously enamoured when they saw the baby in it. Allah Almighty be praised! In short, though he had killed eighty thousand Israelite babies, that very baby who was to take the kingdom away was now in his care.

36. From this we learn that the enemy of the servant of Allah Almighty is, in reality, His enemy because Pharaoh who was the enemy of the Israelites, in general, and Hazrat Musa (On whom be peace) in particular, is declared as the enemy of Allah Almighty. Likewise, the one who loves those beloved of Allah Almighty are beloved to Him.

37. From this we learn that being loved and accepted by the creation, too, is a miracle of the Prophets. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم is eternally loved by the creation. This, too, is the miracle of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

38. This tells us that care is taken of others by their parents, but Allah Almighty Himself takes care of His loved ones. He said to the Holy Prophet صلی اللہ علیہ وآلہ وسلم : "*Verily you are before our eyes*" (S52:V48).

40. When your sister [39] walked along, then she said, 'Shall I tell you about who will nurse [40] this child'. Then We turned you back to your mother that she may find coolness in her eyes and that she may not be grieved [41]. And you slew a soul, and then We delivered you from sorrow [42] and tested you well. Then you did stay with the people of Madyan [43] for many years, and then you came at a fixed promise O Musa! [44].

إِذْ تَمْشِيٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ﴿۴۰﴾

39. The name of Hazrat Musa's (On whom be peace) sister was Mariam bint Imraan, and the name of the mother of Hazrat Isa (On whom be peace), too, was Mariam bint Imraan. But that Imraan was another person.

40. The Pharaoh summoned all the midwives of the city who could take care of Hazrat Musa (On whom be peace). But he did not accept anyone's milk. At that point in time, Bibi Mariam suggested that there is a midwife in Egypt whose milk is of a very high quality. So, Hazrat Yuhaiz who is, in reality, the mother of Hazrat Musa (On whom be peace) was called. In this way Allah Almighty fulfilled His promise.

41. In this way she would feed her son, as well as food and reasonable wages would be fixed from the Pharaoh.

42. At the age of twelve Hazrat Musa (On whom be peace) had slapped a Qibtee, and the Qibtee died. Hazrat Musa (On whom be peace), fearing the wrath of the Pharaoh, left for Madyan. Here, he is being reminded of that time.

43. Madyan is about eight travelling stages from Egypt where Hazrat Shuaib (On

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whom be peace) was residing. Hazrat Musa (On whom be peace) stayed there for between eight and ten years and married Bibi Safoorah, the daughter of Hazrat Shuaib (On whom be peace).

44. By this is meant when Hazrat Musa (On whom be peace) had reached the age of forty years, he was bestowed with prophethood.

41. And I made you particularly for Me [45].

وَ اصۡطَنَعۡتُكَ لِنَفۡسِیۡ ۚ﴿۴۱﴾

45. From this we learn that the purpose of creation of the people is different. The Prophets are born for the sake of Allah Almighty, while others are created for the purpose of worshipping Allah Almighty. Says Allah Almighty: "*And I have created the jinn and the men only for this sake that they may worship Me*" (S51:V56). There is a marked difference between being for the worship of Allah Almighty and being for Allah Almighty.

42. You and your brother both go taking My signs and do not slacken in My remembrance [46].

اِذۡهَبۡ اَنۡتَ وَ اَخُوۡكَ بِاٰیٰتِیۡ وَ لَا تَنِیَا فِیۡ ذِكۡرِیۡ ۚ﴿۴۲﴾

46. Because the remembrance of Allah Almighty gives relief from all difficult situations.

43. You both go to Firown, undoubtedly he has raised the head.

اِذۡهَبَاۤ اِلٰی فِرۡعَوۡنَ اِنَّهٗ طَغٰی ۚۖ﴿۴۳﴾

44. Then speak to him in gentle words [47], haply he may be mindful or he may have some fear [48].

فَقُوۡلَا لَهٗ قَوۡلًا لَّیِّنًا لَّعَلَّهٗ یَتَذَكَّرُ اَوۡ یَخۡشٰی ﴿۴۴﴾

47. But Our Prophet is given an order: "*Oh the Communicator of the Unseen (Prophet), strive hard against the infidels and hypocrites and be strict against them*" (S66:V9), because the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself is compassionate while Hazrat Musa (On whom be peace) is wrathful. Or, another reason is that the Pharaoh had brought him up, therefore that person was entitled for a kinder treatment.

48. This hope is with regard to the human beings and not for Allah Almighty, Who was fully aware that the Pharaoh would die an infidel.

45. They both submitted, 'O our Lord! Undoubtedly, we may commit excess [49] against us or become before us with mischief.

قَالَا رَبَّنَاۤ اِنَّنَا نَخَافُ اَنۡ یَّفۡرُطَ عَلَیۡنَاۤ اَوۡ اَنۡ یَّطۡغٰی ﴿۴۵﴾

49. From this we learn that to fear dangerous motives, dangerous people and dangerous animals is not against the high status of prophethood or against the concept of trust in Allah Almighty. By "*There is no fear upon them*" is either meant the fear of the Day of Judgement, or that fear which causes harm by taking him away from the Creator. Fear of causing injury and pain is from the creation.

46. Allah said, 'I am with you Hearing and Seeing [50].

قَالَ لَا تَخَافَاۤ اِنَّنِیۡ مَعَكُمَاۤ اَسۡمَعُ وَ اَرٰی ﴿۴۶﴾

50. This means My help and victory is with you. The blessed Saints say that from this

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is learnt that Allah Almighty joins with the Prophets, and that the Prophets are a means of locating Allah Almighty. Says Allah Almighty: "*And when they do injustice unto their souls, then Oh Beloved, they should come to you then beg forgiveness of Allah Almighty, and the Messenger should intercede for them, then surely they would find Allah Almighty most Relenting, Merciful*" (S4:V64).

فَاْتِيٰهُ فَقُوْلَآ اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ۙ۬ وَ لَا تُعَذِّبْهُمْ ؕ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ؕ وَ السَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى ۝۴۷

47. Then go to him and say, 'We have been sent [51] by your Lord, then send forth [52] with us the children of Yaqub and torture them not. No doubt, we have brought to you the sign from your Lord. And peace be to him who follows the guidance [53].

51. From this we learn that the recognition of the Prophet is above everything else. First, recognize the Prophet صلی اللّٰه علیه وآله وسلم, and then through his medium learn to recognize Allah Almighty. It is for this reason that in the process of propagation the Holy Prophet صلی اللّٰه علیه وآله وسلم introduced his personality to the infidels and made them recognize him when he said: "*How do you find me*?"

52. Emancipate them from slavery. It does not mean send all of us out of Egypt. He wanted to stay in Egypt, then "*Torture them not*" is the commentary of this verse.

53. If it becomes necessary to greet the infidels, then greet them with these words, because it is not appropriate to extend a greeting of peace for the infidel. Likewise, to say that he has had Divine mercy, or on him be peace is totally wrong.

اِنَّا قَدْ اُوْحِيَ اِلَيْنَآ اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَ تَوَلّٰى ۝۴۸

48. No doubt, we have been revealed that the torment is on him who belies and turns [54] his face.

54. Through our obedience and the worship of Allah Almighty. Hazrat Musa (On whom be peace) had promised the Pharaoh that if he accepts faith, he would never experience old age, his kingdom will never be taken away from him, he would continue to obtain the taste of food, drink and that of marriage until his death. After death Paradise would be granted to him. Pharaoh had been persuaded towards accepting Faith, but his Prime Minister Hamaan dissuaded him by saying are you going to accept slavehood, after ruling as a god. Are you going to become a worshipper after you had been an object of worship? Hearing these words, the Pharaoh did not accept faith (*Tafseer Khazainul Irfaan*).

قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى ۝۴۹

49. Firown said, 'who is the Lord of you both O musa?' [55].

55. The Pharaoh spoke only too Hazrat Musa (On whom be peace) because he knew that Hazrat Musa (On whom be peace) was the king and Hazrat Harun (On whom be peace) was his Prime Minister.

قَالَ رَبُّنَا الَّذِيْٓ اَعْطٰى كُلَّ شَيْءٍ خَلْقَهٗ ثُمَّ هَدٰى ۝۵۰

50. He said, 'our Lord is He Who gave its proper form to everything [56], then guided [57].

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56. This means every animal has been given the image suitable for it. The elephant is given a short neck but a long trunk. A trunk is not given to a camel but instead a long neck. Or, it could mean everyone is given a suitable shape. The shape of the foot is different to the hand.

57. Provided the guidance of the world, gave him intelligence, showed him the guidance for the Hereafter, by sending the Prophets.

قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى ﴿۵۱﴾

51. Firown said, 'what is the state of former generations [58]?

58. This means the condition of the people of Aad and Thamud. Pharaoh wanted to turn the attention of Hazrat Musa (On whom be peace) from propagation to one of mere story telling, so that the people would not become influenced by his prophetic message. For this reason he did not give any reply to his question, but instead he evaded it and continued with the preaching.

قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا يَضِلُّ رَبِّيْ وَ لَا يَنْسَى ﴿۵۲﴾

52. He said, ' their knowledge is with my Lord in a book [59], my Lord neither errs nor forgets [60].

59. This means in the Divine Tablet. The reason for not giving the information was not because he was not aware about the condition of these people. Hazrat Musa (On whom be peace) himself had already told Pharaoh: "*I fear for you a day like the day of former groups*" (S40:V30). But its true reason was what we have given.

60. From this we learn that the recording of everything in the Divine Tablet is not because of any fear of Allah Almighty forgetting anything, but it is there to inform His beloved servants, whose sight is on the Divine Tablet, about these things. Hence, Hazrat Musa (On whom be peace) had said this so that Pharaoh should not be under any misconception. From this there is a hint that although he had full knowledge about these people, he was not willing to divulge it.

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّ سَلَكَ لَكُمْ فِيْهَا سُبُلًا وَّ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ؕ فَاَخْرَجْنَا بِهٖۤ اَزْوَاجًا مِّنْ نَّبَاتٍ شَتّٰى ﴿۵۳﴾

53. He Who made the earth for you as a bed and laid for you walking paths in it and sent down rain [61] from the sky. And thereby We brought forth varied pairs of vegetation [62].

61. After this, Allah Almighty, as a parenthetical clause, addresses the Makkans in this way to corroborate the words of Hazrat Musa (On whom be peace).

62. From this we learn that for every type of vegetation there is a male and a female pair. Says Allah Almighty: "*And We have made pairs of everything that you may reflect*" (S51:V49). Or, it could mean Allah Almighty has created opposites of everything; cold and hot; dry and wet; harmful and beneficial; like in the human beings believer and infidel; learned and ignorant, etc.

كُلُوْا وَ ارْعَوْا اَنْعَامَكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى ﴿۵۴﴾ ع

54. Eat you and pasture [63] your cattle. No doubt in it there are signs for the men of wisdom.

63. Both these orders are for the purpose of permission. What it really means is that we

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have created all these things to benefit you. Therefore, it now becomes your obligation to do some deeds for Our sake as well.

SECTION: 3

مِنْهَا خَلَقْنٰكُمْ وَ فِيْهَا نُعِيْدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى ﴿۵۵﴾

55. We created you from the earth, and into the same We shall bring [64] you back and from the same We shall bring you forth a second time.

64. This tells us that after death everything will go back into the earth, or that they would be buried into it, or that they would be burned, or they would be devoured by the lion, etc. Then, their original limbs would remain in the earth. Thus, this verse is in no way inconsistent. In fact, even those who drown in the seas and are eaten by the fish have also gone in the earth, because the water of the ocean, too, is on the earth. It is for this reason that man has natural affinity with the earth because it is his source of temporal and spiritual needs. The path of Paradise begins from here.

وَ لَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَ اَبٰى ﴿۵۶﴾

56. And undoubtedly We showed to him all Our all signs [65], then he belied and refused [66].

65. This tells us that the deeds of the blessed Prophets are deeds of Allah Almighty. The miracles were shown by Hazrat Musa (On whom be peace), but Allah Almighty says: "*We have shown them*".

66. By calling the miracles magic, and Hazrat Musa (On whom be peace) as a magician. This tells us that those who fail to achieve guidance through the Prophets; they will not find guidance from any other source.

قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوْسٰى ﴿۵۷﴾

57. Firawn said, 'Have you come to us for driving us out from our land by your magic O Musa!' [67]

67.From this we learn that the Pharaoh was inwardly accepting Hazrat Musa (On whom be peace) as a true Prophet because a mere magician cannot drive a king away from his kingdom. There were many magicians in the land of the Pharaoh and he was never frightened of them at any time, nor did he speak to anyone like this before. All were staying there as his slaves.

فَلَنَاْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ بَيْنَنَا وَ بَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَ لَاۤ اَنْتَ مَكَانًا سُوًى ﴿۵۸﴾

58. Then necessarily, we too bring a like magic before you, so make an appointment between us [68] and yourself, neither we change nor you, at an even place [69].

68. That is, to transform the sticks and ropes into snakes because the magicians would show such tricks.

69. Here, the word "*even*" means either an even or spacious ground where people are able to sit conveniently as a large crowd. Or, it could mean a ground in between Pharaoh's palace and Hazrat Musa's (On whom be peace) place. It should be remembered that the Pharaoh had made the people understand that

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the long absence of Hazrat Musa (On whom be peace) from Egypt was to have gone to study magic. Although, in reality, he had gone to Madyan to Hazrat Shuaib (On whom be peace). Allah Almighty had kept our Holy Prophet صلی اللہ علیہ وآلہ وسلم in Makkah so that the Makkans would not be able to say that he had gone somewhere to study magic.

59. Musa said, 'your promise is for the day of festival [70] and that the people be assembled late after sunrise'? [71]

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ وَ اَنْ يُّحْشَرَ النَّاسُ ضُحًى ﴿۵۹﴾

70. By this concourse is meant the special fair organized by the people of the Pharaoh where everyone would gather to decorate the place and celebrate the joyous occasion. From this we learn that at the time of religious necessity it is permissible for the believers to go to the fair of the infidels, as Hazrat Musa (On whom be peace) went to the fair of the infidels for the sake of confrontation. Hazrat Ibrahim (On whom be peace) had gone to the temple to break the idols.

71. This means let there be proclamation about this confrontation in the entire locality. The time for this debate should be mid-morning so that there is sufficient light for the people to behold this actual incident without any doubt in their minds. It should be remembered that the Arabic language has different names to denote the different times of the day: e.g. *FAJR* (daybreak); *SABAH* (early morning); *GHADAH* (approaching dawn); *BUKRAH* (early morning); *DOHA* (lunch time); *ZAHEERA* (midday) *DAHWAH* (after lunch time); *MASAH* (approaching evening); *RAWAH* (siesta time); ASR (late afternoon); *ASEEL* (evening – close of day); *HAJIRA* (meridian); *ESHA OOLA* (early night) and *ESHA AKHIRAH* (late night) (*Tafseer Roohul Bayaan, etc*).

60. Then Firown turned back and collected all his plans, [72] thereafter he came back.

فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ كَيْدَهٗ ثُمَّ اَتٰى ﴿۶۰﴾

72. This refers to the seventy two thousands magicians and their equipment.

61. Musa said to them, ' woe be to you, forge not a lie against Allah [73] that He may destroy you by torment and undoubtedly, he who forged a lie remained unsuccessful'. [74]

قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ لَا تَفْتَرُوْا عَلَى اللّٰهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَ قَدْ خَابَ مَنِ افْتَرٰى ﴿۶۱﴾

73. Do not tell miracles to be magic, as this is a lie. From this we learn to link the Prophets towards falsehood is attributing falsehood to Allah Almighty.

74. From this we learn that disobedience to the Prophet of Allah is a cause of Divine punishment. Observe, up to that point in time no Divine punishment had come to the Pharaoh and his followers, although they were indulging in infidelity and polytheism. But now, says Hazrat Musa (On whom be peace) Divine punishment will come to you because you are disobeying me.

62. Then they disputed[75] their affairs among themselves and consulted secretly.

فَتَنَازَعُوْۤا اَمْرَهُمْ بَيْنَهُمْ وَ اَسَرُّوا النَّجْوٰى ﴿۶۲﴾

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75. They disputed with one another i.e. some of the magicians were saying that Hazrat Musa (On whom be peace) was a magician like us, while others said no, he is a true Prophet. The discussion of the magicians with one another is never interesting or true. Or, they were disputing about the nature of the confrontation i.e. what form should this confrontation take so as to show their victory.

قَالُوْۤا اِنْ هٰذٰنِ لَسٰحِرٰنِ يُرِيْدٰنِ اَنْ يُّخْرِجٰكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيْقَتِكُمُ الْمُثْلٰى ﴿۶۳﴾

63. They said, 'undoubtedly, these both are necessarily, magicians, they desire to drive you out from your land by the strength of their magic and take away your good religion.[76]

76. By taking you away from the worship of the Pharaoh and engaging you in the worship of Allah Almighty. At that point in time they regarded worship of the Pharaoh as a good act.

فَاَجْمِعُوْا كَيْدَكُمْ ثُمَّ ائْتُوْا صَفًّا ۚ وَ قَدْ اَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلٰى ﴿۶۴﴾

64. Make firm your stratagem, [77] then come in ranks and today he who overcome reached to his goal.[78]

77. So that when Hazrat Musa (On whom be peace) looks at your ranks and file he would be overawed. Thus, they came forward forming seventy-two rows, and in every row there were a thousand magicians (*Tafseer Roohul Bayaan*, etc.).

78. If we overpower him, we would become favourites of the Pharaoh, but, if Hazrat Musa (On whom be peace) gains power over us, then he would become great in the eyes of the Pharaoh.

قَالُوْا يٰمُوْسٰۤى اِمَّاۤ اَنْ تُلْقِيَ وَ اِمَّاۤ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ﴿۶۵﴾

65. They said, "O Musa! Either you cast first'. [79]

79. Allah Almighty loved this show of respect of the magicians, - they did not immediately attack Hazrat Musa (On whom be peace) with their magic but, first, respectfully sought his permission. Due to this respect they were blessed with the wealth of faith (*Roohul Bayaan, Khazainul Irfaan*).

قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَ عِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿۶۶﴾

66. Musa said, ' may you cast, [80] hence their ropes, and staffs looked to him [81] as though they were running by the strength of their magic,[82] according to his imagination

80. The purpose of his command was not to grant permission to show magic, but its true object is to destroy magic so that the people could first see the power of falsehood and observe how it is destroyed by the power of truth. Thus, there is nothing objectionable about the verse about why Hazrat Musa (On whom be peace) granted permission for doing a thing, which is unlawful.

81. From this, emerge two issues:

1. Magic does not change reality, but it creates some impression in the eyes of the observers as it is reflected by "*as though they were running towards him*".
2. The effect of magic can take place on the thought and eyes of a prophet. Magic had

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affected the memory of our Holy Prophet صلی اللہ علیہ وآلہ وسلم. Its effect is like the effect of a sword and of poison. This is not against prophethood.

82. It is obvious that the personal pronoun in *'towards him'* is turning towards Hazrat Musa (On whom be peace) i.e. even he felt as if the staffs and the ropes were moving towards him, because the effect of magic can influence the thinking of the prophet.

67 Then Musa got a fear within himself.[83]

فَاَوْجَسَ فِیْ نَفْسِهٖ خِیْفَةً مُّوْسٰی ﴿۶۷﴾

83. Hazrat Musa (On whom be peace) had no fear of their magic but instead feared that his miracles and magic may create the wrong impressions. Truth may not distinguish itself over falsehood, because my stick would also turn into a snake just as theirs had turned into snakes.

68. We said, ' fear not that undoubtedly you have the dominance[84].

قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰی ﴿۶۸﴾

84. From this we learn that Hazrat Musa (On whom be peace) had not become frightened by the snakes, but he was afraid of not gaining victory over the magicians and the erroneous effect of the miracle and magic over the observers.

69. And cast down what is in your right hand, it will swallow [85] their makings. That which they have made is the trick of the magician, and the magician does not prosper, anywhere he comes.

وَ اَلْقِ مَا فِیْ یَمِیْنِكَ تَلْقَفْ مَا صَنَعُوْا ؕ اِنَّمَا صَنَعُوْا كَیْدُ سٰحِرٍ ؕ وَ لَا یُفْلِحُ السَّاحِرُ حَیْثُ اَتٰی ﴿۶۹﴾

85. In this there is a prophecy of the unseen - i.e. in future it would happen like this. Thus, exactly the same took place as prophesized i.e. the staff of Hazrat Musa (On whom be peace) swallowed everything. From this we can understand when the stick assumed the shape of the snake it will eat and drink but it would, in reality remain a stick. This eating and drinking would be due to the effect of the shape that it had assumed. Similarly, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Light of Allah Almighty, but when he came in human form, he was an illuminating being. His eating, drinking, marriage and death are the functions of his human nature, while the journey of Me'raaj, not feeling hunger and thirst during his continuous fasts (Saume Visaal) are the manifestations of refulgence. Observe, when the angels Harut and Marut were sent in the world in human form, they were eating and drinking and they even had the desire for a woman. Despite all this, they were angels created from light.

70. Then all the magicians were made to prostrate [86] they said, ' We believe in him who is the Lord of Musa and Harun'. [87]

فَاُلْقِیَ السَّحَرَةُ سُجَّدًا قَالُوْۤا اٰمَنَّا بِرَبِّ هٰرُوْنَ وَ مُوْسٰی ﴿۷۰﴾

86. They did not fall by themselves but they were made to fall through Divine help, for they had shown respect for Hazrat Musa (On whom be peace). This tells us that through the respect of the Prophet one obtains guidance and faith, while disrespect for the Prophet results in the ruination of all one's good deeds. A classical example of this is the incident of the Devil.

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87. This tells us that the Prophets are the means of the identification of Allah Almighty as well as His Proof because the magicians exclaimed we believe in the Lord of Hazrat Musa and Hazrat Harun (On them be peace) i.e. True Lord is He whom these blessed personalities are calling as Lord, and not the Pharaoh, even if all the Pharoites are calling him as such. For this reason, these magicians called Allah Almighty the Lord of Hazrat Musa (On whom be peace) although He is the Lord of everybody.

71. Firawn said, ' did you believe in Him before I permitted [88] you'? Undoubtedly, he is your chief who taught you magic. Then I swear necessarily I will cut off your hands, and feet of alternate side [89] and will crucify [90] you upon the trunks of the palm-trees, and certainly you will know, which of us is more severe and more lasting in punishment. [91]

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ؕ اِنَّهٗ لَكَبِیْرُكُمُ الَّذِیْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَاُقَطِّعَنَّ اَیْدِیَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ وَّ لَاُوصَلِّبَنَّكُمْ فِیْ جُذُوْعِ النَّخْلِ ز وَ لَتَعْلَمُنَّ اَیُّنَاۤ اَشَدُّ عَذَابًا وَّ اَبْقٰی ﴿۷۱﴾

88. This means without my permission you are declaring faith, because there was no hope of obtaining permission to believe from the Pharaoh. This is the same as "*The sea would be exhausted and the words of my Lord would not come to an end*" (S18:V109).

89. This is the awesome fear of truth, because Hazrat Musa (On whom be peace) said nothing to the Pharaoh. Whatever he said was to the magicians. In fact, he himself had said that Hazrat Musa (On whom be peace) is your teacher.

90. Either the preposition is used to indicate on, or it means I will keep you on the branches for a long time after crucifying you. That tree would become your house.

91. My punishment or that of the Lord of Hazrat Musa (On whom be peace). In reply to this, the magicians spoke thus.

72. They said, ' we shall never prefer you against these clear evidences [92] that came to us, by our Creator, do what ever you have to do. [93] you will do in the life of this world only.'

قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰی مَا جَآءَنَا مِنَ الْبَیِّنٰتِ وَ الَّذِیْ فَطَرَنَا فَاقْضِ مَاۤ اَنْتَ قَاضٍ ؕ اِنَّمَا تَقْضِیْ هٰذِهِ الْحَیٰوةَ الدُّنْیَا ؕ ﴿۷۲﴾

92. The magicians thought over this that even if the turning of the stick of Hazrat Musa (On whom be peace) had been due to magic, then where have so many of our sticks and ropes disappeared because although this one stick had swallowed everything of ours, its weight has not increased even a wee bit. From this we learn that knowledge no matter of what type it may be is good because some of it leads to obtaining guidance. The magicians came to know the truth about Hazrat Musa (On whom be peace) through their magic and thus, accepted faith.

93. Through one blessed gaze of Hazrat Musa (On whom be peace), these magicians became believers, his companions and then martyrs, all of which happened within one day, all through the altar of love of this blessed school and Teacher. We further learn that the heart of the believer is full of bravery. After accepting faith the magicians told Pharaoh do what you want to, we will not turn away from our faith. Mirza Ghulam Qadyani could not perform Hajj due to fear of people.

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73. Undoubtedly, we believed in our Lord that He might forgive our sins[94] and also that to which you forced us on magic. [95] and Allah is the Best and Most Lasting.[96]

إِنَّآ اٰمَنَّا بِرَبِّنَا لِيَغْفِرَلَنَا خَطٰيٰنَا وَ مَآ اَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ؕ وَاللّٰهُ خَيْرٌ وَّ اَبْقٰى ﴿۷۳﴾

94. This means through the blessing of this faith may Allah Almighty forgive our sins. This tells us that faith is a means of forgiveness of the sins.

95. From this we learn that all the magicians were not in agreement to oppose Hazrat Musa (On whom be peace). They did so because the Pharaoh forced them. Furthermore, to oppose the Prophet is the worst form of infidelity. These blessed people after pleading for their sin separately and distinctly admitted their fault; otherwise this was included in sinful activity.

96. Hence, the reward and punishment of Allah Almighty would remain for a very long time. This was a reply to that idle talk of the Pharaoh who had said that you would see whose punishment would remain longer.

74. No doubt, he who comes before his Lord as culprit, then necessarily for him is Hell, in which neither he shall die nor live.[97]

اِنَّهٗ مَنْ يَّاْتِ رَبَّهٗ مُجْرِمًا فَاِنَّ لَهٗ جَهَنَّمَ ؕ لَا يَمُوْتُ فِيْهَا وَ لَا يَحْيٰى ﴿۷۴﴾

97. From this we learn that Allah Almighty granted the magicians inspired knowledge about all the beliefs of Islam as soon as they had declared belief. They explained the issues about beliefs in such an elucidating manner without acquiring their knowledge from anyone.

75. And he who comes to his Lord as a believer having done good deeds, for such are the high ranks.[98]

وَ مَنْ يَّاْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَاُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰى ﴿۷۵﴾

98. In that, if Allah Almighty wills, admission to Paradise would be due to good deeds. This paradise is for some, and others will obtain through the medium of someone and their status would be raised, like the deceased infants of the believers, and the demented.

76. Gardens for habitation, beneath which streams flow, they will abide there in forever and this is the recompense of him who has purified himself.[99]

جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَ ذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى ﴿۷۶﴾

99.The hearts will be purified of defective beliefs and the bodies of defective deeds. Such people are worthy of Paradise from the beginning, while the one whose heart had been pure, but he was engaged in evil deeds, he would enter Paradise after he had been forgiven of his sins or he had completed his punishment for them. Thereafter, the Pharaoh proclaimed crucifixion for all these blessed men. These were the first people to be crucified by the order of Pharaoh.

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SECTION 4

وَ لَقَدْ اَوْحَیْنَاۤ اِلٰی مُوْسٰۤی ۙ۬ اَنْ اَسْرِ بِعِبَادِیْ فَاضْرِبْ لَهُمْ طَرِیْقًا فِی الْبَحْرِ یَبَسًا ۙ لَّا تَخٰفُ دَرَكًا وَّ لَا تَخْشٰی ﴿۷۷﴾

77. And no doubt, We revealed to Musa that walk away [100] with My bondsmen by night and make a dry way [101] for them in the river. You will have no Firown may overtake nor any danger [102].

100. Hazrat Musa (On whom be peace) uttered words of curse for the Pharaoh, which was accepted by Allah Almighty. Its acceptance came into reality after forty years and this became a command. This tells us that sometimes the effect of a prayer can be delayed.
101. From this, two issues emerge:
1. The law of Nature and Divine Power is that the power of Allah Almighty should appear through the hands of those beloved to Him, so that in addition to Divine Power, the greatness of these personages, too, would become a certainty. The Divine objective was to dry this sea, but He made this happen through the walking stick of Hazrat Musa (On whom be peace).
2. Miracles of opposite nature took place through the stick of Hazrat Musa (On whom be peace). Through this same stick water flowed from the stone, and through it water of the sea became dry.
102. The fear of drowning in the sea. Thus, after spending the 9th of Muharram, Hazrat Musa (On whom be peace) on the night of Ashurah left for the Red Sea with six hundred and seventy thousand Israelites (*Tafseer Roohul Bayaan*). In the morning, when Pharaoh came to know of this he set out in pursuit of Hazrat Musa (On whom be peace) and the Israelites with a huge army, and by the afternoon had caught up with the Israelites.

فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ فَغَشِیَهُمْ مِّنَ الْیَمِّ مَا غَشِیَهُمْ ؕ﴿۷۸﴾

78. Then Firown followed them with his host [103], and then the river covered them as to be covered.

103. The advance guard of this army consisted of six hundred thousand paid staff.

وَ اَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَ مَا هَدٰی ﴿۷۹﴾

79.And Firown misguided his people and showed not the way [104].

104. This tell us that the Pharaoh and all his followers died as infidels. The faith of Pharaoh at the time of drowning is of no consequence. Hence, anyone who accepts the Pharaoh to be a believer is rejecting many Quranic verses.

یٰبَنِیْۤ اِسْرَآءِیْلَ قَدْ اَنْجَیْنٰكُمْ مِّنْ عَدُوِّكُمْ وَ وٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ الْاَیْمَنَ وَ نَزَّلْنَا عَلَیْكُمُ الْمَنَّ وَ السَّلْوٰی ﴿۸۰﴾

80. O children of Israel! No doubt, We delivered [105] you from your enemy and gave you the promise [106] of the right side of Mount tour and sent down on you Manna and Salwa[107].

105. The word *'ADOO'* (enemy) denotes both singular and plural, and denotes the Pharaoh and all his men.
106. It means part of the mountainous portion

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of the road to the right, which leads from Egypt to Syria. Otherwise, a mountain itself does not have right and left. Allah Almighty had promised Hazrat Musa (On whom be peace) that he should sit for I'tikaaf (sitting in total seclusion) on the right side of Mount Sinai and then take the Tauraat. Because the promise with the Prophet is a promise with the entire Ummah, the promise is linked to everybody.

107. When you were imprisoned in the field of Teeha there was no provision made for your food and drink, at that point in time *MANNA* (sweet meat) and *SALWA* (salty meat balls) were sent for you from heaven to satisfy your hunger and thirst.

81. Eat what We provide you of pure things and exceed not [108] therein that My anger may descend on you and he on whom My anger descends falls down [109].

كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَ لَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِيْ ۚ وَ مَنْ يَّحْلِلْ عَلَيْهِ غَضَبِيْ فَقَدْ هَوٰى ﴿۸۱﴾

108. *'Do not exceed'* means do not save anything for tomorrow, do not commit sins after eating Manna and Salwa and do not fight with one another.

109. For the punishment in Hell, or become disgraced in the world, fell from the high position of Divine nearness into the cave of the furthest point of Truth.

82. And undoubtedly, I am the most forgiving to him who repented [110] and believed and did good deeds, then remained on guidance [111].

وَ اِنِّيْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ﴿۸۲﴾

110. This means he repented in accordance with his sins. Repentance from infidelity after accepting Faith, repentance from sin by seeking forgiveness, repentance of infringing human rights by fulfilling these rights, and the rightful person for the delay in the fulfillment of the rights.

111. Hazrat Thabit Bannani (On whom be peace) says, now, guidance is dependent on the love for the family of the Holy Prophet صلی اللہ علیہ وآلہ وسلم (The Ahle Bait). The same is reported by Hazrat Imam Jaffer Saadiq (May Allah be pleased with him) (SIWAIQ E MUHARRAQA). From this we also learn that only that Faith and repentance are reliable, which provide a successful end. Only that crop is successful which cuts well.

83. And what has made you hasten from your people, O Musa [112]?

وَ مَآ اَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوْسٰى ﴿۸۳﴾

112. At the time when Hazrat Musa (On whom be peace) went to Mount Sinai to speak to Allah Almighty, he was accompanied by seventy Israelites. On arriving closer to the mountains, the urge and desire of talking to Allah Almighty was so great that he left the seventy people behind him and got on the mountain all by himself. At that time Allah Almighty asked this question. This tells us that by asking a question does not serve as a proof about the ignorance of the enquirer. Allah Almighty is All Knowing, yet He asks a question.

84. Submitted he, 'those are they behind me, and O my Lord! I hastened to you so that you may be pleased [113]'.

قَالَ هُمْ اُولَآءِ عَلٰٓى اَثَرِيْ وَ عَجِلْتُ اِلَيْكَ رَبِّ لِتَرْضٰى ﴿۸۴﴾

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113. From this, emerge three issues:
1. The show of desire and the feeling of love are good acts.
2. Interpretation of Islamic law is permissible.
3. Sometimes, even Prophets undertake to interpret juridical laws. Observe, this was the interpretation of Hazrat Musa (On whom be peace) to walk quickly as this would gain the pleasure of Allah Almighty. But, this was not commanded by Allah Almighty.

85. He said, 'We have put your people in the trial [114] after you and the Samari has misled them'[115]

قَالَ فَاِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْۢ بَعْدِكَ وَ اَضَلَّهُمُ السَّامِرِیُّ ﴿۸۵﴾

114. This means that those Israelites, whom he had left behind in Egypt, were put to a test under Hazrat Harun (On whom be peace).

115. Because Samari was the cause of their going astray, therefore apostasy is linked with him. This tells us that the Friends of Allah Almighty can provide guidance.

86. Then Musa returned full of anger and sorrowful [116] to his people, he said, ' O my people! Did your Lord not promise [117] a fair promise to you'? Did a long time [118] pass on you or did you desire that the anger of your Lord should descend on you, so that you did against my promise' [119].

فَرَجَعَ مُوْسٰۤى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۚ قَالَ یٰقَوْمِ اَلَمْ یَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ؕ۬ اَفَطَالَ عَلَیْكُمُ الْعَهْدُ اَمْ اَرَدْتُّمْ اَنْ یَّحِلَّ عَلَیْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ فَاَخْلَفْتُمْ مَّوْعِدِیْ ﴿۸۶﴾

116. From this we learn that to express fear and regret for the sake of Allah Almighty is the way of the Prophets and there is a reward for doing this. In fact, not expressing anger after seeing evil is a criminal act.
117. Here, the word *'good'* denotes the blessed Tauraat. There were one thousand chapters and each chapter consisted of a thousand verses. In it was light as well as guidance and a means of respect and honour for the Israelites.
118. This means that I had been away from you for just a few days, I had stayed at Mount Sinai for just forty days. In this brief period you had forgotten the lesson of Tauheed (Oneness of Allah) and have engaged in polytheism. If this is the case now, what will happen to you after my demise? If you perpetrated this crime intentionally, then, you have now become entitled to receive Divine punishment.
119. They were guilty of breach of promise, because after promising to remain firm on the religious tenets, they failed to remain steadfast.

87. They said, 'we did not break your promise [120] of our own will but we were made to carry some load [121] of these peoples ornaments [122] so we cast them then likewise did the Samri cast [123].

قَالُوْا مَاۤ اَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَ لٰكِنَّا حُمِّلْنَاۤ اَوْزَارًا مِّنْ زِیْنَةِ الْقَوْمِ فَقَذَفْنٰهَا فَكَذٰلِكَ اَلْقَى السَّامِرِیُّ ۙ﴿۸۷﴾

120. In fact, due to the misguidance of Samari, our thinking was no longer straight and

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thus we became involved in this polytheism.

121. The word '*AWZAAR*' (loads) is the plural of *WIZAR* (load), which means burden. The Minister is called 'Wazeer', because he carries the burden of the state.

122. From this we learn that even if the wealth of a malicious infidel combatant is with you on loan you should seize it after his destruction, because the gold jewellery which the Israelites had asked the people of Pharaoh, on loan, were not returned to them. Returning them would have revealed the secret. Now, after these people were drowned, the Israelites became owners of the jewellery. But because their law had made it unlawful to devour the wealth of the spoils of war, they spent it for the building of the golden calf. The evil gold of the wicked Pharoites sowed seeds of mischief among the Israelites. The wealth of the evildoers, too, is evil.

123. This means we placed the jewellery that was with us into the fire to smelt them, while Samari placed the gold that he had seized into it. Samari was one of the jewellers, and a respectable citizen of the tribe of Samara.

88. Then he brought out for them a calf, a life less [124] body lowing, then they said, 'this is your God and the god of Musa, and Musa forgot [125].

فَاَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ فَقَالُوْا هٰذَآ اِلٰهُكُمْ وَ اِلٰهُ مُوْسٰى۬ فَنَسِیَ ﴿۸۸﴾

124. This calf was able to speak due to the hoof of Hazrat Jibraeel's (On whom be peace) horse, and not due to some holes which were made in its nose through which air would pass, and a sound would emanate like that of a whistle. Such a belief is contrary to the verse of the Holy QUR'AAN, which follows this verse.

125. And went to Mount Sinai in search of Allah Almighty, but a god had instead come here.

89. Do they then not see that it does not return reply to them of any word and nor posses any power to hurt or profit them? [126]

اَفَلَا یَرَوْنَ اَلَّا یَرْجِعُ اِلَیْهِمْ قَوْلًا۬ وَّ لَا یَمْلِكُ لَهُمْ ضَرًّا وَّ لَا نَفْعًا ﴿۸۹﴾

126. It should be remembered that, here, Allah Almighty has negated about becoming the possessor of profit and loss and not being its benefactor, because everything of the world, especially gold, does provide benefit without any doubt. However, to provide benefit is one thing, but to blame the master of the benefit is totally another thing. The basis of divinity is the second thing, not the first. Thus, there is nothing objectionable about the verse.

SECTION: 5

90. And undoubtedly Harun had told them from before that, 'O my people! You have fallen on temptation on account of it, and undoubtedly, your Lord is the Most-Affectionate [127], therefore follow me and obey my command' [128].

وَ لَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ یٰقَوْمِ اِنَّمَا فُتِنْتُمْ بِهٖ ۚ وَاِنَّ رَبَّكُمُ الرَّحْمٰنُ فَاتَّبِعُوْنِیْ وَاَطِیْعُوْۤا اَمْرِیْ ﴿۹۰﴾

127. By stating Rahman (Most Affectionate) he has revealed that if you, too, would repent, He would accept it because He is Most Affectionate.

128. This tells us that the obedience and loyalty to the Prophet is absolutely necessary for receiving guidance. By opposing the Prophet, Tauheed will not prove beneficial. The

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Rafzis claim that Hazrat Alli (May Allah be pleased with him), after the Holy Prophet صلى الله عليه وآله وسلم was like Hazrat Harun (On whom be peace) after Hazrat Musa (On whom be peace). Then, they also say that Hazrat Alli (On whom be peace) put up a show of piety to swear allegiance to the first Caliphs, though this was not done by Hazrat Harun (On whom be peace), as he did not join the polytheists. Thus, according to the Rafzis, Hazrat Alli is not like Hazrat Harun (On whom be peace). Hazrat Alli (On whom be peace) at that point in time did not say: *"Follow me and be obedient to my command"*.

قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ حَتّٰى يَرْجِعَ اِلَيْنَا مُوْسٰى ﴿۹۱﴾

91. They said, 'we shall remain sitting around it firmly until Musa comes back to us' [129].

129. This was said as a form of pretentious plea and not as a promise of repentance. If there were the intention of seeking repentance, they would have done it on that day. On hearing this, Hazrat Harun (On whom be peace) with twelve thousand Israelite believers separated from these apostates. When Hazrat Musa (On whom be peace) returned and saw the polytheism of these people, he became extremely angry. Then, holding the hair from the head of Hazrat Haroon (On whom be peace) in the right hand the beard in the left hand he began to speak.

قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ۙ ﴿۹۲﴾

92. Musa said, 'What prevented you from guiding them when you saw them going astray'.

اَلَّا تَتَّبِعَنِ ؕ اَفَعَصَيْتَ اَمْرِيْ ﴿۹۳﴾

93. Do you not follow me? [130]. Are you disobeying my command?

130. That you could have immediately come to Mount Sinai to inform me of their activities.

قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِيْ وَ لَا بِرَاْسِيْ ۚ اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْٓ اِسْرَآءِيْلَ وَ لَمْ تَرْقُبْ قَوْلِيْ ﴿۹۴﴾

94. He said, "O son of my mother! Do not hold me by my beard [131] or by the hair of my head. I feared that you would say, 'you have caused dissension [132] amongst the children of Israel and have you not waited for my word" [133].

131. From this we learn that a beard should be one fistful in length i.e. length of four fingers which one is able to catch. This length was the practice of the Prophets. The Holy Prophet صلى الله عليه وآله وسلم would practise Khilaal of the beard (running fingers through his blessed beard) at the time of making Wudhu, and this is only possible if the beard is long.

132. From this we understand that if a pious person wrongly punishes you, there is no retaliation for it. There is no retaliation upon the father, teacher, a Prophet. Although Hazrat Musa (On whom be peace) was hard on Hazrat Harun (On whom be peace) when he was innocent, there was no retaliatory action sought by Hazrat Harun (On whom be peace) against Hazrat Musa (On whom be peace), nor did Allah Almighty command him to seek forgiveness. We further learn that we, common people, have no right to interfere and meddle in the battles of our pious predecessors, which they had fought among themselves. It is not permissible for any believer to speculate in this

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incident between Hazrat Musa (On whom be peace) and Hazrat Harun (On whom be peace). Likewise, no Muslim should wag his tongue concerning the battles that were fought between the Noble Companions. When the Holy Prophet صلى الله عليه وآله وسلم presented himself for the purpose of retaliation, it was for the purpose of teaching justice.

133. It should be remembered that Hazrat Musa (On whom be peace) had caught the beard of Hazrat Harun (On whom be peace) in a fit of anger and in a state of frenzy without investigating what had actually taken place.

95. Musa said, ' now what is your position O Samari?'

قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ﴿٩٥﴾

96. He said, ' I saw that the people did not see, [134] so I took a handful of dust from the footstep of the angel, then cast it, [135] and this looked fair to my soul.[136]

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوْا بِهٖ فَقَبَضْتُ قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ فَنَبَذْتُهَا وَ كَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ﴿٩٦﴾

134. This means that I had seen Hazrat Jibraeel (On whom be peace), or I had also seen the effect of the hoof of his horse with my own eyes. Although on that day Hazrat Jibraeel (On whom be peace) had appeared in outer form so that even the Pharaoh's horse had seen his horse. But the people did not see the growing of grass from its hoofs. Only Samari had seen this. No one's attention was focused on that.

135. By means of which life was bequeathed in the calf. This tells us that the dust from the hoof of Hazrat Jibraeel's (On whom be peace) horse is a life-giving source, but because the gold was that of the Pharaoh, people had gone astray from the calf's voice and had not come on the path of guidance. Likewise, when the Holy QUR'AAN and Hadith emanate from the tongues of irreligious people, they will lead the people astray and they would not come on the path of guidance. From this we further learn that there were no holes in the mouth and nose of the calf from which a sound could emanate like that from a flute, but this was due to the effect of the hoof of Hazrat Jibraeel's horse. If the dust of Hazrat Jibraeel's horse can put life in a lifeless golden calf, then surely the dust of the pious sages can put life in the dead hearts of sinners.

136. This means whatever I had done was out of my physical desires and not on anyone's instructions, nor was I inspired to do it. Because these words of Samari reflect a touch of regret and shame, he was not put to the sword by Hazrat Musa (On whom be peace). Otherwise, the punishment of an apostate is death.

97 Musa said, ' then go away that your punishment in the life of this world in this, that you should say, ' touch me not' [137]. And undoubtedly, there is an appointment for you which shall not be averted [138] from you, and look at your god before which you remained sitting devoted for the whole day. Certainly We shall burn it then break it to pieces then cause to flow in the river. [139]

قَالَ فَاذْهَبْ فَاِنَّ لَكَ فِي الْحَيٰوةِ اَنْ تَقُوْلَ لَا مِسَاسَ ۪ وَ اِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهٗ ۚ وَانْظُرْ اِلٰۤى اِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا ؕ لَنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

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137. From this we learn that the tongue of the pious is the key of immediate results. Whatever they utter, turns into reality with the permission of Allah Almighty. Thus, this effect was instilled in the body of Samari, that whatever would touch him would get a fever as well as Samari. Thus, Samari would say to the people not to touch him, and to remain aloof from him. He would stay all by himself like an animal. Whatever Hazrat Musa (On whom be peace) *Kaleemullah* had uttered became a reality.

138. This means that the punishment of the Hereafter would be in addition to this. From this we learn that Samari did not repent. Also, that Hazrat Musa (On whom be peace) was fully aware of Samari's end; that he would die an infidel, that he would be severely punished, etc.

139. This tells us that surety is not necessary for breaking the instrument and tools used for carving idols and making instruments of fun. If anyone throws away the alcohol belonging to an alcoholic or destroys a drum, paying their price is not obligatory, because no price was taken from Hazrat Musa (On whom be peace) for destroying this golden calf. Furthermore, destroying these objects is a form of religious propagation, not destroying of wealth.

98. Your GOD is only Allah beside whom none to be worshipped. His knowledge encompasses everything.[140]

اِنَّمَآ اِلٰهُكُمُ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَؕ وَسِعَ كُلَّ شَیْءٍ عِلْمًا ﴿۹۸﴾

140. In all probability, this is the utterance of Hazrat Musa (On whom be peace), but it is possible that these are words of Allah Almighty when addressing the ignorant Arabs.

99. Thus We relate to you the preceding news [141] and We have given you from Us a remembrance.[142]

كَذٰلِكَ نَقُصُّ عَلَیْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَۚ وَقَدْ اٰتَیْنٰكَ مِنْ لَّدُنَّا ذِكْرًاۖۚ ﴿۹۹﴾

141. It is not for your information, but for the purpose of bringing it to the ears of the people, because you have been granted with inspired knowledge, as is stated in the next verse.

142. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was blessed with inspired knowledge, through which he was already fully aware of the affairs of the world. The Holy QUR'AAN is the description of this knowledge as well as a Book for the instructions of the people. Says Allah Almighty: "And He has taught you what you did not know" (S4:V113).The Holy Prophet صلی اللہ علیہ وآلہ وسلم had said: "*everything became brightened for me*". Allah Almighty further says: "*It is a clear explanation on everything*" (S16:V89).

100. One who turns his face from it, then undoubtedly he shall bear a burden on the day of judgement.143

مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ یَحْمِلُ یَوْمَ الْقِیٰمَةِ وِزْرًاۙ ﴿۱۰۰﴾

143. Carry the burden of his infidelity and sins and those whom he had led astray, he would carry the burden of their apostasy and sins as well. From this we learn that the sinful believers will not carry the burden of all the sins, because if Allah Almighty wills, all or part of their sins would be forgiven.

101. They shall abide therein forever[144] and what a vile load there will be for them on the Day of Judgement.

خٰلِدِیْنَ فِیْهِؕ وَسَآءَ لَهُمْ یَوْمَ الْقِیٰمَةِ حِمْلًاۙ ﴿۱۰۱﴾

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144. Eternal punishment is only for the infidels. No matter how sinful a believer may be, he will not be punished eternally.

102. The day when the trumpet shall be blown and We shall raise the culprits, on that day, blue eyed [145].

يَّوْمَ يُنْفَخُ فِي الصُّوْرِ وَ نَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا ﴿۱۰۲﴾

145.On the Day of Judgement there will be some clear signs visible about the infidels: their faces will be blackened, their eyes would be blue, their hands would be tied, their deeds would be in their left hand. The condition of the believer on the other hand would be the total opposite. Hence, on the Day of Judgement everyone would be able to differentiate between a believer and an infidel. Those who say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم could not differentiate between a believer and an infidel, are rejecting this verse.

103. They will be whispering among themselves that you did not stay in the world but ten nights [146].

يَّتَخَافَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ اِلَّا عَشْرًا ﴿۱۰۳﴾

146.On the Day of Judgement, the infidels would be fully appraised. On seeing the dreadful things of the Hereafter, the infidels will feel the insignificance of the comforts of the world.

104.We know well what they will say when they will say when the best of them in judgement will say, 'you had stayed only a day'.

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُ اَمْثَلُهُمْ طَرِيْقَةً اِنْ لَّبِثْتُمْ اِلَّا يَوْمًا ﴿۱۰۴﴾

SECTION: 6

105. And they ask [147] you regarding mountains, say you; My Lord will squander them breaking into pieces[148].

وَيَسْـَٔلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّيْ نَسْفًا ﴿۱۰۵﴾

147.**Reason for its revelation**:
Hazrat Abdullah ibn Abbas (May Allah be pleased with him) says one person from the tribe of Thaqeef asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم what would be the condition of the mountains at the time of Qiyamah. In response, this verse was revealed. This tells us what great status the Holy Prophet صلی اللہ علیہ وآلہ وسلم had by Allah Almighty. When a question is asked to the Holy Prophet صلی اللہ علیہ وآلہ وسلم , Allah Almighty answers it. The author of Tafseer Roohul Bayaan has stated that the number of large mountains found in the world is six thousand six hundred and thirty.

148.By this is meant at the sound of the first trumpet, mountains will break asunder. Then their pieces will fly in the air like cotton wool. Then, they will break into pieces and fall on the ground like tiny particles. Thus, there is no inconsistency in the verses. Different conditions of the mountains have been described in different verses.

106. Then leave it a level plain.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿۱۰۶﴾

107. Wherein you will not see any slope or elevation.

لَّا تَرٰى فِيْهَا عِوَجًا وَّ لَآ اَمْتًا ﴿۱۰۷﴾

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108. On that day they will run behind [149] the caller, there will be no crookedness in him, and all voices will be low [150] before the Most Affectionate, then you will not hear but a very low sound [151].

يَوْمَئِذٍ يَّتَّبِعُوْنَ الدَّاعِيَ لَا عِوَجَ لَهٗ ۚ وَخَشَعَتِ الْاَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ اِلَّا هَمْسًا ﴿۱۰۸﴾

149.This means the voice of Israfeel (On whom be peace), which would be conveyed at the time of the second trumpet and will travel to every nook and cranny of the earth. On hearing it, everyone will come to life and begin to run.

150.This means due to the awe and fear of Allah Almighty, there would be total silence at the Field of Resurrection (*MAHSHAR)*. This will be the first condition of the Day of Qiyamah. Petitions, entreaties, interrogations, etc. will come later. Hence, there is no inconsistency in the verses.

151.Sound of the feet, sound of walking from the graves towards the plain of *Mahshar* or in the plain of *Mahshar* itself, in search of the intercessor, or due to any other reason.

109. On that day the intercession [152] of any one will not avail but of him whom the Most Affectionate has permitted [153] and whose word He liked.

يَوْمَئِذٍ لَّا تَنْفَعُ الشَّفَاعَةُ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَرَضِيَ لَهٗ قَوْلًا ﴿۱۰۹﴾

152.This means there will be no intercession for the infidels at all. It does not mean that there will be intercession for them but they will not benefit from it. A negative subject, too, does become applicable. It should be remembered that in this verse, intercession denotes intercession of salvation from punishment. Otherwise, some infidels would receive intercession for remission in their punishment. Hazrat Abu Talib would receive a very light punishment.

153.This means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم has already been granted permission to intercede. He has already been given the title of "intercessor of sinners". On the Day of Judgement, he will fall into prostration to seek permission to begin the conversation. From this we also learn that there are two conditions for intercession:

1.The intercessor should be the beloved of Allah Almighty.

2.The receiver of intercession must be a believer. The reference of the first is found in "*who is given permission*", while the second is mentioned in "*He liked*".

110. He knows whatever is before them and whatever is behind them[154] and their knowledge can not encompass Him.

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِهٖ عِلْمًا ﴿۱۱۰﴾

154.This means Allah Almighty is fully aware of all the past and future affairs of the entire creation, but His creation is unable to comprehend His Personality, His Attributes and the extent of His Knowledge, or the Intercessor of Sinners is fully aware of the past and future conditions of the entire creation, but the creation is unable to encompass him. Without this knowledge, intercession is impossible, just as the doctor is unable to prescribe treatment without diagnosing the illness (*Tafseer Roohul Bayaan: Ayat ul Kursi*).

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111. All faces shall be down cast [155] before the All-Living, the Sustainer. And undoubtedly he who bore the burden of injustice remained unsuccessful.

وَ عَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ ؕ وَ قَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿۱۱۱﴾

155.This means every infidel and believer will express his helplessness. No one will be able to show any arrogance. But, this humility of the infidels will not help them because when they were in the world they were rebellious.

112. And he who does good works and be a Muslim [156] then neither he will he be afraid neither of excessiveness nor of loss [157].

وَ مَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَ هُوَ مُؤْمِنٌ فَلَا يَخٰفُ ظُلْمًا وَّ لَا هَضْمًا ﴿۱۱۲﴾

156.This tells us that faith is a precondition for the acceptance of good deeds. However, after the acceptance of faith, the good deeds of the period of infidelity are also accepted as it is reported in the Hadith. Remember, there is a difference between acceptance and legality.

157.There, even the infidels will not have the fear of being unjust and cruel, although there will be the danger of loss. Or, by cruelty is meant the cruelty that the infidels did upon themselves and upon others, not the fear of Allah's cruelty. Or, cruelty could mean not obtaining any rewards while the word 'loss' suggests less reward.

113. And thus We have sent down the Qur`aan in Arabic [158] and explained therein various ways of the torments that haply they may fear or it may generate in their hearts some thinking.

وَكَذٰلِكَ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا وَّ صَرَّفْنَا فِيْهِ مِنَ الْوَعِيْدِ لَعَلَّهُمْ يَتَّقُوْنَ اَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿۱۱۳﴾

158.This means just as Books were revealed on the previous Prophets in their own languages, the Holy QUR'AAN was revealed in the Beloved Prophet's صلی اللہ علیہ وآلہ وسلم own language - Arabic.

114. Allah is the most high the true king, and hasten not[159] with Qur`aan until its revelation is completed to you, and submit, 'O my Lord increase me in knowledge [160]!

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰۤى اِلَيْكَ وَحْيُهٗ ۫ وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ﴿۱۱۴﴾

159.Reason for its Revelation:
When Hazrat Jibraeel (On whom be peace) would appear with the revelation of the Holy QUR'AAN, the Holy Prophet صلی اللہ علیہ وآلہ وسلم would sit with him and recite it. He would hasten so as not to forget any word of the Holy QUR'AAN. In response to it, this verse was revealed in which it is promised that the Messenger would not forget any word.

160.From this we learn one should never be fully content with knowledge. The greed for knowledge is a good thing. Observe, although the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the most knowledgeable person in the entire creation, yet he was commanded to pray for an increase in knowledge. We further learn that

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the knowledge of the Holy Prophet صلى الله عليه وآله وسلم is always in a progressive state. Says Allah Almighty: "*And undoubtedly, the following one is better for you than the preceding one*" (S93:V4). This means every last state is better than the first.

وَ لَقَدْ عَهِدْنَآ اِلٰٓى اٰدَمَ مِنْ قَبْلُ فَنَسِىَ وَ لَمْ نَجِدْ لَهٗ عَزْمًا ﴿١١٥﴾

115. And undoubtedly, We had given an emphatic commandment [161] to Adam before this, then he forgot and We did not find his intention [162].

161.This order was that let alone eating from this prohibited tree, do not even go near it.

162.From this, emerge a few issues:

1.Hazrat Adam (On whom be peace) did not eat the fruit intentionally, but he erred in understanding the reason of prohibition. Thus, he is not a sinner.

2.For people like us to err is excusable, but the Prophets are censured for it due to their lofty status.

3.No person should regard himself safe from the guiles of the devil. Hazrat Adam (On whom be peace) was totally innocent, and Paradise was a place of safety, yet the devil succeeded in his mischief there. If Hazrat Adam (On whom be peace) was not safe from the devil in Paradise, then certainly we are totally unsafe from him and thus have to be on our guard all the time.

SECTION: 7

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى ﴿١١٦﴾

116. And when We said angels, 'prostrate before Adam, then all prostrated but Iblees (the devil) he refused [163].

163. He misunderstood the command of Allah Almighty in terms of belief, verbally and practically.

فَقُلْنَا يٰٓاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَ لِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقٰى ﴿١١٧﴾

117. Then we said O Adam! Undoubtedly, this is an enemy to you and your wife, so it may not happen that he may drive you both out of the Garden, then you are put to hard labour.[164]

164.So that you could get into the world to earn your living.

اِنَّ لَكَ اَلَّا تَجُوْعَ فِيْهَا وَ لَا تَعْرٰى ﴿١١٨﴾

118. Undoubtedly, for you in the Garden is this that neither you be hungry nor go naked.

وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَ لَا تَضْحٰى ﴿١١٩﴾

119. And that neither you feel thirst therein nor be exposed to sun. [165]

165.From this we learn that Hazrat Adam (On whom be peace) was kept in this very famous Paradise, which would be granted to the pious people after the Day of Judgement. It was not any worldly garden, because in such a garden there is heat of the sun as well as the pangs of hunger.

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120. Then the Shaitaan gave evil suggestion [166] to him, he said, ' O Adam! Shall I tell you the tree [167] of eternity and a kingdom that decays not? [168]

فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰۤاٰدَمُ هَلْ اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلٰى ﴿۱۲۰﴾

166.From this we learn that this entry of Hazrat Adam (On whom be peace) was not for the sake of reward or good deeds but for providing him with training, so that by looking at the system in Paradise, he could come into the world and establish the system he had seen there. It was like the stay of students in the institutions of learning. When he would come there for receiving his reward, he would not be expelled from it, as Allah Almighty says: "*They will be abiding therein for ever*" (S98:V8). Thus, there is no inconsistency in the verses.

167.Until that time Shaitaan was not totally barred from entering Paradise. Sometimes he would sneak into it like a thief. In this way he had reached Hazrat Adam (On whom be peace). After the arrival of our Holy Prophet صلی اللہ علیہ وآلہ وسلم he is barred from, even, entering the heavens.

168.It means this is a heavenly tree whose effect is that the one who eats of it will neither experience death, nor be expelled from Paradise. And when your Lord had prohibited you from eating it, it was because your stomach was incapable of digesting it. But now you have acquired sufficient strength and you would be able to digest it as well. Thus, that prohibition was of a temporary nature whose period had expired (*Tafseer Azizi*). Under this condition, this is not an objection against Hazrat Adam (On whom be peace), that when he knew about this prohibition why did he eat it?

121 Then they both ate thereof, now their things of shame became apparent [169] to them, and they began to stick the leaves [170] of the Garden over themselves. And Adam slipped the commandment of his lord. Then what he had desired, did not what he had desired, did not get the way to it.[171]

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ طَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ وَ عَصٰۤى اٰدَمُ رَبَّهٗ فَغَوٰى ﴿۱۲۱﴾

169.From the dual form of the pronominal suffix we learn that Hazrat Adam (On whom be peace) and Hazrat Hawa (On whom be peace) were concealed in Paradise. Or, they were not revealed to the devil but unto themselves only because the dress of Paradise was taken off from them. We further learn that the husband and wife should not appear in nudity in front of each other, as this is a shameful act.

170.The leaves of figs. This tells us that modesty, chastity and concealing the private parts is the practice of the Prophets.

171.This means the purpose for which the fruit was eaten was not achieved i.e. everlasting life. It should be remembered that the errors of the Prophets do not mean acts of sin, but they are mistakes just as having of hand, etc. for Allah Almighty do not mean physical hands and feet. The meaning of some things are necessary, due to the object to which they are linked. Sometimes one word has different meanings, depending on what they are linked with. The Urdu word BAITH means 'to sit' but when it is used with the eye it would mean to be blind, with the throat it would mean to be hoarse, with the ear it would mean to be deaf, with the heart it would mean to have one's heart in one's mouth. The meaning of the word is different in each case.

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ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَهَدٰى ﴿١٢٢﴾

122. Thereafter his Lord chose him and turned towards him with His Mercy and showed him the way towards his favoured nearness [172].

172. When Hazrat Adam (On whom be peace) offered repentance through the medium (WASEELAH) of the Holy Prophet صلی اللہ علیہ وآلہ وسلم it was accepted in the court of Allah Almighty.

قَالَ اهْبِطَا مِنْهَا جَمِيْعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۙ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى ﴿١٢٣﴾

123.Allah said,"Get down both of you from Heaven as one is the enemy [173] of the other. Then if there comes a guidance to you all from Me[174], then who so followed My guidance, he is neither misled nor unfortunate[175].

173. This means in your offspring some will be enemies of others. The believers will be the enemies of the infidels regarding their good fortune and wretchedness. Also, in worldly matters, too, some will be enemies of the others.

174. This adverb 'if' is not used for the purpose of doubt regarding Allah Almighty, but it is used for man; because to some the teachings of the Prophet will reach, but for others, it will not. The demented and the naturists will be deprived of this teaching.

175. This tells us that the one who obeys the Prophet صلی اللہ علیہ وآلہ وسلم will neither go astray in this world, nor will he be unfortunate in the Hereafter. His merciful lap is the means of sheltein worldly and religious matters.

وَمَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ﴿١٢٤﴾

124. And whoever turned his face from My remembrance, then undoubtedly, for him there is a straightened life [176] and we shall raise him blind on the Day of Judgement [177].

176. Worldly life, or life in the grave or in the Hereafter. The hardship of the worldly life means he will be deprived of guidance to do good deeds as well as from contentment. Due to greed he would not find peace of mind.

177. This means that he would be blind from the time of his resurrection until he reaches the Field of Reckoning, he would be blind and continuously stumbling or would reach there in a headlong state. Thereafter, he would gain his sight. In another place Allah Almighty says: "*We have removed from you the covering, so today your sight is sharp*" (S50:V22). Thus, there is no contradiction between these two verses. Mention is made of separate times and separate places.

قَالَ رَبِّ لِمَ حَشَرْتَنِيْٓ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا ﴿١٢٥﴾

125. He will say, 'O my Lord, why have you raised me blind whist I possessed sight?'

قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَكَذٰلِكَ الْيَوْمَ تُنْسٰى ﴿١٢٦﴾

126. Allah will say, "Thus Our signs had come to you [178], and you did forget them and in the like manner no one will take care of you" [179].

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178. The verses of the Book of Allah Almighty or the proofs of the Oneness of Allah Almighty and strong arguments thereof. Oh man, you have forgotten these, you have not pondered over these.

179. From this we learn that just as the punishment of sins befall in the world and the Hereafter, the reward of good deeds, too, are received in both worlds. Any Muslim who adheres to the performance of his five daily prayers with congregation will find blessing in sustenance, spaciousness in his grave, and will be able to cross the Bridge easily. But, the one who abandons congregation, there will be no blessing in his earnings, there will be no signs of piety on his face, people will dislike him; in his hour of death and the grave he will experience severe hunger and thirst as well as tightness of the grave and his reckoning will be difficult.

127. And thus we do recompense him who crosses the limit and believes not in the signs of his Lord. And undoubtedly, the torment of the Hereafter is the severest and forever lasting [180].

وَكَذٰلِكَ نَجْزِيْ مَنْ اَسْرَفَ وَ لَمْ يُؤْمِنْۢ بِاٰيٰتِ رَبِّهٖ ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَاَبْقٰى ﴿۱۲۷﴾

180. Thus, any one who wants to save himself from this punishment should learn to bear the toil of proper worship and mystical exercise.

128. Has it then not given guidance to them that how many a generation, We have destroyed before them that in whose dwellings they walk? [181]. Undoubtedly therein are signs for men of wisdom [182].

اَفَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى ﴿۱۲۸﴾ ع

181. During their mercantile journeys the infidels of Makkah would walk through the devastated colonies of ravaged nations, because no particular people in Makkah Muazzamah had been afflicted by Divine punishment. The punishment on the Companions of the Elephants of Abraha Ashraan was sent in the jungles of Makkah, where there were no buildings.

182. This tells us that the intelligence through which one does not obtain a lesson is, in reality, no intelligence at all, even though this may be very sharp in worldly matters.

SECTION: 8

129. And had not a word of your Lord gone forth [183] and a term determined then necessarily, the punishment would have stuck to them [184].

وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَكَانَ لِزَامًا وَّ اَجَلٌ مُّسَمًّى ﴿۱۲۹﴾

183. By *'a word'* is meant that in matters of propagation, your Ummah will not be afflicted with general punishment of the world. Whatever will be, will be in the Hereafter.

184. On the arrival of the Day of Qiyamah.

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فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا ۚ وَ مِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ﴿١٣٠﴾

130. Then be patient [185] over what they say, and praise your Lord proclaiming His Holiness before the rising of the sun [186] and before the sunset. And proclaim His Holiness in the hours of the night and at the ends of the day, haply so that you may be pleased [187].

185. This means you must remain steadfast with patience, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم was patient from the beginning. This is what Allah Almighty has said: "*Oh believers! Keep faith in Allah*" (S4:V136), which means Oh people of Faith, remain steadfast on Faith. Or, this may be addressed to the believers. If the objective of the verse is to admonish the believer to bear the torments of the infidels steadfastly, then this verse is abrogated by the verses of Jihad.

186. Here TASBEEH and TAHMEED denote Salaah. A part is mentioned to include the whole. Only reciting of Tasbeeh and Tahmeed during these times is a virtuous act, although this is permissible at all times. These two sentences signify Fajr and Asr Salaah. The hours of the night denotes Esha Salaah while 'ends of the day' reflect Fajr and Maghrib Salaah. Because Fajr Salaah is so important, it has been denoted twice.

187. In it, there is a hint towards the Five Daily Prayers. From "*Haply you may be pleased*", it is understood that there is a difference in the purpose of our Salaah and that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Our Salaah is to seek forgiveness for our sins, while that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is to gain loftiness of status. Thus, Allah Almighty says: "*Haply you may be pleased*". The Holy Prophet's صلی اللہ علیہ وآلہ وسلم status should increase to such a degree so as to please him.

وَ لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا ۙ۬ لِنَفْتِنَهُمْ فِيْهِ ؕ وَ رِزْقُ رَبِّكَ خَيْرٌ وَّاَبْقٰى ﴿١٣١﴾

131. And O Listener! Stretch not your eyes to what we have given to the pairs [188] of the infidels to enjoy the freshness of the living world, that We may thereby try them. And the provision of your Lord is the best and ever lasting [189].

188. Do not look at the wealth and children of the infidels with a sense of greed and importance. They are indeed a punishment for them in the form of blessing. From this we learn that we should look at the wealth and property of the believers with a sense of pride. If Allah Almighty could grant to us a minute portion of Hazrat Uthman-e-Ghani's wealth, then we too would be able to do charitable work, as is stated in Hadith Shareef.

189. That which is granted to the believers in this world and the Hereafter. This tells us that the sustenance of the believer is eternal, because by giving charity he gains eternally.

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَ اصْطَبِرْ عَلَيْهَا ؕ لَا نَسْئَلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ وَ

132. And bid your family for prayer, and be steadfast [190] over it. We ask not of you any sustenance. We shall

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provide [191] to you. And the good end is for those guarding evil [192].

الْعَاقِبَةُ لِلتَّقْوٰى ﴿۱۳۲﴾

190. From this, emerge three issues:
1. All these inmates of the house are included in the family: wives, children, brothers, etc.
2. A true worshipper is not he who only offers his Salaah, but he who offers his Salaah as well as involves the entire household in it.
3. The nature of the command of Salaah is of a varying type: small children and wives should be forcefully made to perform their Salaah, brothers, cousins, etc. should be verbally instructed to perform their Salaah.

191. This means you have not been made responsible for the sustenance of yourself and your children; We are the true supporters and surety of it. This verse does not mean that man should stop earning his living. Numerous commands to do this are found in the Holy QUR'AAN and Hadith. But its true purpose is to show that one should not be neglectful of the Hereafter by just engaging in earning one's living.

192. In it, there is a hint that through good deeds, sustenance is granted through unknown sources. Says Allah Almighty: "*And we will make a way for his deliverance. And will provide for him when he expects not*" (S65: Vs 2-3).

133. And the infidels said, 'Why does he not bring us a sign [193] from his Lord?' And has there not come to them as to what was in the former scriptures? [194].

وَ قَالُوْا لَوْ لَا یَاْتِیْنَا بِاٰیَةٍ مِّنْ رَّبِّهٖ ؕ اَوَلَمْ تَاْتِهِمْ بَیِّنَةُ مَا فِی الصُّحُفِ الْاُوْلٰى ﴿۱۳۳﴾

193. This means that which we are seeking, like the mountain of gold, and the land of the holy city of Makkah becoming lush green.

194.This means that the prophecy of the coming of the Holy Prophet صلى الله عليه وآله وسلم is in the previous Books, and the performance of such incredible miracles by him, which were not performed by any of the previous Prophets, are things, which are sufficient proof to bring faith in him.

134. And had we destroyed them before the coming of the Messenger, then they would have necessarily said, 'O my Lord, why you sent not a Messenger [195] that we might have followed your signs before we were disgraced and humiliated' 196.

وَلَوْ اَنَّاۤ اَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ قَبْلِهٖ لَقَالُوْا رَبَّنَا لَوْ لَاۤ اَرْسَلْتَ اِلَیْنَا رَسُوْلًا فَنَتَّبِعَ اٰیٰتِكَ مِنْ قَبْلِ اَنْ نَّذِلَّ وَنَخْزٰى ﴿۱۳۴﴾

195. This means Oh My Beloved! If We send punishment on the infidels without sending My Prophets to them, then these people can lodge a complaint that Oh our Lord had You sent Your Prophet to us and we had not obeyed him, then we would be entitled to your punishment. Now, they have no opportunity to lodge this complaint.

196. The punishments, which were sent to the polytheists at the time of the Battle of Badr, Battle of the Trench, etc. came after the coming of the Prophet صلى الله عليه وآله وسلم. Thus, there is no objection that can be raised against this verse.

135. Say you, 'All are waiting, then you too wait, then now you will know

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوْا ۚ فَسَتَعْلَمُوْنَ

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مَنْ اَصْحٰبُ الصِّرَاطِ السَّوِیِّ وَ مَنِ اهْتَدٰی ﴿۱۳۵﴾

that who are the men who are on the straight path and who received guidance' 197.

197. Reason for its revelation:
The polytheists of Arabia were saying that we are awaiting the revolution of time when it would come on the Muslims and they would be destroyed. In response to it, this verse was revealed.

آیاتها ۱۱۲ ۲۱ سُوْرَةُ الْاَنْبِیَآءِ مَکِّیَّةٌ ۷۳ رکوعاتها ۷

SURAH AL-AMBIA (The Prophets)
(MAKKAN) Revealed before Hijrah

7 Sections and 112 Verses 1186 Words , 4890 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION: 1

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِیْ غَفْلَةٍ مُّعْرِضُوْنَ ﴿۱﴾

1. The accountability [1] of the people is near and they have turned their faces in heedlessness [2].

1. Here, people means the infidels as is understood from the subject that follows, while accountability denotes accountability in the grave or accountability on the Day of Judgement. Because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the final Prophet, hence now the Day of Judgement would definitely come, or in relation to the previous periods, Day of Judgement is now near. This verse was revealed regarding those who were rejecting the Day of Judgement. We should regard every moment here as a boon because the world is a tillage field and the Hereafter is place of reaping the harvest.

2. From this we learn that to remain fully engaged in the affairs of the world by forgetting the Hereafter is the practice of the infidels. A believer should make this life as a provision for the Hereafter.

مَا یَاْتِیْهِمْ مِّنْ ذِکْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ اِلَّا اسْتَمَعُوْهُ وَهُمْ یَلْعَبُوْنَ ﴿۲﴾

2. Whenever any admonition [3] comes to them from their Lord, they hear it not but playing [4].

3.The book of Allah Almighty is eternal, but its coming to us is new. Here it is referred

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to as an innovater (*Mohdith*) due to its coming.

4. This means these infidels, do not listen to the Holy QUR'AAN with the correct intention. They listen to it attentively only to make fun of it and to reject it. Thus, there is no inconsistency between "*hearing*" and "*jesting*".

3. Their hearts have fallen in sport [5]. And the unjust counselled amongst them secretly; that who is this, is he only a man like you [6]? Do you go to magic and while you are seeing? [7]

لَاهِيَةً قُلُوْبُهُمْ ؕ وَاَسَرُّوا النَّجْوَى ۖ الَّذِيْنَ ظَلَمُوْا ۖ هَلْ هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۚ اَفَتَاْتُوْنَ السِّحْرَ وَاَنْتُمْ تُبْصِرُوْنَ ﴿۳﴾

5. This tells us that to play and joke at the time of reciting the Holy QUR'AAN is a practise of the infidels. Says Allah Almighty: "*And when the QUR'AAN is recited, hear it patiently and be silent so that you may have Mercy* (S7:V204). From this many issues of jurisprudence may be deduced.

6. From this we learn that even the infidels feared and were embarrassed at the time of openly calling him a human being like them, because they were seeing numerous changes with their eyes. Therefore, they were saying this secretly. Those who are labelling the Holy Prophet صلی اللہ علیہ وآلہ وسلم today as an ordinary human being are far worse than these infidels. Also, to call a Prophet an ordinary human being is the root of all forms of infidelities and which are the branches of it.

7. Observe from his physical form, his eating and drinking, life and death then say whether he is an ordinary human being like you. However, they are aware that you do not know witchcraft. (Allah Forbid)

4. The Prophet said, 'My Lord knows every word of the heavens and the earth. And He is the All-Knowing and the All-Seeing' [8].

قٰلَ رَبِّيْ يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ وَالْاَرْضِ ۡ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۴﴾

8. Thus, these infidels would be given punishment for these secret sayings of theirs, while Muslims would be rewarded for concealed worship.

5. On the contrary, they said, 'These are the perturbed dreams, rather it is his own fabrication, nay, he is a poet[9]. Then let him bring any sign to us as the former had been sent' [10].

بَلْ قَالُوْٓا اَضْغَاثُ اَحْلَامٍ بَلِ افْتَرٰىهُ بَلْ هُوَ شَاعِرٌ ۚ فَلْيَاْتِنَا بِاٰيَةٍ كَمَآ اُرْسِلَ الْاَوَّلُوْنَ ﴿۵﴾

9. From this we learn that the liar has no confidence in his own words, therefore he is not firm on his word. It is for this reason that these infidels were calling the words of the Holy Prophet صلی اللہ علیہ وآلہ وسلم at times as magic, sometimes as a nightmare, at times as fabricated words, sometimes as poetry, etc. It should be remembered that here '*poetry*' does not mean versified words, but words which are beautiful and subtle.

10. Like the '*shining hand*', the walking stick of Hazrat Musa (On whom be peace), the she-camel of Hazrat Saleh (On whom be peace). Or, this is the saying of the infidel people of the People of the Book or that of the polytheists, which they had heard from the priests and monks. Otherwise, the polytheists had not acknowledged these Prophets.

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6. No town, which We destroyed, had believed before them; will they then believe[11]?

مَآ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا ۚ اَفَهُمْ يُؤْمِنُوْنَ ﴿۶﴾

11. It means these are the excuses of the infidels, otherwise those nations to whom their Prophets came with similar miracles which these infidels were asking of the Holy Prophet صلی اللہ علیہ وآلہ وسلم should they not believe in them. They continued to refer to the miracles as magic. For the purpose of believing, one miracle is enough, while for not believing, thousands of miracles are not enough.

7. And We did not send before you but men [12] whom we revealed then O People! Ask the men of knowledge if you have no knowledge [13].

وَ مَآ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿۷﴾

12. From this we understand that Prophets had always been humans and males, not a woman, a jinn or an angel. It is understood from a Hadith in Bukhari Shareef, Prophets had always been from lofty families and of noble lineage. From the words of Allah Almighty it is understood that after Hazrat Ibrahim (On whom be peace) all subsequent Prophets were from his progeny. Says Allah Almighty: "*And We placed prophethood and the book in their off-spring*". (S57:V26) It is further said "*I am to make you the leader of the people, and from my off-spring. Said He, My covenant does not reach the unjust*" (S2:V124). From this we understand that prophethood is from the progeny of Hazrat Ibrahim (On whom be peace). Thus, many issues have become clear from these verses and from Ahadith concerning beliefs.

13. From this, the obligation of Taqleed is proven, (Taqleed - following one of the Four Imaams in religious practices) because a thing which one does not understand, it is obligatory to enquire from the one who knows. Thus, it is obligatory upon a non-*Mujtaheed* (one who does not have the necessary knowledge of deducing issues relating to jurisprudence) to enquire from a Mujtaheed (one who has neccessary knowledge of these issues) and to act upon them. It is totally forbidden for such a person to use his own deduction in such issues.

8. And We made them not mere bodies that they may not eat food [14] and nor live in the world forever [15].

وَ مَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَ مَا كَانُوْا خٰلِدِيْنَ ﴿۸﴾

14. This verse is a reply to that idle and worthless talk of the infidels in which they were saying that if the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the true Prophet of Allah Almighty, then why does he eat and drink, and if he is not a human being like us then why would he be experiencing death? It should be remembered that just as the words of the QUR'AAN are visible, its mystical meanings are concealed. Mere words are visible to the infidels as well, but the mystical meanings are concealed from them, Only the believers have knowledge about them. In the same manner, the human nature of the Prophet is visible, but his peculiarities are concealed. The infidels had only seen the human form of the Prophet (Peace of Allah be upon him), while the noble Companions had seen the inner side of him. The one who merely sees the human form of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not regarded as a Companion, otherwise Abu Jahl, too, would be regarded as a Companion.

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15. This means death is necessary for every creation. Death does not negate prophethood, whether it has come already or whether it is still to come. Hazrat Isa (On whom be peace), too, would be experiencing death. Thus, this does not prove that he has already experienced death.

9. Then We made Our promise good[16] to them, so We delivered them and those whom We pleased and destroyed the extravagant.

ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَیْنٰهُمْ وَ مَنْ نَّشَآءُ وَ اَهْلَكْنَا الْمُسْرِفِیْنَ ﴿۹﴾

16. He had destroyed their enemies, and granted these pious souls eternal life.

10. Undoubtedly, We sent towards you a Book in which there is glory for you [17]. Have you then no wisdom?

لَقَدْ اَنْزَلْنَاۤ اِلَیْكُمْ كِتٰبًا فِیْهِ ذِكْرُكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۱۰﴾

17. The word *Zikr* denotes admonition, deliberation, memoirs and fame. In the context of this verse, all these meanings are applicable, i.e. Oh people of Arabia, there is admonition for you in the Holy QUR'AAN, or it is a deliberation about your necessities, or that it is a discussion of what has happened and will still take place, or in it there is honour and fame for you. It is due to this QUR'AAN that Arabic, Arabia and the Arabs have gained world wide honour.

SECTION: 2

11. And how many towns that were oppressing [18], We utterly destroyed and raised up another people after them [19].

وَ كَمْ قَصَمْنَا مِنْ قَرْیَةٍ كَانَتْ ظَالِمَةً وَّ اَنْشَاْنَا بَعْدَهَا قَوْمًا اٰخَرِیْنَ ﴿۱۱﴾

18. This means these were towns of the infidels because an infidel oppresses himself and his household. Says Allah Almighty: "*Undoubtedly the association with Allah is a tremendous wrong*" (S31:V13).

19. Your condition will be the same as this, if you do not accept faith. Observe, the leaders of the Quraish did not serve the cause of Allah Almighty, as a result of which He made the poor people like the Ansaar of Madina serve Islam. Abu Jahl, etc. were destroyed in the Battle of Badr.

12. Then when they got Our torment, therefore they began to flee from it[20].

فَلَمَّاۤ اَحَسُّوْا بَاْسَنَاۤ اِذَا هُمْ مِّنْهَا یَرْكُضُوْنَ ؕ ﴿۱۲﴾

20. It is stated in Khazainul Irfaan that in Yemen there is a locality called *HASOOR* whose residents belied the Prophets of Allah and martyred them. Allah Almighty established the rule of the Bakht Nasar, who either killed or imprisoned these people. Those who managed to save themselves, ran away from this place seeing the condition of these people, the angels said these words sarcastically. But this narration is true under that circumstances, if Prophets had come to Arabia before the advent of our beloved Prophet صلی اللہ علیہ وآلہ وسلم.

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لَا تَرْكُضُوْا وَ ارْجِعُوْۤا اِلٰى مَاۤ اُتْرِفْتُمْ فِيْهِ وَ مَسٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُوْنَ ۝۱۳

13. Flee not, and return to those comforts, which were given to you [21] and to your homes, haply, you are to be questioned [22].

21. Says Allah Almighty: "*Then bring one chapter like this, and call upon all your helpers*" (S2:V23). Both these are for command of impossibility.

22. So that people enquire from you about your hardship and their causes, and you relate your story to them weepingly and admit your infidelity and polytheism.

قَالُوْا يٰوَيْلَنَاۤ اِنَّا كُنَّا ظٰلِمِيْنَ ۝۱۴

14. They said, ah! Woe to us! No doubt, we were unjust [23].

23. These are words of repentance. However, repentance is not acceptable at the time of seeing the punishment, at that point in time it is futile.

فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ ۝۱۵

15. Then they remained crying so, till We made them cut off, extinguished[24].

24. From this we learn that repentance and acknowledgement of one's guilt at the time of punishment is of no benefit. Only that tree can bear fruit which is cultivated at the right time. Any field which is cultivated out of season will not bear any harvest. Repentance which is offered at the wrong time, cannot ward off punishment.

وَ مَا خَلَقْنَا السَّمَآءَ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا لٰعِبِيْنَ ۝۱۶

16. And we made not the heavens and the earth and whatever are between the two in vain [25].

25. In fact there are many practical benefits in their creation. Therefore you too are not created as a useless thing, but out of absolute wisdom. If you were created merely for eating and drinking, then these things would have been done better than you by the animals. This tells us that you have been created for something very important which is to understand the mystical knowledge of Allah Almighty and to obey the Prophet of Allah.

لَوْ اَرَدْنَاۤ اَنْ نَّتَّخِذَ لَهْوًا لَّا تَّخَذْنٰهُ مِنْ لَّدُنَّاۤ ۖ اِنْ كُنَّا فٰعِلِيْنَ ۝۱۷

17. If We had wished to take any amusement, then We would have taken ourselves [26]; if at all We were to do.

26. This means if We had an off-spring, as is claimed by the Jews and the Christians, then they would have been residing with us as is the general practice of keeping their children with them, why should they stay with you.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ؕ وَ لَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ۝۱۸

18. Rather We hurl the truth on falsehood, then it takes out its brain, and therefore it vanishes [27]. And woe to you for those utterances, which you fabricate.

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27. This tells us the hue and cry about falsehood is louder, but the strength of truth is greater. Observe! The Holy QUR'AAN came into this world under adverse conditions but it eventually overpowered infidelity and poly theism. The stick of Hazrat Musa (On whom be peace) swallowed everything of the magicians. Eventually, truth always prevails and will always prevail.

19. And to Him belongs whatever is in the heavens and the earth. And those near Him [28]are not proud to worship Him [29], and nor are they tired [30].

وَ لَهٗ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ مَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَ لَا يَسْتَحْسِرُوْنَ ۚ﴿۱۹﴾

28. From this it is hinted that the son, and the wife cannot be the property of the father and the husband because Allah Almighty had said that every creation between the heavens and the earth belong to Me, then how can any one of them be My wife and son?

29. This means those angels who enjoy nearness and who are known as the close and favourite angels to who the affairs of the world are entrusted, they are called "*the managers of the affairs*".

30. Allah Almighty grants this power to some of His favourite beings who are human in form but angels in character. Our Holy Prophet صلى الله عليه وآله وسلم on the occasion of continuous fasting would give up food and drink for a number of days but would not reveal any sign of weakness. Hazrat Bayazid Bistami (May Allah be pleased with him) did not drink water for three years without experiencing any adverse effect. Hazrat Sadrul Afadil Moulana Sardar Ahmed (On whom be peace) had said that Ala Hazrat did not eat or drink for a full fifteen days, the sixteenth day was Ramadaan on which he made Iftaar and until his last moments of life ate very little.

20. They glorify Him night and day and intermit not [31].

يُسَبِّحُوْنَ الَّيْلَ وَ النَّهَارَ لَا يَفْتُرُوْنَ ﴿۲۰﴾

31. To these angels the Tasbeeh (Glorification of Allah Almighty) and Tahleel (declaration of unity of Allah Almighty) is the same as breathing is to us. Just as while we breathe we talk, the angels too while reciting Tasbeeh and Tahleel offer prayer to the believers and curse the infidels. Thus, there is no inconsistency in the verse.

21. Have they made some such gods from the earth that creates something?

اَمِ اتَّخَذُوْۤا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ ﴿۲۱﴾

22. If there had been gods besides Allah in the heavens and earth, then necessarily, they would have gone ruined [32]. Therefore Glory is to Allah, the Lord of the Throne, from the utterances which they fabricate.

لَوْ كَانَ فِيْهِمَاۤ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿۲۲﴾

32. It is so because if you believe in few such deities in which the polytheists believe, then these are totally helpless, and the world would be completely ruined through the divinity of those that are helpless and ignorant just as the kingdom is ruined of a country

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whose king is negligent. Thus, if there were few deities who are possessors of true power and knowledge and they run the affairs of the world in full agreement with one another, then two permanent causes would be necessary for a single routine. This is an impossibility with Divine Personality. On the other hand if two deities are different, then opposing co-existence would be required which too is impossible in the matter of Divine Personality (*Khazainul Irfaan*).

23. He is not questioned as to what he does, while they shall all be questioned [33].

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْـَٔلُوْنَ ﴿۲۳﴾

33.In this verse to '*enquire*' denotes the enquiry concerning reproof and reckoning. It means none in the creation can dare to enquire from Allah Almighty Himself. As far as questioning or asking i.e. begging is concerned, this matter is opposite to the above, that is the entire creation begs of Him. Says Allah Almighty: "*To Him beg all that are in the heavens and in the earth*" (S55:V29). The angels had asked Allah Almighty about the wisdom of creating Hazrat Adam (On whom be peace). That question was of a different nature.

24. Have they taken other gods besides Allah? Say you, 'bring forth your proof [34]. This Qur`aan is the mention of those with me [35] and the narration of those before me'. Rather most of them do not know the truth; therefore they turn aside [36].

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اٰلِهَةً ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ ۚ هٰذَا ذِكْرُ مَنْ مَّعِیَ وَ ذِكْرُ مَنْ قَبْلِیْ ؕ بَلْ اَكْثَرُهُمْ لَا یَعْلَمُوْنَ ۙ الْحَقَّ فَهُمْ مُّعْرِضُوْنَ ﴿۲۴﴾

34.A rational or fictitious proof. From this we learn that to ask a liar for a proof to disgrace him is permissible, while seeking proof on the basis of doubt is a criminal act.

35.By *'those with me'* denotes the entire Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This means that the Holy QUR'AAN mentions about good deeds and sins and their reward and punishment about my Ummah. The QUR'AAN has mentioned about the previous Ummahs, that in none of these Ummahs poly theism was regarded as permissible. Thus, this is a fictitious proof about Tauheed (Unity of Allah Almighty.)

36. This is the condition of the common people of the infidels, that they reject the Truth stupidly without any knowledge, while their scholars reject it intentionally and with hate. From this we learn that to be ignorant in matters of religion is a crime, and to have knowledge about them is obligatory.

25. And We send not any Messenger before you but We revealed [37] to him that there is no god but I; therefore worship Me alone [38].

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِیْۤ اِلَیْهِ اَنَّهٗ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاعْبُدُوْنِ ﴿۲۵﴾

37.From this we learn revelation had come upon every Prophet. Revelation is absolutely necessary and obligatory for prophethood. Here Messengers denote Prophets. At times there is a difference in meaning between the two, while at other times they are of a similar meaning.

38. From this we understand that all the Prophets

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are unanimous in matters of beliefs but different in practice. Polytheism was never made permissible in the religion of any of the Prophets. Hence, prostration of respect is not an act of polytheism, because this has taken place during the time of some of the Prophets.

26. And they said, 'the Most Affectionate has taken for Himself a son'. Holy is He. Nay they are honoured bondsmen [39].

وَ قَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ عِبَادٌ مُّكْرَمُوْنَ ۙ﴿۲۶﴾

39. From this we learn that do not insult the pious sages for the refutation of the infidels. Instead, refute them in such a way that the greatness of the pious will always remain. When the infidels accepted the angels and some Prophets as children of Allah Almighty and worshipped them, Allah Almighty did not talk ill of these pious sages, but instead spoke of them as honourable. From this, the Wahabis and the Kharijites need to take a lesson. This verse was revealed regarding Bani Khaza'a who were worshipping the angels as daughters of Allah Almighty.

27. They precede Him not in word, and they act only by His Command[40].

لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَ هُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ﴿۲۷﴾

40. From this we understand that the angels are innocent and do not commit any sin. Says Allah Almighty: "*They do not disobey the Commands of Allah*" (S66:V6).

28. He knows whatever is before them and whatever is behind them, and they intercede not but for him whom He is pleased [41] with. And they fear of His awe [42].

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَ مَا خَلْفَهُمْ وَ لَا يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰى وَ هُمْ مِّنْ خَشْيَتِهٖ مُشْفِقُوْنَ ﴿۲۸﴾

41. From this we learn that Allah Almighty is pleased with even the sinful believer on the basis of his faith, because the sinful, too, would be pardoned through intercession. We further understand Allah Almighty is totally displeased with the infidels. If He was totally displeased with the sinful believers, he would not have addressed them with these endearing words: "*Oh those who believe!*"

42. This means that inspite of being innocent, the angels tremble with awe in the presence of Allah Almighty. It should be remembered that Awe is fear out of greatness of a person while *ISHFAAQ* is due to fear of Allah Almighty's independence. Fear of Allah Almighty is a pillar of faith which is acquired by Prophets, Saints and angels. In fact, the stronger the faith, the stronger the fear.

29. And whosoever of them says [43], 'I am a god beside Allah'. Then we shall recompense him with Hell. Thus We recompense the oppressors.

وَ مَنْ يَّقُلْ مِنْهُمْ اِنِّيْۤ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ؕ كَذٰلِكَ نَجْزِى الظّٰلِمِيْنَ ﴿۲۹﴾ ع

43. This means that in these angels such a type of utterance is impossible and absurd, like

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when Allah Almighty says: *"If Allah Almighty has a son, I will be the first to worship it."* Some scholars have said that the speaker of these words is Shaitaan and would be sent to Hell. Because he was staying with the angels, therefore the pronoun *'from them'* is used.

SECTION: 3

30. Did the infidels not consider that the heavens and the earth were closed up, then We opened [44] them out? And We made every living from water [45]. Will they then believe?

اَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ؕ وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ ؕ اَفَلَا يُؤْمِنُوْنَ ﴿۳۰﴾

44. *'Were close'* denotes there was no rain, then it began to rain. Or, it means at first all the heavens clung to one another, then they were spaced. In the first instance to see denotes seeing with the naked eye, in the second it denotes seeing with the inner eye e.g. to ponder.

45. This tells us that every animal, is either alive due to water or it is created through a sperm. Everyone's origin is water, so much so that even the heavens and the earth are created from water. The heaven is the vapour of water while the earth is its foam.

31. And we put anchors [46] in the earth lest it should shake with them, and We made thereinwide pathways that haply they may be guided.

وَجَعَلْنَا فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِهِمْ ۪ وَجَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُوْنَ ﴿۳۱﴾

46. This tells us that the earth is not in motion, because Allah Almighty has called the mountains as anchors. After placing the anchor, the ship will not move. Likewise, the earth now does not move.

32. And We made the heavens a roof well protected [47]; and they turn away from its signs [48].

وَجَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ۚۖ وَّهُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ﴿۳۲﴾

47. Which cannot fall or which cannot rub, although it is neither established on a pillar nor is it hanging on anything. It is established purely through the power of Allah Almighty.
48. This means the infidels do not ponder over these signs of Allah Almighty. This tells us that mathematics and astronomy are superior sciences when they are used as a means of acquiring the mystical knowledge of Allah Almighty. The great saints say that a single moment of inner reflection is better than a thousand years of prayer which is bereft of true concentration.

33. And it is He Who created the night and the day [49] and the sun and the moon. Each one is floating in a circumference [50].

وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿۳۳﴾

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49. So that you can rest during the night and work during the day. From this we learn that the night comes before the day. This is the very system on which Islamic law is based i.e. after the sunset the date changes. Even human intellect desires this, because darkness precedes light.

50. From this we understand that the sky and the earth are not in motion. In fact, all the stars are floating in the orbit in such a manner as if someone is floating in the water. Thus, the ancient philosophy is false so is the modern philosophy i.e. the claim of science, too, is baseless. We further learn that the liquid-like substance of the sky is fluid and thin like the water or the wind in which the stars are floating. It is not solid and heavy. Thus, the Russian rocket which had presently entered the heavens is not against the teachings of Islam. In fact this verse serves as a proof for this occurence as well as that of Me'raj.

34. And We made not before you for any man to live forever [51] in the world. Will they then live forever if you pass away?

وَ مَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ؕ اَفَاۡئِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ﴿۳۴﴾

51. The enemies of the Holy Prophet صلى الله عليه وآله وسلم were awaiting his demise and would joyously say a time will come when the Messenger of Allah Almighty, too, would experience death. This verse was revealed in response to what these infidels were saying in which it is said that no one is out of the reach of death who will not become a victim of it. Hazrat Khizr and Hazrat Isa (On them be peace) and even the cursed Iblees, too would be experiencing death. This verse does not in any way prove that Hazrat Isa (On him be peace) has already experienced death as is claimed by the Qadyanis. In short, having long life is one thing, but eternity and immortality is another thing altogether. No one is granted eternal life in this world.

35. Every soul is to taste death [52]. And We prove you by evil and good for trial. And to Us you are to return[53].

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَ نَبْلُوْكُمْ بِالشَّرِّ وَ الْخَيْرِ فِتْنَةً ؕ وَ اِلَيْنَا تُرْجَعُوْنَ ﴿۳۵﴾

52. The taste of death is sweet for the true devotees of Allah Almighty, while it is extremely distasteful to those who are negligent. Death is like a vehicle, it transports one to the Beloved, the other to prison.

53. Some will return out of joy, others against their wishes.

36. And when the infidels see you, they take you not but with mockery [54]. Is this he who speaks evil of your gods? [55]. While they are themselves the rejecters [56] of the very remembrance of the Most Affectionate.

وَ اِذَا رَاٰكَ الَّذِيْنَ كَفَرُوْۤا اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ؕ اَهٰذَا الَّذِيْ يَذْكُرُ اٰلِهَتَكُمْ ۚ وَ هُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ﴿۳۶﴾

54.Cause of revelation;
On seeing the Holy Prophet صلى الله عليه وآله وسلم Abu Jahl would laugh, and pass remarks to make fun. In reponse to it, this verse was revealed.

55.This means (Allah Almighty forbid) these Prophets are of a very low standing, while our idols are very prestigious. Being so low they are talking ill of those who are so

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lofty. Here "*they are themselves*" is used for the purpose of showing contempt. From this we learn that to say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a person of low rank is infidelity. These persons are of the highest degree of servitude, and only Divinity is above that.

56. This means those who look at you with contempt cannot give account of Allah Almighty accurately, because you are the highest means of the mystical knowledge of Allah Almighty. In fact, you yourself are the remembrance and description of Allah Almighty. It is for this reason that they have been mentioned as rejectors of the remembrance of Allah Almighty.

37. Man is made hasty [57], and I will show you My signs[58], be not hasty to Me [59].

خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍؕ سَاُورِیْكُمْ اٰیٰتِیْ فَلَا تَسْتَعْجِلُوْنِ ﴿۳۷﴾

57. It should be remembered that haste in certain thing is regarded as good: repentance from sins, performance of Salaah, marriage of the daughter when a husband is chosen, burial procedure of the deceased. This haste is excellent, while haste in other matters is detestable.

58. This means that the concrete proofs would be established about the truth of Islam and for the refutation of infidelity, and their bright signs and symbols would be shown by gaining total ascendency by the weak believers over the powerful infidels, the continuous rise of Islam and the fall of infidelity, in spite of the lack of material resources of the believers, while the infidels are fully equipped.

59. Reason for its revelation:
Nadar ibn Harith would say that why does the punishment about which you are instilling fear in us not come to us? When will it come? Regarding it, this verse was revealed. From this we learn to make haste with the Holy Prophet صلی اللہ علیہ وآلہ وسلم is making haste with Allah Almighty. This is exactly what Nadar had said and Allah Almighty states that do not make haste with Me.

38. And they say, 'when this promise will be (fulfilled) if you are truthful?[60].

وَ یَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۳۸﴾

60. This is the description of that haste. Thus, this verse is the commentary of the previous verse.

39. And how the infidels knew the time when they will not be able to keep off fire from their mouths and not from their backs [61], neither shall they be helped [62].

لَوْ یَعْلَمُ الَّذِیْنَ كَفَرُوْا حِیْنَ لَا یَكُفُّوْنَ عَنْ وُّجُوْهِهِمُ النَّارَ وَ لَا عَنْ ظُهُوْرِهِمْ وَ لَا هُمْ یُنْصَرُوْنَ ﴿۳۹﴾

61. This means the fire would surround the infidels from all directions in the grave or in the Hereafter and they will not be able to ward off this fire through any means. If the fire does reach the sinful believer it will be (if Allah Almighty wills), extinguished through the blessings of his charities or through his tears which were shed when weeping due to fear of Allah Almighty. Also, fire will not reach a believer from all directions, in fact, his heart, brain and parts of Sajdah will be protected from it.

62. This tells us that being without helpers is for the infidels. Allah Almighty has provided many helpers for the believers. Says Allah Almighty: "*Only Allah is your helper and*

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His Messenger and the believers" (S5:V55). From this you further understand that the fire of Hell would be burning the faces of the infidels, but not that of the sinful believers. The parts of Sajdah would be safe. There, the believer will appear in his human form and infidels in another shape.

40. Rather it will come to them all of a sudden, then it will confound 63 them, and they will not be able to avert it. Nor will they be given respite.

بَلْ تَاْتِيْهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيْعُوْنَ رَدَّهَا وَ لَا هُمْ يُنْظَرُوْنَ ۝۴۰

63. From this we understand that on the Day of Judgement everybody will not be confounded, the senses of some will be in their place e.g. those of the favourite servants of Allah Almighty. Says Allah Almighty: "*The Great Terror shall not grieve them*" *(S21:V103). It is further stated: "There is no fear nor any grief upon them*" (S10:V62).

41. And undoubtedly, the Messengers before you 64 were mocked, and then the mockery 65 of the scoffers took themselves in its fold.

وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝۴۱

64. Thus Oh my Beloved صلى الله عليه وآله وسلم do not grieve at the vulgarity and wickedness of these wicked people.

65. This means that the previous infidels were making fun of the Prophets who would inform them about Divine punishment. Then suddenly these punishments would come to them. The same would be the condition of these funmongers.

SECTION: 4

42. Say you, 'who keeps watch upon you from the Most Affectionate 66 by night and by day?' Yet they have turned their faces from the remembrance of their Lord 67.

قُلْ مَنْ يَّكْلَؤُكُمْ بِالَّيْلِ وَ النَّهَارِ مِنَ الرَّحْمٰنِ ؕ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُوْنَ ۝۴۲

66. Besides Allah Almighty, i.e. day and night it is We who are taking care of you and protecting you from Divine punishment.

67. It should be the practice of the believer to keep his tongue fully engaged in the remembrance of Allah Almighty at all times. Any person who recites Ayatul Kursi at the time of going to bed, his entire house is protected from burglary, fire, calamities and accidental happenings. Also, the constant remembrance of Allah Almighty will protect the believers from the fire of Hell.

43. Have they some gods who protect them besides us? They cannot protect 68 their own souls, and nor against Us may they have company with 69.

اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ؕ لَا يَسْتَطِيْعُوْنَ نَصْرَ اَنْفُسِهِمْ وَ لَا هُمْ مِّنَّا يُصْحَبُوْنَ ۝۴۳

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68. If they cannot save themselves, then how would they save their worshippers? Hence, their worship is not beneficial, but harmful.

69. As how assistance and support is provided for the believers and would always be provided for them.

44. Nay, We allowed them and their fathers to carry on, until their life grew long [70] upon them. Do they then not observe that We are coming gradually reducing the land from its outlying borders? [71] Will they then overcome?

بَلْ مَتَّعْنَا هٰۤؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ؕ اَفَلَا يَرَوْنَ اَنَّا نَاْتِى الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ اَفَهُمُ الْغٰلِبُوْنَ ﴿۴۴﴾

70. This tells us that a long life span, abundant wealth and excessive comfort are the punishment of Allah Almighty, if they are utilised in sinful activities. And the same are Divine blessings if they are spent in doing pious deeds. The long life span of Shaitaan is a means of excessive punishment for him, while the long life span of Hazrat Nooh (On whom be peace) is positive Divine mercy for him.

71. In that, believers are continuing to capture lands of the infidels. The boundaries of the believers are expanding and that of the infidels are becoming smaller. From this, they should take a lesson. This verse is revealed in Madina because prior to Hijrah, Muslims had not embarked on the path of conquests.

45. Say you, 'I only warn you by the revelation [72]; and the deaf do not hear the call when they are warned'[73].

قُلْ اِنَّمَاۤ اُنْذِرُكُمْ بِالْوَحْيِ ۖ وَلَا يَسْمَعُ الصُّمُّ الدُّعَآءَ اِذَا مَا يُنْذَرُوْنَ ﴿۴۵﴾

72. In which there is no possibility of errors. He does not instil fear in them regarding estimation and supposition in which there is a possibility of an error.

73. From these are understood two issues:

1. It is obligatory to convey the laws to the Prophet verbally, mere revelation in the heart is not sufficient. This is the task of Allah Almighty.

2. Those who are unable to reap benefits through lectures are deaf, blind and dead, although they may possess all these qualities outwardly.

46. And if a breath of the torment of your Lord touch them then necessarily, they will say, 'Oh! Alas for us undoubtedly, we were unjust'[74].

وَلَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُوْلُنَّ يٰوَيْلَنَاۤ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿۴۶﴾

74. This tells us that an infidel is very impatient. He talks too much and when the times comes he is quickly fearstricken.

47. And We shall set up the scales of justice for the Day of Judgement [75], that no soul shall be wronged [76]. anything. And if there be anything,

وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ؕ وَاِنْ كَانَ

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even equal to a grain of a mustard seed, then We shall bring it. And We are sufficient to take account [77].

مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ؕ وَ كَفٰى بِنَا حٰسِبِيْنَ ﴿۴۷﴾

75. This scale would be for them who have both good and evil deeds. There is no scale for the infidels as they have no good deeds: Says Allah Almighty: "*We shall not establish any weight for them on the Day of Judgement*" (S18:V105). There is no weight for those who are absolutely pious, as they have no sins. Says Allah Almighty: "*Then they shall enter Paradise and they shall be provided therein without count*" (S40:V40). The scale would be for everybody. If so, the weight of the good deeds would be done with sincerity and more lovingly.

76. This means Allah Almighty will have the scale to weigh the deeds in which the good and the bad deeds would be weighed. Or it means the deeds themselves would be appearing in different forms after which they would be weighed or the book of deeds would be weighed. Weighing on the Day of Judgement is a certainty, its rejection is heresy.

77. Although it is the angels who would be taking the account of man, this would not be due to Allah Almighty's helplessness, but it would be in accordance with Divine Law. Says Allah Almighty: "*None is supporter of Him because of weakness*" (S17:V111).

48. And undoubtedly, We gave Musa and Haroon judgement [78]. and the light and admonition those who fear God.

وَ لَقَدْ اٰتَيْنَا مُوْسٰى وَ هٰرُوْنَ الْفُرْقَانَ وَ ضِيَآءً وَّ ذِكْرًا لِّلْمُتَّقِيْنَ ﴿۴۸﴾

78. The Taurah was given directly to Hazrat Musa (On whom be peace) while to Hazrat Haroon (On whom be peace) it came through Hazrat Musa (On whom be peace). Thus, there is no inconsistency in the verse.

49. Those who fear [79], their Lord, Unseen, and who are dreadful of the Hour.

الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ هُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ ﴿۴۹﴾

79. This tells us that fear of Allah Almighty is beneficial, although it is developed without seeing. On seeing even the Devil becomes frightened. On seeing, the angels of punishment at the Battle of Badr, he had said: "*I fear Allah, the Lord of the worlds*" (S5:V28). But this fear of his did not benefit him.

50. And it is the blessed admonition that We have sent [80]. down. Are you the deniers of it?

وَ هٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ ؕ اَفَاَنْتُمْ لَهٗ مُنْكِرُوْنَ ﴿۵۰﴾

80. This tells us one of the names of the Holy QUR'AAN is *Zikr* narration because it has narrations about those that have come before. Also, it contains regulations regarding the temporal and the spiritual needs, about this world and the Hereafter. There are thirty two names given for the Holy QUR'AAN (*Tafseer Naeemi*).

SECTION 5

51. And undoubtedly, We bestowed over Ibrahim his righteous path [81], from before, and We knew him[82].

وَ لَقَدْ اٰتَيْنَاۤ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَ كُنَّا بِهٖ عٰلِمِيْنَ ﴿۵۱﴾

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81. This means before Hazrat Musa (On whom be peace) was given the Taurah (Tafseer Roohul Bayaan). Or, before Hazrat Ebrahim (On whom be peace) had attained the age of maturity e.g. he was born a pious believer, while prophethood was bestowed upon him much later.

82. From this we understand that Hazrat Ebrahim (On whom be peace) at no time digressed from the path of Truth - neither in belief nor in practice. Anyone who would regard him as a polytheist or sinner during any stage of his blessed life is denying the veracity of this verse because Allah Almighty in this verse has intimated that he is entitled to this piety. He who is guided by Allah Almighty can never go astray.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

52. When he said to his father [83] and his people, 'what are these images before which you are sitting firmly' (for worship) [84].

83. From this we learn that the mother of Hazrat Ebrahim (On whom be peace) was a true believer, it is for this reason that her name was not mentioned on such an occasion. No Prophet's mother has ever been a polytheist. Here the word 'father' denotes uncle because his father was Ta'arrukh and his uncle was Azar. Azar was destroyed on that day on which Namrood had ordered Hazrat Ebrahim (On whom be peace) to be thrown in the fire. One flame of this very fire had destroyed him. After his death Hazrat Ebrahim (On whom be peace) had never prayed for his salvation, but he had prayed for his parents when he already had children. "*O my Lord! forgive me and my parents*". (S71:V28). In Arabic the word ABB is used to denote a father, grandfather, uncle, etc. but the word *WAALID* is used only for a father (*Tafseer Naeemi*: *Surah An-aam*.

84. It should be remembered that the people of Babel i.e. the people of Hazrat Ebrahim (On whom be peace) were indulging in the worship of the moon, the sun, the stars, Namrood and the idols sculptured in his image. Namrood was calling himself the big god and the other objects as the small gods. Thus, there is no inconsistency in the verses.

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

53. They said, 'we found our fathers worshipping them.'

قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

54. He said, 'Undoubtedly, you and your fathers are in manifest error [85]'.

85. From this we understand three issues:

1. No consideration should be given to anyone in matters of Religion. No respect should be given to anyone even if such a person is one's relative or older in age.
2. Taqiyyah feigned piety in matters of religion is not permissible.
3. In matters of religion, view of the majority does not have any credence. Even if the entire world were to say that there are two Gods, they are liars, and the Prophets are true.

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

55. They said, 'Have you brought truth to us, or you are making a play unintentionally? [86].

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86. The people said this because they had full faith of being on the path of truth. Oneness of Allah Almighty to them seemed like a very strange thing.

56. He said, 'Nay, your Lord is He Who is the Lord of the heavens and the earth, Who created them [87], and I am of the witness to that [88].

قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ الَّذِیْ فَطَرَهُنَّ ۖ وَ اَنَا عَلٰی ذٰلِكُمْ مِّنَ الشّٰهِدِیْنَ ﴿۵۶﴾

87. Because only that being is worthy of worship who is ancient, unending and eternal and who is a creator. The moon, the stars, the idols nor Namrood had possessed these two attributes. Then, on what other grounds do they become worthy of worship? There is a great difference between obedience and worship. One can obey any great person, but worship is only worthy to One who is the greatest i.e. who is the Creator.

88. Here testimony does not signify testimony based on religious law because the plaintiff himself cannot become a witness. At that point in time Hazrat Ebrahim (On whom be peace) was the claimant of Tauheed.

57. And I swear by Allah, I shall devise bad against your idols after you have turned your backs [89].

وَ تَاللّٰهِ لَاَكِیْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِیْنَ ﴿۵۷﴾

89. This tells us that a Prophet has no fear of anyone in his heart. They are not born to be supressed. If Mirza Goolam had been a prophet, he would not have deprived himself of a great obligation like Hajj because of his fear for the Pathaans. We further learn that sometimes the '*device*' is used to mean something good as well i.e. a secret plan. Furthermore, Prophets never practise hypocrisy. Taqiyyah feigning piety is the practise of the devil. Says Allah Almighty: "*And he swore to them both that I am the well wisher of you both*" (S7:V21).

58. Then he broke them in to pieces[90], but the big one of them, that haply they may ask to it something [91].

فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِیْرًا لَّهُمْ لَعَلَّهُمْ اِلَیْهِ یَرْجِعُوْنَ ﴿۵۸﴾

90. These people were holding their annual fair. On that day they would be in the jungle to indulge in revelry and gaiety. When they would return in the evening, they would first go to the temple to worship the idols then go home. By coincidence, the day after this incident had taken place was the day of their funfair. They, therefore said to Hazrat Ebrahim (On whom be peace) that tomorrow he should accompany them to see their funfair. Thereafter, a discussion would take place about it. The next day, he made an excuse and remained behind in the city, while the rest of the people had left for the *fun-fair*. In their absence he broke all their idols and placed the axe on the shoulders of the biggest idol.

91. From this big idol or from Hazrat Ebrahim (On whom be peace).

59. They said, 'Who has done this to our gods?' undoubtedly, he is unjust.

قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَاۤ اِنَّهٗ لَمِنَ الظّٰلِمِیْنَ ﴿۵۹﴾

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60. Some of them said, 'We have heard a youth called Ibrahim [92], saying bad to them'.

قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗۤ اِبْرٰهِيْمُ ؕ﴿۶۰﴾

92.When the news of this incident reached Namrood and his people, they said these words.

61. They said, 'Then bring him before the people, haply they may bear witness [93].

قَالُوْا فَاْتُوْا بِهٖ عَلٰۤى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ﴿۶۱﴾

93. That these people had seen the destruction of the idols, or heard the evil words spoken about the idols. This tells us that even a cruel and tyrant king like Namrood would pass judgement in a case after listening to the testimony of the witnesses. Today's officials who give one sided judgement without listening to the testimony of both sides should take a lesson from this.

62. They said, 'have you done this to our gods O Ibrahim?'

قَالُوْۤا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰۤاِبْرٰهِيْمُ ؕ﴿۶۲﴾

63. He said, 'Rather this big one [94], of them would have done this, so ask them, if they can speak'.

قَالَ بَلْ فَعَلَهٗ ۖۗ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ﴿۶۳﴾

94. By *'this big one'* is meant Allah Almighty because they would call Allah Almighty as the Big God and the idols as small gods. Because the deed of Hazrat Ebrahim (On whom be peace) was like the work of Allah Almighty, he had linked his work to Allah Almighty. Or its meaning is that which the blessed translator (On whom be peace) has outlined that this was derisive talk i.e. it must have been done by the big idol. In the statement of derision and suspicion there is no lie and falsehood. This is an expression of uncertainty. Allah Almighty will tell the infidels: "*Taste it Yes, you are the honourable, the benignant*" (S44:V49). In any case, Hazrat Ebrahim (On whom be peace) had not spoken a lie.

64. They turned to themselves and said, 'Undoubtedly you yourselves are the unjust' [95].

فَرَجَعُوْۤا اِلٰۤى اَنْفُسِهِمْ فَقَالُوْۤا اِنَّكُمْ اَنْتُمُ الظّٰلِمُوْنَ ۙ﴿۶۴﴾

95. That they were worshipping such lifeless and helpless objects. Hazrat Ebrahim (On whom be peace) is on the path of Truth, yet it is not sufficient to think as such for the purpose of faith until there is no admission and acknowledgement about it. Thus, they remained polytheists.

65. Then they were layed downwards on their heads [96] that you know well that these do not speak.

ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ ۚ لَقَدْ عَلِمْتَ مَا هٰۤؤُلَآءِ يَنْطِقُوْنَ ﴿۶۵﴾

96. Either by the devil or by their baser self. They were once again returned to

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downward infidelity, but because their first thought was not based on faith, therefore this turning of theirs was not declared as apostasy.

66. He said, 'Do you then worship beside Allah that which neither profits you and nor hurts you' 97.

قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا وَّ لَا يَضُرُّكُمْ ؕ﴿۶۶﴾

97. This means their worship is not beneficial, and breaking and destroying does not cause any harm. Observe, I had broken them yet they did not say anything to me Otherwise, there is both benefit and harm derived from stones. From them buildings are constructed and if you hit anyone with them, they can break a person's head.

67. Woe upon you and those deities, which you worship besides Allah, do you then have no wisdom? 98.

اُفٍّ لَّكُمْ وَ لِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَفَلَا تَعْقِلُوْنَ﴿۶۷﴾

98. From this we learn that a Prophet does not have fear for people. "*They have no fear*" (S10:V62). Also, they do not have consideration for the people when in the path of Allah Almighty, neither for a king nor for a father or other relatives. Observe, Hazrat Ebrahim (On whom be peace) is boldly and fearlessly speaking to the infidels all by himself. Also rebuking and scolding the infidels at times is the Sunnah of Hazrat Ebrahim (On whom be peace) for he said to them: Fie on you" Says Allah Almighty: "*And be strict to them*" (S9:V73) Those who propagate that we should regard every one as our brother should take heed from this.

68. They said, 'Burn him and help your gods, if you have to do' 99.

قَالُوْا حَرِّقُوْهُ وَ انْصُرُوْۤا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ﴿۶۸﴾

99. Thus Namrood and his people imprisoned him and Hazrat Ebrahim (On whom be peace) was collecting wood for a month at a place called KOTI. Then a huge fire was lit and as a result of its intensity, birds were unable to fly over it. Thereafter, he was placed in a catapult and thrown towards the fire. At that point in time, he was reciting this verse: "*Allah is sufficient for us and what an excellent disposer of Affairs*" (S3:V173). He met Hazrat Jibraeel (On whom be peace) on the way, who had enquired whether he was in need of anything. The reply was "I do not need anything from you. My need is with Allah, Who is fully aware of it." Hazrat Ebrahim (On whom be peace) was under the impression that at the time of a problem, seeking Allah's assistance would perhaps be looked upon as impatience on his part. The woodpecker, was bringing water in its beak to put off the fire, but the chameleon was trying to fan the fire from a distance. Neither did the fire get extinguished by the woodpecker nor was the chameleon successful in brightening the fire. However, this revealed what was in their hearts i.e. Hazrat Ebrahim (On whom be peace) was able to distinguish between a friend and an enemy. It is for this reason that there is an order to kill the chameleon.

69. We said, 'O Fire! Be cool and a safety for Ibrahim' 100.

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّ سَلٰمًا عَلٰۤى اِبْرٰهِيْمَ ۙ﴿۶۹﴾

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100. This means it turns from hot to cold and becomes secure through coolness. If Allah Almighty had not used the word '*safe*', the fire would have become very cold and could have become a means of destruction.

وَ اَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ۝٧٠

70. And they desired evil for him, but We made them the worst losers [101].

101. In that He had saved you from the fire and destroyed Namrood through a mosquito.

وَ نَجَّيْنٰهُ وَ لُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ ۝٧١

71. And We delivered [102], him and Lut, towards the land in which We had placed the blessings for the worlds [103].

102. This tells us that if a believer wishes to spend a proper life in this world, then he should, like Hazrat Ebrahim (On whom be peace), build his house in the fire, Allah Almighty will change it into a garden.

103. This means the land of Syria where the blessings of this world and the Hereafter are found. It is the resting place of many Prophets. There are many types of fruit and rivers therein. Its weather is very mild.

وَ وَهَبْنَا لَهٗۤ اِسْحٰقَ ؕ وَ يَعْقُوْبَ نَافِلَةً ؕ وَ كُلًّا جَعَلْنَا صٰلِحِيْنَ ۝٧٢

72. And We bestowed him Ishaaq and as grandson, Ya`qoob, and We made all of them able for Our special favour [104].

104. This tells us that pious children are a special mercy of Allah Almighty. Pious children are those fruits which would be beneficial in both the worlds.

وَ جَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَ اَوْحَيْنَاۤ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَ اِقَامَ الصَّلٰوةِ وَ اِيْتَآءَ الزَّكٰوةِ ۚ وَ كَانُوْا لَنَا عٰبِدِيْنَ ۝٧٣

73. And We made them leaders [105], who called by Our Command and We revealed to them the doing of good deeds [106], and establishing prayer and the paying of Zakaat (poor-due) [107]. and they constantly served Us.

105. It is about the people of that period. On every one of them his obedience was obligatory. Or that he had been made the Prophet of the entire world for all times, so that He had made it compulsory on everyone to accept faith through the Prophets of Allah Almighty.

106. In it there is a hint that the Prophets from their infancy are people who are pious and doers of pious deeds.

107. That he should order people to pay their Zakaat, as this is not obligatory upon the Prophets. Or Zakaat could refer to cleanliness and purity of the heart. Hazrat Isa (On whom be peace) had said: "*Wherever I may be and enjoined in prayer and poor tax (Zakaat) so long as I live* (S19: V31). Although he had, not paid Zakaat at any stage of his life. In fact, he had never accumulated wealth.

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74. And to Lut We gave government and Knowledge [108], and delivered him from that town which had been doing foul deeds [109]. Undoubtedly, those evil people were disobedient.

وَ لُوْطًا اٰتَيْنٰهُ حُكْمًا وَّ عِلْمًا وَّ نَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِیْ كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فٰسِقِیْنَ ﴿۷۴﴾

108. Hazrat Lut (On whom be peace) was the son of Hazrat Haroon (On whom be peace) and the nephew of Hazrat Ebrahim (On whom be peace). He had become a Prophet due to the Prayer of these great Prophets.

109. This means evil action from the boys. These people were from Sodom and places close to it. From this we learn that though the infidels are not duty-bound to worship, but they are dutybound to affairs of friendship.

75. And We caused him to enter Our Mercy. Undoubtedly, he is of those able for Our special favour.

وَ اَدْخَلْنٰهُ فِیْ رَحْمَتِنَا ؕ اِنَّهٗ مِنَ الصّٰلِحِیْنَ ﴿۷۵﴾

SECTION: 6

76. And to Nuh when he called Us before this, then We listened to his prayer and delivered him and his family [110]. from severe torture [111].

وَ نُوْحًا اِذْ نَادٰی مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّیْنٰهُ وَ اَهْلَهٗ مِنَ الْكَرْبِ الْعَظِیْمِ ﴿۷۶﴾

110. It means his one wife and the believing children. From this we learn that a wife is included in the household.

111. This means from the non-believing people, or from heavy floods. From this we learn that the destruction of the infidels is a mercy of Allah Almighty at which one should be happy.

77. And We helped him against a people who belied our signs [112]. Undoubtedly they were evil people, so We drowned them all [113].

وَ نَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِیْنَ ﴿۷۷﴾

112.By giving miracles to the progeny of Hazrat Nooh (On whom be peace) and thereafter drowning these people. The mention of the second information comes a little further.

113.In that not a single infidel was left in the entire world. This was due to the effect of this prayer of his: "*Oh my Lord! leave not of the infidels any inhabitant upon the earth*" (S71:V26).

78. And remember Dawood and Sulaiman [114], when they gave decision regarding a feud of tillage when the sheep of certain people strayed therein by night, and We were present at the time of their judgement.

وَ دَاوٗدَ وَ سُلَیْمٰنَ اِذْ یَحْكُمٰنِ فِی الْحَرْثِ اِذْ نَفَشَتْ فِیْهِ غَنَمُ الْقَوْمِ ۚ وَ كُنَّا لِحُكْمِهِمْ شٰهِدِیْنَ ﴿۷۸﴾

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114.At that time Hazrat Dawood (On whom be peace) was the king and the Prophet, while Hazrat Sulaiman (On whom be peace) was still young - he was only eleven years old.

A case came to Hazrat Dawood (On whom be peace) that without the shepherd, how did the goats of the people get to the field belonging to a person, causing destruction of its crop.

79. We made Sulaiman [115], to understand the matter and bestowed to both of them government and knowledge [116], and We made the mountains subservient to celebrate Our Praises with Dawood. And so the birds [117]. and these were Our doings.

فَفَهَّمْنٰهَا سُلَيْمٰنَ ۚ وَ كُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا ؗ وَّسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ؕ وَكُنَّا فٰعِلِيْنَ ﴿۷۹﴾

115. This case was decided by Hazrat Dawood (On whom be peace) by saying that the goats must be given to the owner of the land because the value of these goats was equal to the crop devoured by them. When the Plaintiff and the defendant left there, Hazrat Sulaiman (On whom be peace) said that there could be a simpler solution to this. Hazrat Dawood (On whom be peace) told him *"Please do tell me about it"* To this, Hazrat Sulaiman (On whom be peace) replied that the owner of the field should be given the goats conditionally, and the owner of the goats should cultivate his land. When the crop reaches that stage when it had been devoured, the owner of the field should return the goats to the owner and take possession of the land. During this period, the owner of the field can make use of the milk, etc. of these goats. Hazrat Dawood (On whom be peace) gave the order according to it.

116. From this emerge a few issues:

1. Authoritative interpretation of Islamic Law is fully justifiable and those who have the capacity for it should do so;
2. Prophets, too, are authoritative interpretators because the order of both these Prophets was based on authoritative interpretation and not through revelation.
3. Even if there is an error in the interpretation of a prophet, the possibility of such errors is far greater in the non-prophets;
4. A mujtahid will not be regarded as sinful due to an error in interpretation. Observe, Hazrat Dawood (On whom be peace) had erred in the interpretation but he was not censured for it;
5. One interpretation can cancel another interpretation but the categorical order cannot be cut off from the interpretation;
6. Prophets do not stick to faulty interpretation Allah Almighty corrects this error;
7. In the Law of Hazrat Dawood (On whom be peace) this was the judgement of loss of crop, but in our Law of Shariah, if the shepherd is not with the flock, the owner of the goats will not be implicated or liable for payment of the damage.

117. In that the mountains and the birds would recite the glorification of Allah Almighty with him in such a manner that those who could hear would hear their recitation. Otherwise, trees and stones are continuously engaged in glorifying Allah Almighty.

80. And We taught [118] him the making of garments for you so that it may protect you against your violence. Will you then be grateful?[119].

وَ عَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ ﴿۸۰﴾

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118. This means to make an armour. Iron would melt in his blessed hand and he would mould it as he desired it. He would make armour in this way, which was used in battles.
119. Oh believers express gratitude to Allah Almighty that He provided for you armour through Hazrat Dawood (On whom be peace). Or oh people of Dawood (On whom be peace) express gratitude that He granted this bounty to your Prophet. It should be remembered that Hazrat Dawood (On whom be peace) would make the armour and sell them from which he was making his living. He took nothing from the state treasury for his personal needs (*Tafseer Roohul Bayaan*). Hazrat Dawood (On whom be peace) is the inventor of armour.

81. And to Sulaiman We made subservient the violent wind that it blew at his biding [120]. to the land in which We had placed Our blessings[121]. And We are in known of every thing.

وَ لِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِيْ بِاَمْرِهٖۤ اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا ؕ وَ كُنَّا بِكُلِّ شَيْءٍ عٰلِمِيْنَ ﴿۸۱﴾

120. From this emerge two issues:
1. The kingdom of Hazrat Sulaiman (On whom be peace) was a general one, he was the ruler over the jinns and the air as well.
2. It is not polytheism to say that this work is done through such a person. Observe, Allah Almighty had said that the wind blows through the order of Hazrat Sulaiman (On whom be peace).
Thus, one can say that the moon was split by The order of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the sun came back, the rain fell, etc through his command. This order is from that which is bestowed by Allah Almighty.
121. That Hazrat Sulaiman (On whom be peace) would by means of his throne fly every morning and evening in the air completing a journey of a month. Here, earth, refers to the ground of Syria.

82. And of the devils, those who dived [122], for him and did other work beside that [123], and We had a check over them [124].

وَ مِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَ يَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَ كُنَّا لَهُمْ حٰفِظِيْنَ ۙ﴿۸۲﴾

122. To take out pearls, etc.
123. To construct buildings to prepare and manufacture astounding objects.
124. That they had not rebelled against his orders, and were not damaging things they would manufacture, as was their custom.

83. And remember Ayyub [125], when he called his Lord that distress has touched me and you are the Most Merciful of the merciful [126].

وَ اَيُّوْبَ اِذْ نَادٰى رَبَّهٗۤ اَنِّيْ مَسَّنِيَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ۚۖ﴿۸۳﴾

125. Hazrat Ayoob (On whom be peace) is from the progeny of Hazrat Ishaque (On whom be peace). He was a prophet of Harraan, which was one of the areas of Damascus. He had seven sons, seven daughters, countless animals and other wealth. He was very handsome. Allah Almighty tested him by causing all his children to die, his buildings to fall, his animals to perish, his harvest to be ruined. He himself became ill. His entire body was full of worms and wounds. Besides his wife, all had deserted him. This test lasted for seven years.

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Thereafter he offered this dua (prayer.)

126. From this we learn that to present your need, too, is a form of prayer, and the expression of glory and praise of Allah Almighty is also a prayer. Furthermore, at the time of offering prayer, one should always recite praises of Allah Almighty. We also know that in the dua the praises of Allah Almighty should be such which should be suitable to the prayer itself. One should not say Oh Vanquisher, have mercy upon me, or Oh most Benificient and Merciful, destroy the infidels. Instead, remember Allah Almighty in the most sublime form according to your dua.

فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ وَّاٰتَيْنٰهُ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ﴿۸۴﴾

84. Then We responded to him and We removed the distress which he had and we gave him his family and along with them the like thereof as a mercy [127]. from Us. And as an admonition to the devotees.

127. By this is meant a fountain came into existence from an unknown source through the rubbing of his feet. By drinking and bathing in this water all inner and outer diseases were removed. All his deceased children came back to life, his wife became young once again and he was granted additional children.

وَ اِسْمٰعِيْلَ وَ اِدْرِيْسَ وَذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ ﴿۸۵﴾

85. And remember Ismail and Idrees[128]. and Zul-Kifl. They were all men of patience [129].

128. The blessed name of Hazrat Idries (On whom be peace) is Akhnooq ibn Burda, ibn Mahla Beel. He had come before Hazrat Nooh (On whom be peace) and was sent to Paradise alive. Says Allah Almighty: "*And We have raised him up to a lofty place*" (S19:V57).

129. Worship of Allah Almighty; hardship caused by the people; being patient at the natural calamities.

وَ اَدْخَلْنٰهُمْ فِيْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ ﴿۸۶﴾

86. And we got them to enter into Our Mercy. Undoubtedly, they are of the righteous ones.

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِي الظُّلُمٰتِ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ﴿۸۷﴾

87. And remember Zun-Noon [130]. And when he departed in anger [131], he imagined that We would not cause him any distress [132], and then he cried out in the darkness [133], there is none worthy of worship but You, Glory is to you. Undoubtedly, I did improper act [134].

130. His blessed name is Yunoos ibn Matta, his title is Zun-Nun i.e. the Prophet linked with the fish, because he had spent some time in the belly of the fish. He was a Prophet sent to a place called Neiniwai, which is a territory of Mosul.

131. Becoming displeased with the people of Neiniwai, because these people did not act

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on his advice i.e. did not bring faith in him.
132. This means I will not censure you. This was an error of interpretation on his behalf by not waiting for Divine command before leaving this territory. When he had reached the middle of the Mediterranean Sea, his ship came to a halt at which the sailors began to say that it seems as if there is a person in our midst who has run away from his Master. Lots were drawn in which was revealed the name of Hazrat Yunoos (On whom be peace). At this he admitted that it is him, and then dived into the sea where he was swallowed by the fish.
133. Darkness of the night, of the sea and of the belly of the fish.
134. If another person uses this word for a Prophet, he would come out of the fold of Islam. By using this on themselves shows their greatness. Here the word tyranny denotes an improper act, a deed against expectation, because Hazrat Yunoos (On whom be peace) had not infringed any Divine command. In this verse, there is such an effect that its continuous recitation relieves all those difficulties which are tricky and obstinate, because words uttered by a Prophet are full of effect.

88. Then We responded to his call and delivered [135]. him from the grief and We shall likewise deliver the Muslims [136].

فَاسْتَجَبْنَا لَهٗ ۙ وَنَجَّیْنٰهُ مِنَ الْغَمِّ ؕ وَكَذٰلِكَ نُــْۨجِی الْمُؤْمِنِیْنَ ﴿۸۸﴾

135. After forty days, the fish threw him out on the shores. The belly of this fish is more sacred than the Arsh (Throne) of Allah Almighty because it had been the abode of a Prophet. Due to the blessings of this prayer, he had obtained light and air in the belly of the fish.
136. In this there is a hint that whoever recites this prayer as a Wazeefa at the time of difficulty, he would obtain salvation.

89. And to Zakariyah when he called his Lord, O my Lord! Leave me not alone and you are the best inheritor[137].

وَزَكَرِیَّاۤ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِیْ فَرْدًا وَّ اَنْتَ خَیْرُ الْوٰرِثِیْنَ ﴿۸۹﴾

137. From this emerge two issues:
1. To pray and desire for a son for the purpose of serving the Religion is the way of the Prophets.
2. Use names of Allah Almighty inaccordance with the Dua you are offering. Because his son was destined to become the heir of his virtues, hence he remembered Allah Almighty with the attribute of the Inheritor.

90. Then We responded to his call and We bestowed him Yahya and cured his wife [138]. for him. Undoubtedly, they used to hurry in good deeds and use to call us with hope and fear. And they humble themselves before Us [139].

فَاسْتَجَبْنَا لَهٗ ۫ وَ وَهَبْنَا لَهٗ یَحْیٰى وَاَصْلَحْنَا لَهٗ زَوْجَهٗ ؕ اِنَّهُمْ كَانُوْا یُسٰرِعُوْنَ فِی الْخَیْرٰتِ وَیَدْعُوْنَنَا رَغَبًا وَّ رَهَبًا ؕ وَكَانُوْا لَنَا خٰشِعِیْنَ ﴿۹۰﴾

138. Allah Almighty accepted his prayer for a son, although his wife was barren, and made her capable of bearing children, and not transforming her old age to youth, because Allah Almighty had already sent revelation: *"And He said be, so it is"*. (S19:V9) i.e. you would beget a son in a state of old age.
139. From this we learn that he who wishes

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to become a person whose Dua would be acceptable in the court of Allah Almighty, he should do these three deeds: not delay in doing good deeds; pray (make dua) to Allah Almighty at all times, and make himself humble in the presence of Allah Almighty.

وَالَّتِیۡۤ اَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِیۡهَا مِنۡ رُّوۡحِنَا وَجَعَلۡنٰهَا وَ ابۡنَهَاۤ اٰیَةً لِّلۡعٰلَمِیۡنَ ﴿۹۱﴾

91. And as to she who guarded her chastity [140], then breathed into her of Our spirit [141], and made her and her son a sign for the world [142].

140. This means Sayyeda Mariam who is eternally a virgin, and absolutely pure and chaste. This tells us that chastity is the greatest virtue of a woman.

141. From this emerge two issues:

1. To blow on a person for the purpose of blessing is the way of the angels.
2. The deeds of pious people can be linked with Allah Almighty. Although Allah Almighty is free and pure of blowing and breathing, when Hazrat Jibraeel (On whom be peace) had blown, Allah almighty says "*We had blown.*" Likewise a person who has gained total nearness with Allah Almighty, too, can link Divine deeds to him. Hazrat Jibraeel (On whom be peace) said: "*That I may give you a pure son*" (S19:V19).

142. The birth of Hazrat Isa (On whom be peace) without the father, and Bibi Mariam giving birth as a virgin are both signs of Allah Almighty.

اِنَّ هٰذِهٖۤ اُمَّتُكُمۡ اُمَّةً وَّاحِدَةً ۖ وَّ اَنَا رَبُّكُمۡ فَاعۡبُدُوۡنِ ﴿۹۲﴾

92. Undoubtedly, this religion of yours is a single religion [143], and I am your Lord, so worship Me [144].

143. This means the Religion of every Prophet was Islam. All are unanimous in their beliefs.

144. This means the religion that was sent through the Prophets is pure and worthy of acceptance, and therefore you should first accept it. Thereafter, worship Me, because beliefs have priority over deeds. It should be remembered that the word *Ummah* is used to denote a group, an organization, a society as well, as well as for the leader of the group i.e. the *Imaam*, and the beliefs of the group i.e. their religion. Here the third meaning is applicable. Says Allah Almighty: "*No doubt, Hazrat Ebrahim was a leader, obedient to Allah*" (S16:V120). Hence the meaning of the verse is clear.

وَتَقَطَّعُوۡۤا اَمۡرَهُمۡ بَیۡنَهُمۡ ؕ كُلٌّ اِلَیۡنَا رٰجِعُوۡنَ ﴿۹۳﴾

93. And others split up their affairs among themselves. All are to return to Us [145].

145. This means people had forsaken the Divine religion and fabricated different religions according to their own thinking. As a result, they also became divided and their deeds became different. All of them are entitled for punishment. It should be remembered that the religious deeds of the Prophets have been different but this was due to the command of Allah Almighty. In this there were thousands of practical philosophies and wisdoms. Those differences were not liable for punishment. But their self-invented differences are a cause of Divine punishment. Hence, the verse is very clear.

SECTION: 7

فَمَنۡ یَّعۡمَلۡ مِنَ الصّٰلِحٰتِ وَ هُوَ مُؤۡمِنٌ

94. Then whosoever does righteous

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deeds and becomes a believer, then his efforts [146]. are not disregarded and We are recording it [147].

فَلَا كُفْرَانَ لِسَعْيِهٖ ۚ وَاِنَّا لَهٗ كٰتِبُوْنَ ﴿۹۴﴾

146. Those who do good deeds after accepting faith would be rewarded. This tells us that no deed would be accepted without faith, and if Allah Almighty wills, no good deeds of a believer will be in vain, instead their efforts will obtain their goal.

147. From this we learn that the deeds of the beloved of Allah Almighty are indeed deeds of Allah, because recording of the deeds is the work of the angels, yet Allah Almighty says: "*I am writing them*".

95. And it is forbidden to town, which We have destroyed, that they returned [148].

وَ حَرٰمٌ عَلٰی قَرْیَةٍ اَهْلَكْنٰهَاۤ اَنَّهُمْ لَا یَرْجِعُوْنَ ﴿۹۵﴾

148. Here the word unlawful denotes something impossible while "*that they shall not return*" is the explanation of it. What it means is that the infidels shall not be allowed to return in the world after their demise, to do good deeds. Whatever good they can do should be done in their worldly lives i.e. accept Faith become believers. Thus, there is nothing objectionable about the verse. Or, it could mean that those who are destined to be wretched will be debarred from returning to the path of Truth.

96. Until [149], when Ya`jooj and Ma`jooj [150]. would be let loose and they would be coming down from every height.

حَتّٰۤی اِذَا فُتِحَتْ یَاْجُوْجُ وَ مَاْجُوْجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ یَّنْسِلُوْنَ ﴿۹۶﴾

149. This means the continuous destruction of the infidels will be until the time of Gog and Magog's (Yajooj, Majooj) release from captivity. This is the furthest point of their destruction. Several other meanings of this have been listed by others.

150. Gog and Magog are two tribes. Numerically, they constitute ninety % and the rest of the humans form only ten %. When they will be released, they would drink the water of all the oceans.

97. And the true promise drew near, then the eyes of the infidels [151]. will remain staring and woe to us. Undoubtedly, we were headless of this and rather we were unjust [152].

وَ اقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِیَ شَاخِصَةٌ اَبْصَارُ الَّذِیْنَ كَفَرُوْا ؕ یٰوَیْلَنَا قَدْ كُنَّا فِیْ غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِیْنَ ﴿۹۷﴾

151. Due to severe terror and fear. From this we learn that if Allah Almighty wills, believers would be saved from this terror. Says Allah Almighty: "*And they are secure on that Day from bewilderment*" (S27:V89).

152. At first these people would call themselves as negligent, then they would say no, we had become polytheists knowingly. But at that time the admission of their sin would not help them.

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إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ ۖ أَنْتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾

98. Undoubtedly, you and whatever you worship besides Allah, all are the fuel [153], of the Hell, and you have to enter therein.

153. It means those lifeless things which are the deities of the polytheists, would be sent into Hell e.g. the moon, the sun, the stars, some trees and stones which are being worshipped. But these objects would not be sent there for the sake of punishment, but to give punishment to the polytheists because the fault was of these people and not of these lifeless objects. Thus,those Prophets who had been made the object of worship e.g. Hazrat Isa (On whom be peace), Hazrat Uzair (On whom be peace) are not connected to this verse because the word whatever, that which, etc. are used with inanimate objects. Also, these Prophets had not been worshipped, but their false photos, the Cross, etc had been worshipped which would also be sent into Hell.

لَوْ كَانَ هَٰؤُلَاءِ آلِهَةً مَا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

99. If these had been gods, they would not have gone to Hell [154]. and all shall abide therein [155].

154. There are two reasons for sending these worshipped objects into Hell. One is to increase the punishment of the infidels i.e. the heat of the sun will increase the heat of the fire of Hell. The second reason is to let the infidels see the helplessness of the things they had accepted as deities. In this verse, the second purpose is mentioned, i.e. if these objects were gods why did they come into Hell?

155. This means the deities as well as their worshippers. The worshippers to receive punishment and the false gods like the sun, etc to administer the punishment.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

100. They will groan therein and they will hear nothing in it [156].

156. This means that they will not be able to hear the screams of one another due to either the noise of Hell or their own frightening voices. Or that every infidel would be locked in a box of fire, as a result of which he will not be able to hear the voice of another.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

101. Undoubtedly, those for whom Our promise of good has already gone forth, they have been kept away[157] from the Hell.

157. This means even if the pious persons are made an object of worship, they will have nothing to do with Hell. Only those deities would be sent into Hell who are either lifeless or they themselves are infidels i.e. the leaders of infidelity. Thus, no objection can be raised against the verse.

لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

102. They will not hear the faintest sound of it and they will abide [158] in that which their souls desire.

158. This means that let alone these pious people going to Hell, they will not even hear its voices and sounds. It should be remembered that loud screams and boiling sound of Hell is

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heard from a distance of forty years. But these pious people will not be able to hear this.

103. The Great terror [159], shall not grieve them and the angels will come to greet them saying, 'This is your day which you were promised' [160].

لَا يَحْزُنُهُمُ الْفَزَعُ الْاَكْبَرُ وَ تَتَلَقّٰىهُمُ الْمَلٰٓئِكَةُ ؕ هٰذَا يَوْمُكُمُ الَّذِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿۱۰۳﴾

159. This tells us that everybody will be experiencing the fears and anxieties of the Day of Judgement, except those who are pious, because they have already experienced these in the world out of the fear of Allah Almighty.
160. Reason for its revelation:
When the verse "*Undoubtedly you and whatever you worship besides Allah Almighty, all are the fuel of Hell*" (S21:V98) Ibn Zohri said then Hazrat Isa (On whom be peace), Hazrat Uzair (On whom be peace), all the angels are inmates of Hell because they were also being worshipped. On that occasion this verse was revealed.

104. The Day when We shall roll up the heavens as the angel Sajil rolls up[161]. the record of deeds. As We made it first, We shall restore [162]. it. This is a promise on Us; We shall definitely do it.

يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ؕ كَمَا بَدَاْنَآ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ ؕ وَعْدًا عَلَيْنَا ؕ اِنَّا كُنَّا فٰعِلِيْنَ ﴿۱۰۴﴾

161. The angel recording the deeds folds the record when that person dies.
162. Naked and without circumcision. On the Day of Judgement everyone will be raised naked and without circumcision. It should be remembered that our Holy Prophet صلی اللہ علیہ وآلہ وسلم is excluded from this as is recorded in books of commentaries. But due to total fear and anxiety, no one will be looking at another person.

105. And undoubtedly, We wrote [163]. in the Zaboor after the admonition that My righteous bondman will inherit this land [164].

وَ لَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ﴿۱۰۵﴾

163. This means in the Psalms of Dawood i.e. Zaboor, first their people were counselled, thereafter this prophecy was recorded. Or by Admonition is meant Taurat i.e. Zaboor was revealed after Taurat in which this was written.
164.This means the ground of Paradise. Says Allah Almighty: "*And they will say, all praise to Allah Who has made good His promise to us, and made us inherit this land*" (S39:V74). This is the earth of Syria which the Ummah of the Final Prophet صلی اللہ علیہ وآلہ وسلم would be conquering. This prophecy was fulfilled. This does not mean that the one who becomes the owner of the land should be pious. This temporary ownership was even given to Namrood and Pharoah. It should be remembered all those believers who would be receiving their share in Paradise would, in addition be taking the share of the infidels as well, because Allah Almighty has created a place for every human being in Paradise, as well as in hell.

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106. Undoubtedly, this Qur`aan is sufficient for the worshippers 165.

إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

165. This means the Holy QUR'AAN is sufficient for the guidance and leadership of believers and worshippers on condition that these persons are taught and instructed in accordance with the teachings of the Possessor of the book, The Holy Prophet صلی اللہ علیہ وآلہ وسلم. Mere intellectual explanation is not enough.

107. And We did not send you but as a Mercy for all worlds 166.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

166. It should be remembered that Allah Almighty has called Himself 'Lord of the worlds', while for the Holy Prophet صلی اللہ علیہ وآلہ وسلم He has used 'Mercy unto the worlds.' This tells us that he whose Lord is Allah Almighty, the Prophet صلی اللہ علیہ وآلہ وسلم is a mercy unto him. Thus, his mercy is absolute, complete and in its entirety. It includes everything and it is for everything. It is within the surrounds of Allah Almighty, the Knower of everything, hidden and open and Omnipresent eternally in both the worlds (*Tafseer Roohul Bayaan*). In addition, the general mercy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم his sustenance, etc. is received by the believers and the infidels, but his specific mercy i.e. faith and mystical knowledge, etc is received by the believers only. Says Allah Almighty "*is the most kind and merciful to the believers*" (S9:V128). If any person makes this mercy a punishment for himself, it is his own doing. Some of the plants are destroyed by the rain, but most of them flourish. The bat is blinded by the brightness of the sun. But, this is not due to the fault of the sun or the rain.

108. Say you, 'I am revealed only so for this that you have no god but One167 Allah; do you then become Muslims?

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾

167. In this word the accountability is relative or supplementary i.e. I am given revelation about Tauheed and not about Shirk or polytheism. It does not mean that besides Tauheed (*Oneness of Allah*) I have not received revelation about any other commandments.

109. But if they turn away their faces, they say, 'I have proclaimed war against you on equal basis 168 and I do not know whether that which you are promised 169 is near or far.

فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾

168. This means I have given you information about the battle long before it and did not attack you all of a sudden so that like us, you too can prepare for it. Or I preached to all of you in the same manner. Thus in this verse there is a refutation of the false sects.

169. This means without Divine revelation I do not, just, understand whether the punishment of Allah Almighty is far or near from mere conjecture and analogy. Thus these verses "*And the true promise drew near*" (S21:V97) and "*The accountability of the people is near*" (S21:V1), are not contrary to the above verse. The Holy Prophet knew that the Day of Judgement is near. He himself had said "*Qiyamat and I are joined like the first and second fingers*" (*after the thumb*).

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اِنَّهٗ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُوْنَ ﴿۱۱۰﴾

110. Undoubtedly, Allah knows concerning loud talk and whatever you conceal [170].

170. This means that Allah Almighty is fully aware about your open infidelity, inner jealousy and hatred as well as your secret conspiracies against the believers and He will punish you for all of these evils.

وَ اِنْ اَدْرِیْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ اِلٰى حِيْنٍ ﴿۱۱۱﴾

111. And I know not, haply it may be a trial [171] for you and the provision for a fixed time.

171. This means the extension of time granted to you, and the delay of punishment for you despite your rebellious actions, is not Allah's mercy to you but it is His intense punishment.

قٰلَ رَبِّ احْكُمْ بِالْحَقِّ ؕ وَ رَبُّنَا الرَّحْمٰنُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿۱۱۲﴾ ع

112. The Prophet submitted, 'O my Lord; decide with truth [172]. And the assistance of my Lord the Most Affectionate is needed against what you utter.

172. Allah Almighty has mentioned the effect of a special Dua of the Holy Prophet صلى الله عليه وآله وسلم which was truly perceived in the Battle of Badr and Hunain, that despite the numerical and material superiority of the infidels, they were defeated. These victories of the few and ill-equipped Muslims were indeed the decisive judgement of Allah Almighty in favour of Truth.

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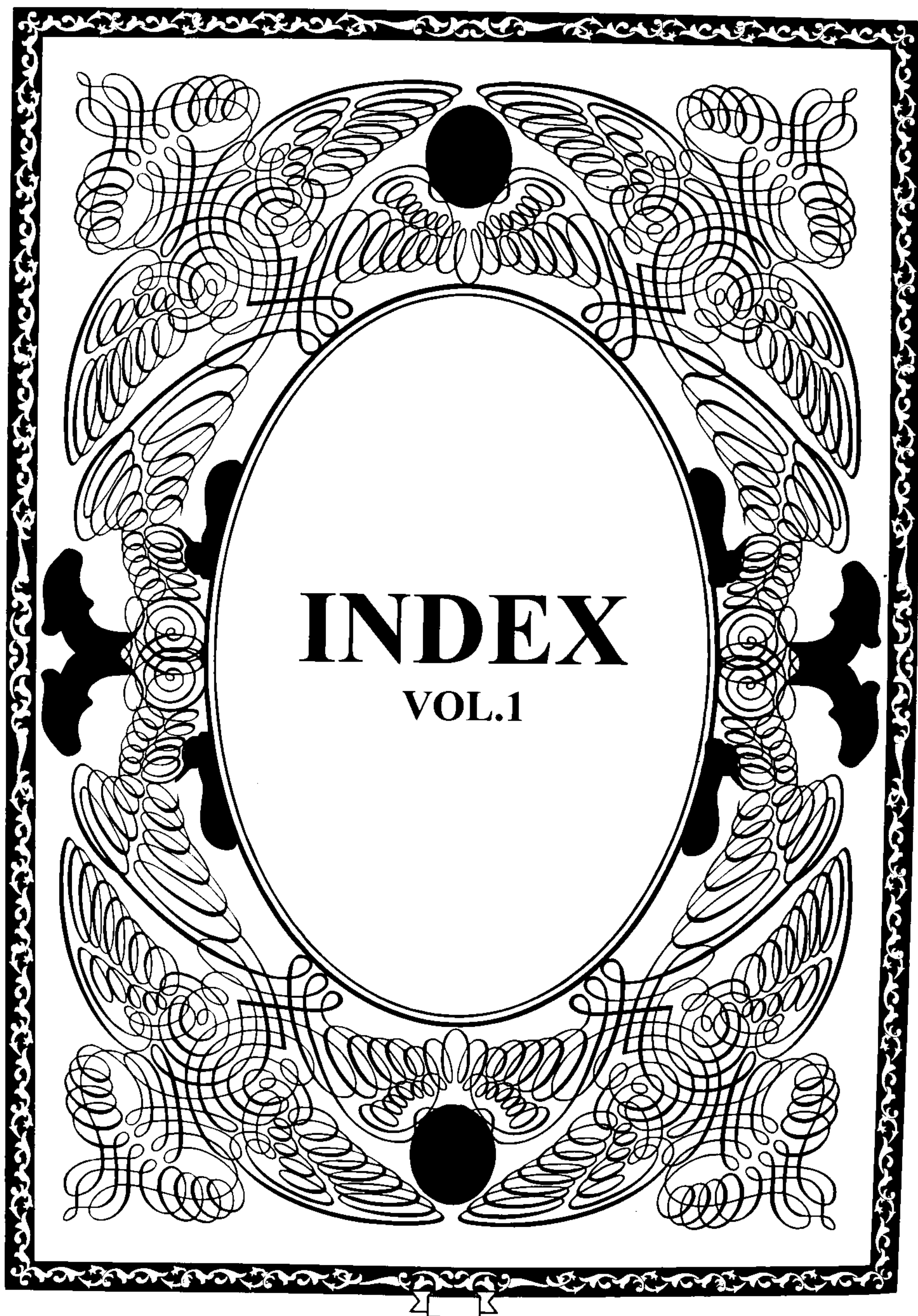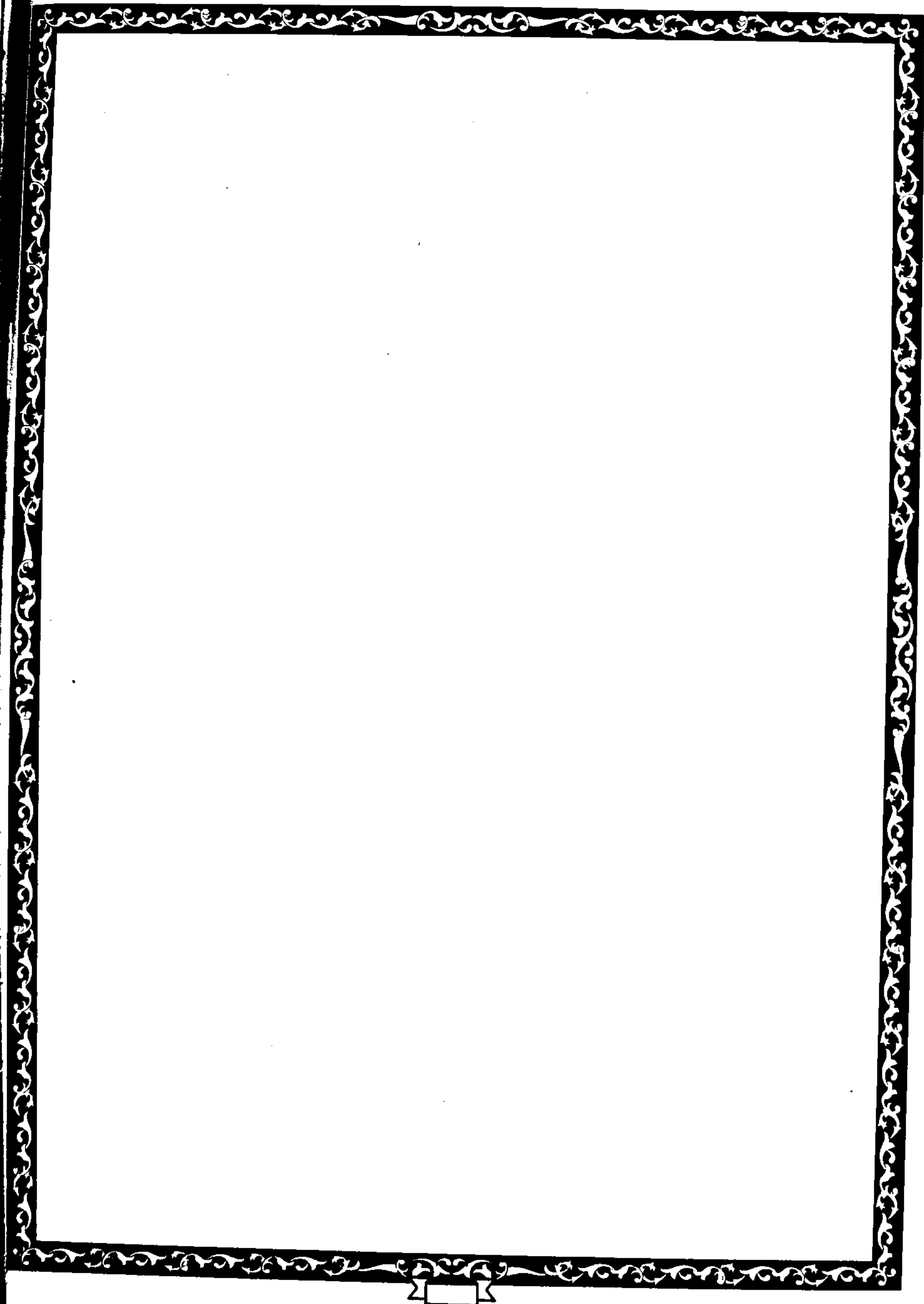
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S 8:V50 - S 52:V47

IMITATION OF THE IMAMS IS A PROVEN REALITY

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SUBTERFUGE (TAQIYAH) IS FORBIDDEN

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S7:V21 - S 10:V104 - S 21:V52

TEMPORARY MARRIAGE IS FORBIDDEN

S 4:V24 - S 24:V33

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PHYSICAL ASSENTION OF THE HOLY PROPHET ﷺ

S 17:V1 - S 17:V60

GAYISM IS FORBIDDEN

S 2:V222 - S 7:V80 - S 7:V84

THERE ARE FIVE DAILY SALAAH

S 2:V238

THE PUNISHMENT OF AN APOSTATE IS DEATH

S 2:V54 - S 4:V91

NEGATION ALSO REQUIRES PROOF

S 6:V150

TRADITIONS OF THE HOLY PROPHET ﷺ IS REQUIRED

S 2:V26 - S 2:V129 - S 3:V32 - S 4:V65
S 4:V80 - S 5:V15 - S 7:V157

TO CALL UNTO THE DECEASED

S 2:V260 - S 7:V93

SELF BEATING IS THE WAY OF NON-BELIEVERS

S 5:V32

FRIENDSHIP WITH THOSE WHO ARE AGAINST ALLAH IS AN ACT OF SHAITAN

S 2:V25 - S 7:V27 - S 7:V36 - S 16:V63
S 18:V50

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THROUGH THE PIOUS, THE SINNER WILL BE SPARED

S 4:V69 - S 18:V82

THERE IS INTERCESSION FOR THE BELIEVERS

S 2:V255 - S 4:V65 - S 9:V 103

RABB, IN THE MEANING OF UP-BRINGING COULD BE USED FOR MANKIND

S 12:V23 - S 12:V42 - S 12:V50 - S 17:V24

NO INTERCESSION FOR THE NON-BELIEVERS

S 2:V254 - S 3:V254 - S 16:V06
S 19:V87 - S 19:V100

NON-BELIEVERS ARE DEAF, DUMB, BLIND AND DEAD

S 2:V18 - S 16:V21 - S 17:V72

MESSENGER AND QUR'AAN GIVE GUIDANCE

S 3:V164 - S 9:V103 - S 14:V1 - S 17:V9

ESAAL-E-SAWAAB IS A PROVEN FACT

S 4:V69 - S 9:V99

MESSENGER ARE FREE FROM DEFCTS AND SINS

S 2:V124 - S 3:V33 - S 6:V124 - S 7:V61
S 12:V38 - S 12:V53 - S 17:V65 - S 17:V74

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BODILY WORSHIP CANNOT BE OFFERED ON BEHALF OF SOME ONE ELSE

S 2:V286

THERE IS A DIFFERENCE IN THE STATUS OF THE MESSENGERS

S 2:V107 - S 12:V76

IN THE ORIGNAL PROPHETHOOD, PROPHETS ARE EQUAL

S 2:V285 - S 4:V152

THOSE ANIMALS LEFT IN THE NAME OF IDOLS ARE LAWFUL IF SLAUGHTERED IN THE NAME OF ALLAH

S 5:V103 - S 6:V145 - S 8:V69 - S 16:V116

THE SLAUGHTER OF ANIMALS BESIDES IN THE NAME OF ALLAH ARE FORBIDDEN

S 2:V173 - S 5:V3

WITHOUT BEING INFORMENT BY ALLAH, NONE HAS KNOWLEDGE OF THE UNSEEN

S 5: V116 - S 7:V188

NONE CAN BE DONE WITHOUT THE WILL OF ALLAH

S 1:V4 - S 2:V62 - S 2:V107 - S 7:V188
S 12:V67 - S 12:V68

CELEBRATION OF MEELAAD IS THE WAY OF ALLAH

S 3:V124 - S 4:V174 - S 5:V15 - S 9:V33
S 9:V128 - S 19:V16

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KNOWLEDGE IS A GREAT BOUNTY FROM ALLAH

S 2: V 31 - S 2: V 269 - S 3: V 18 - S 4: V 114
S 9: V 122 - S 18:V65 - S 18:V66 - S 20: V 114
S 21:V7

TO CALL THE MESSENGERS AS HUMAN BEINGS IS THE MANNER OF KUFFAR

S 15:V33 - S 18:V34

ALLAH IS FREE FROM SPEAKING LIES

S 3:V9 - S 3: V 61 - S 3:V194 - S 4: V 87
S 4: V 122

BECAUSE OF THE PIOUS, THE SINNERS DO NOT RECEIVE CALAMATIES

S 8: V 33

THE MEDIUM OF THE FRIENDS OF ALLAH IS IMPORTANT

S 2:V37 - S 2: V 61 - S 2: V 89 - S 2: V 144
S 3:V38 - S 5: V 45 - S 7:V135 - S 9: V 103
S 17:V57 - S 18: V21

PERMISSABILITY IS THE ORIGIN IN ALL MATTERS UNLESS PROVEN OTHERWISE

S 2:V29 - S 5: V 87 - S 6: V 88 - S 6: V 119
S 6: V 140 - S 6: V 143 - S 6:V145 - S 6: V 150
S 7: V 32

DEATH IS THE MEANING OF THE REMOVAL OF THE SOUL FOR EVERY ONE

S 3:V144 - S 3: V 175 - S 21: V34

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SOME GO ASTARY EVEN THROUGH QUR'AAN

S 2:V26 - S 5:V64

HOLY PROPHETS ﷺ BESTOWS GUIDANCE

S 3:V164 - S 14:V1

THE FRIENDS OF ALLAH, ARE ALIVE EVEN WHEN THE SOUL DEPARTS FROM THE BODY

S 2:V154 - S 3:V169 - S 3:V170

BY THE SUPPLICATIONS OF THE PIOUS SERVANTS OF ALLAH, THE BARREN WOMEN AND ELDERLY WOMEN CAN BEAR CHILDREN

S 3:V36 - S 3:V40 - S 11:V72 - S 15:V54
S 19:V7

PROPHETS HAVE AUTHORITY IN MATTERS OF SHARIAH

S 3:V50 - S 7:V157 - S 9:V29

TO BRING TOGETHER ALLAH AND HIS RASOOL IS IMAAN

S 4:V59 - S 5:V100 - S 9:V59 - S 9:V62
S 9:V74 - S 9:V88 - S 9:V105

TO SEPARATE ALLAH AND HIS RASOOL IS KUFR

S 4: V 150

UNCONCIOUS AND ABSTRACTED ARE NOT THE RECIPIENTS OF THE LAWS OF SHARIAH

S 4:V43 - S 7:V143 - S 7:V150 - S 12:V31

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ON THE DAY OF JUDGEMNT, YOUR ACCOUNT ABILITY WILL BE WITH RELIGIOUS LEADERS

S 11:V98 - S 17:V71

ASSLAM O ALAIKAM IS FOR ALL BELIEVERS

S 13: V 24

THINGS TO BE CAN BE DELEGATED TO SOME SERVANTS

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SHIA ARE NON-BELIEVERS AND MISCHIEF MAKERS

S 6: V 65 - S 6: V 159 - S 19:V69

THE BELOVED SERVANTS OF ALLAH ARE THE OWNERS OF THE LAND OF ALLAH AND ARE ENTITLED TO USE AS DESIRED

S 3:V26 - S 3: V49 - S 4: V 54 - S 12:V101
S 18:V84 - S 21: V81

VEILING IS IMPORTANT FOR THE WOMEN

S 4: V 15

THROUGH THE SUPPLICATION OF THE PIOUS, THE DEAD CAN BE BROUGHT BACK TO LIFE

S 2:V56 - S 2: V 243 - S 2: V 259 - S 2: V 260
S 3: V 49

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رجسٹریشن سرٹیفکیٹ

محکمہ اوقاف حکومت پنجاب لاہور

رجسٹریشن نمبر ۹۳ تاریخ اجرائی۔ ۱۸ مارچ ۱۹۷۸ء

ترتیب نمبر۔ڈی۔یو۔اے۔ ۲ (۱۴) الف، ر، ن، ک/ ۱۹۳

تصدیق کی جاتی ہے کہ میسرز ضیاء القرآن پبلی کیشنز گنج بخش روڈ، لاہور کو اشاعت قرآن پاک (طباعتی اغلاط سے مبرا) ایکٹ ایل آئی وی (۱۹۷۳ئ) کے تحت بطور ''ناشر قرآن'' رجسٹرڈ کرلیا ہے۔

دستخط ناظم اعلیٰ

محکمہ اوقاف پنجاب لاہور

عرض ناشر

اللہ رب العزت کی کرم نوازی سے ادارہ ضیاء القرآن پبلی کیشنز نے تھوڑے عرصہ میں قرآن پاک کی اشاعت میں جو اعلیٰ معیار قائم کیا ہے وہ ادارہ کے کارکنوں کی محنت شاقہ پر شاہد عادل ہے۔ ہماری ہر ممکنہ کوشش ہوتی ہے کہ قرآن پاک کی طباعت، کتابت و جلد بندی میں کسی قسم کی کوئی غلطی نہ ہو۔ پھر بھی اگر کوئی قاری اس میں غلطی پائے تو مہربانی فرما کر ادارہ کو مطلع فرمائے اور قرآن پاک کی درست اشاعت میں ادارہ کی مدد فرما کر ممنون فرمائے اور دارین کی نعمتیں حاصل کرے۔

محمد حفیظ البرکات شاہ

ضیاء القرآن پبلی کیشنز، لاہور

استدعا

قرآن پاک کے ہر قاری سے استدعا ہے تلاوت قرآن مجید کے بعد رب العالمین کے حضور دعا فرماتے وقت ادارہ ضیاء القرآن کے اراکین معاونین اور ان کے والدین کے لئے بھی مغفرت اور بخشش کی دعا فرمائیں اللہ تعالیٰ آپ کے درجات بلند فرمائے۔ آمین ثم آمین

طابع: جمال القرآن پرنٹرز، لاہور

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بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

نام	معنی
مُحَمَّدٌ صلی اللہ علیہ وآلہ وسلم	تعریف والا
اَحْمَدُ صلی اللہ علیہ وآلہ وسلم	سب سے زیادہ حمد کرنیوالا
حَامِدٌ صلی اللہ علیہ وآلہ وسلم	اللہ کی حمد کرنے والا
مَحْمُوْدٌ صلی اللہ علیہ وآلہ وسلم	جس کی تعریف سب کریں
قَاسِمٌ صلی اللہ علیہ وآلہ وسلم	بانٹنے والا
عَاقِبٌ صلی اللہ علیہ وآلہ وسلم	پیچھے آنے والا
فَاتِحٌ صلی اللہ علیہ وآلہ وسلم	کھولنے والا
شَاهِدٌ صلی اللہ علیہ وآلہ وسلم	گواہی دینے والا
حَاشِرٌ صلی اللہ علیہ وآلہ وسلم	مردوں کو اٹھانیوالا
رَشِیْدٌ صلی اللہ علیہ وآلہ وسلم	نیک
مَشْهُوْدٌ صلی اللہ علیہ وآلہ وسلم	گواہی دیا گیا
بَشِیْرٌ صلی اللہ علیہ وآلہ وسلم	خوشخبری دینے والا
نَذِیْرٌ صلی اللہ علیہ وآلہ وسلم	ڈرانے والا
دَاعٍ صلی اللہ علیہ وآلہ وسلم	بلانے والا
شَافٍ صلی اللہ علیہ وآلہ وسلم	شفا دینے والا
هَادٍ صلی اللہ علیہ وآلہ وسلم	ہادی
مَهْدِیٌّ صلی اللہ علیہ وآلہ وسلم	راہ دکھانے والا
مَاحٍ صلی اللہ علیہ وآلہ وسلم	محو کرنے والا
مُنْجٍ صلی اللہ علیہ وآلہ وسلم	نجات والا
نَاهٍ صلی اللہ علیہ وآلہ وسلم	منع کرنیوالا
رَسُوْلٌ صلی اللہ علیہ وآلہ وسلم	اللہ کے فرستادہ
نَبِیٌّ صلی اللہ علیہ وآلہ وسلم	اللہ کے نبی
اُمِّیٌّ صلی اللہ علیہ وآلہ وسلم	اُمی
تِهَامِیٌّ صلی اللہ علیہ وآلہ وسلم	تہامی
هَاشِمِیٌّ صلی اللہ علیہ وآلہ وسلم	ہاشمی
اَبْطَحِیٌّ صلی اللہ علیہ وآلہ وسلم	ابطح والا
عَزِیْزٌ صلی اللہ علیہ وآلہ وسلم	غالب
حَرِیْصٌ عَلَیْکُمْ صلی اللہ علیہ وآلہ وسلم	حرص کرنیوالا (لوگوں کے ایمان لانے پر)
رَءُوْفٌ صلی اللہ علیہ وآلہ وسلم	نرم دل
رَحِیْمٌ صلی اللہ علیہ وآلہ وسلم	رحم والا
طٰهٰ صلی اللہ علیہ وآلہ وسلم	چودہویں کا چاند
مُجْتَبٰی صلی اللہ علیہ وآلہ وسلم	برگزیدہ
طٰسٓ صلی اللہ علیہ وآلہ وسلم	طس
مُرْتَضٰی صلی اللہ علیہ وآلہ وسلم	برگزیدہ
حٰمٓ صلی اللہ علیہ وآلہ وسلم	حم
مُصْطَفٰی صلی اللہ علیہ وآلہ وسلم	چنا ہوا
یٰسٓ صلی اللہ علیہ وآلہ وسلم	یس
اَوْلٰی صلی اللہ علیہ وآلہ وسلم	بہتر
مُزَّمِّلٌ صلی اللہ علیہ وآلہ وسلم	کملی والا
وَلِیٌّ صلی اللہ علیہ وآلہ وسلم	اللہ کے دوست
مُدَّثِّرٌ صلی اللہ علیہ وآلہ وسلم	چادر اوڑھنے والا
مَتِیْنٌ صلی اللہ علیہ وآلہ وسلم	مضبوط
مُصَدِّقٌ صلی اللہ علیہ وآلہ وسلم	سچ بولنے والا
طَیِّبٌ صلی اللہ علیہ وآلہ وسلم	پاک
نَاصِرٌ صلی اللہ علیہ وآلہ وسلم	مدد دینے والا
مَنْصُوْرٌ صلی اللہ علیہ وآلہ وسلم	مدد دیا گیا
مِصْبَاحٌ صلی اللہ علیہ وآلہ وسلم	چراغ
اٰمِرٌ صلی اللہ علیہ وآلہ وسلم	حکم دینے والا
حِجَازِیٌّ صلی اللہ علیہ وآلہ وسلم	حجاز والا
نِزَارِیٌّ صلی اللہ علیہ وآلہ وسلم	مضر بن نزار کی اولاد سے

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لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

- قُرَشِیٌّ صلی اللہ علیہ وآلہ وسلم — قریشی
- مُضَرِیٌّ صلی اللہ علیہ وآلہ وسلم — مضر والا
- نَبِیُّ التَّوْبَۃِ صلی اللہ علیہ وآلہ وسلم — در توبہ کھولنے والے نبی
- حَافِظٌ صلی اللہ علیہ وآلہ وسلم — یاد رکھنے والا
- کَامِلٌ صلی اللہ علیہ وآلہ وسلم — کامل (پورا)
- صَادِقٌ صلی اللہ علیہ وآلہ وسلم — سچا
- اَمِیْنٌ صلی اللہ علیہ وآلہ وسلم — امانت دار
- عَبْدُ اللّٰہِ صلی اللہ علیہ وآلہ وسلم — اللہ کا بندہ
- کَلِیْمُ اللّٰہِ صلی اللہ علیہ وآلہ وسلم — اللہ سے کلام کرنیوالا
- حَبِیْبُ اللّٰہِ صلی اللہ علیہ وآلہ وسلم — اللہ کا دوست
- نَجِیُّ اللّٰہِ صلی اللہ علیہ وآلہ وسلم — اللہ کا راز دار
- صَفِیُّ اللّٰہِ صلی اللہ علیہ وآلہ وسلم — اللہ کا مخلص دوست
- خَاتَمُ الْاَنْبِیَاءِ صلی اللہ علیہ وآلہ وسلم — انبیاء کو ختم کرنیوالا
- حَسِیْبٌ صلی اللہ علیہ وآلہ وسلم — کافی
- مُجِیْبٌ صلی اللہ علیہ وآلہ وسلم — قبول کرنے والا
- شَکُوْرٌ صلی اللہ علیہ وآلہ وسلم — شکر گزار
- مُقْتَصِدٌ صلی اللہ علیہ وآلہ وسلم — میانہ روی سے چلنے والا
- رَسُوْلُ الرَّحْمَۃِ صلی اللہ علیہ وآلہ وسلم — مہربانی والا رسول
- قَوِیٌّ صلی اللہ علیہ وآلہ وسلم — طاقت والا
- حَفِیٌّ صلی اللہ علیہ وآلہ وسلم — خبر رکھنے والا
- مَامُوْنٌ صلی اللہ علیہ وآلہ وسلم — امن والا
- مَعْلُوْمٌ صلی اللہ علیہ وآلہ وسلم — علم والا
- حَقٌّ صلی اللہ علیہ وآلہ وسلم — سچا
- مُبِیْنٌ صلی اللہ علیہ وآلہ وسلم — ظاہر
- مُطِیْعٌ صلی اللہ علیہ وآلہ وسلم — تابع دار
- رَسُوْلُ الرَّاحَۃِ صلی اللہ علیہ وآلہ وسلم — راحت والا رسول
- اَوَّلٌ صلی اللہ علیہ وآلہ وسلم — اول
- اٰخِرٌ صلی اللہ علیہ وآلہ وسلم — پیچھے
- ظَاہِرٌ صلی اللہ علیہ وآلہ وسلم — ظاہر
- بَاطِنٌ صلی اللہ علیہ وآلہ وسلم — پوشیدہ
- نَبِیُّ الرَّحْمَۃِ صلی اللہ علیہ وآلہ وسلم — مہربانی والا نبی
- یَتِیْمٌ صلی اللہ علیہ وآلہ وسلم — یتیم
- کَرِیْمٌ صلی اللہ علیہ وآلہ وسلم — سخی
- حَکِیْمٌ صلی اللہ علیہ وآلہ وسلم — حکمت والا
- خَاتَمُ الرُّسُلِ صلی اللہ علیہ وآلہ وسلم — رسولوں کو ختم کرنیوالا
- سَیِّدٌ صلی اللہ علیہ وآلہ وسلم — سردار
- سِرَاجٌ صلی اللہ علیہ وآلہ وسلم — آفتاب نبوت کے
- مُنِیْرٌ صلی اللہ علیہ وآلہ وسلم — روشن کرنیوالا
- مُحَرَّمٌ صلی اللہ علیہ وآلہ وسلم — قابل عزت
- مُکَرَّمٌ صلی اللہ علیہ وآلہ وسلم — عزت والا
- مُبَشِّرٌ صلی اللہ علیہ وآلہ وسلم — خوشخبری سنانے والا
- مُذَکِّرٌ صلی اللہ علیہ وآلہ وسلم — نصیحت کرنیوالا
- مُطَہَّرٌ صلی اللہ علیہ وآلہ وسلم — پاکیزہ
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